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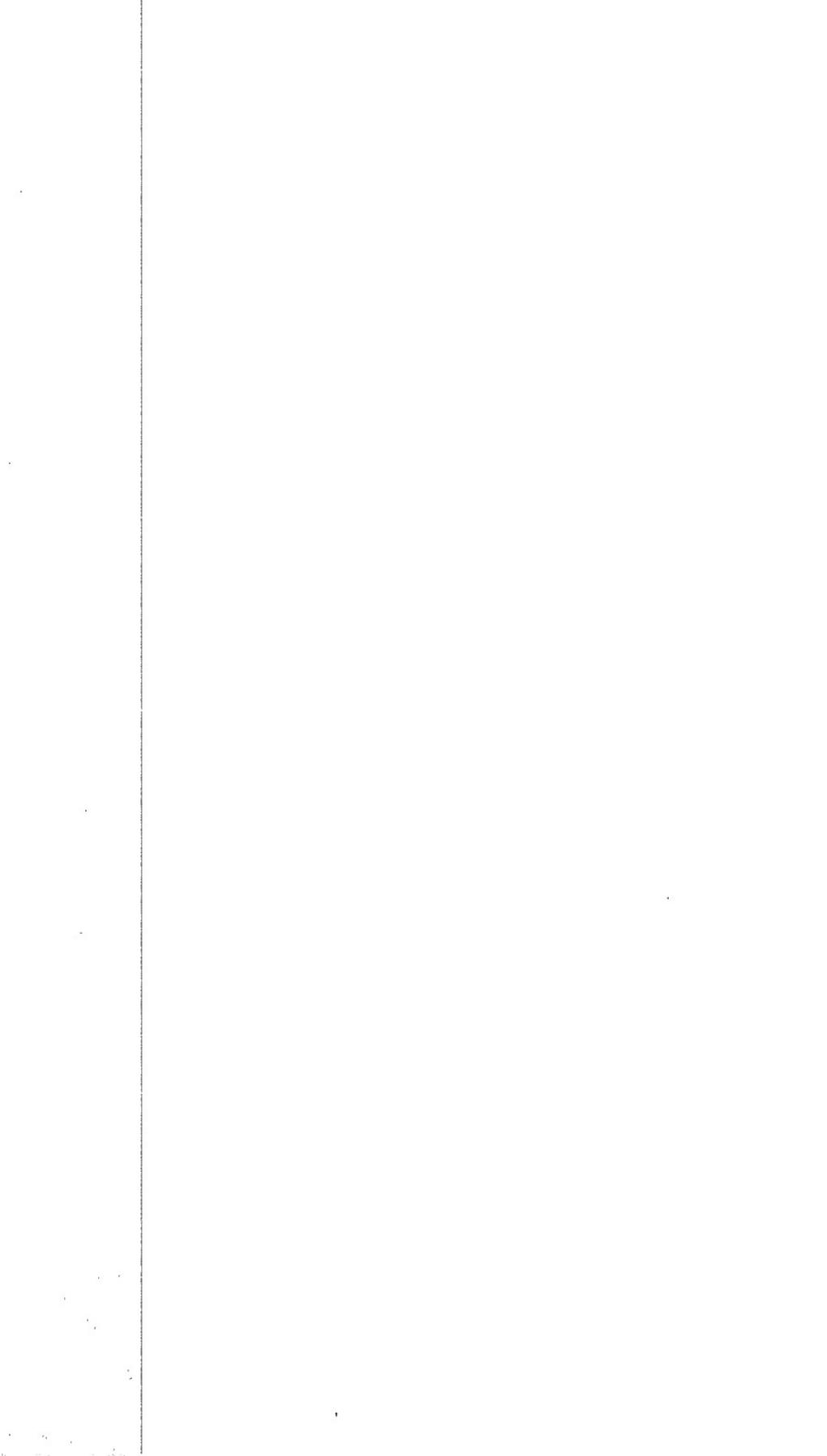
BY

J. Muir

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ORIGINAL SANSKRIT TEXTS

ON THE

ORIGIN AND HISTORY

OF

THE PEOPLE OF INDIA,

THEIR RELIGION AND INSTITUTIONS,

COLLECTED, TRANSLATED, AND ILLUSTRATED,

612 66

BY

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VOLUME FOURTH.

COMPARISON OF THE VEDIC WITH THE LATER REPRESENTATIONS OF THE
PRINCIPAL INDIAN DEITIES.

SECOND EDITION, REVISED.

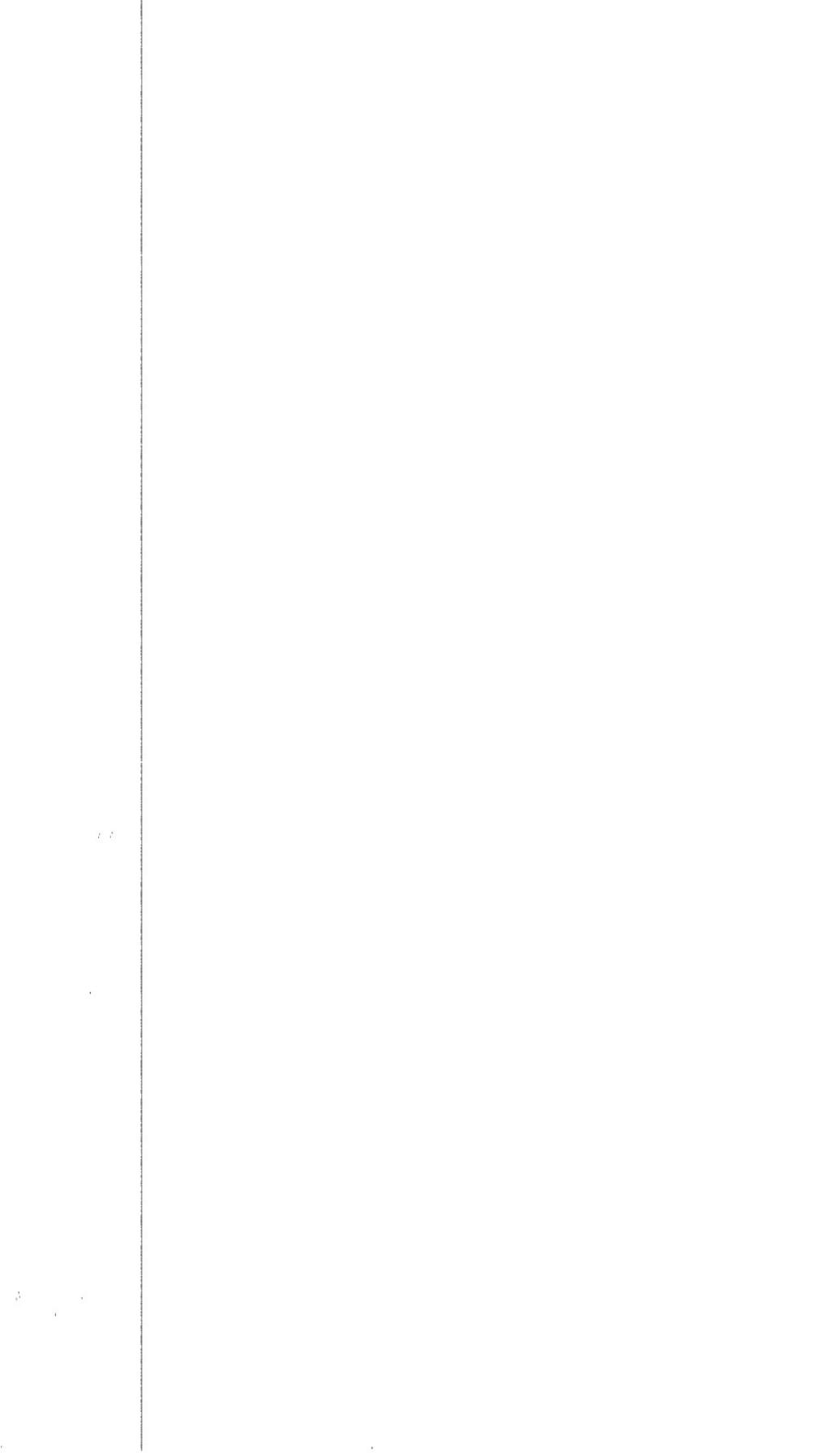


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PREFACE TO THE FIRST EDITION *

THE object which I have had in view in the present Volume is to compare the representations which are given of the Indian deities Brah̄mā, Vishṇu, and Rudra, and of the goddess Ambikā, in the Vedic hymns and Brāhmaṇas, with the accounts which we find in the legendary poems called Itihāsas and Purāṇas, and to show, so far as the materials at our command will allow, to what extent, and by what steps in each case, the earlier conceptions were gradually modified in the later works.

The First Chapter (pp. 3–62) treats of the deity who is described in the later hymns of the Rig-veda, and in the Atharva-veda, under the different titles of Viśvakarman, Hiranyagarbha, and Prajāpati, and appears to correspond with the Brah̄mā of the more modern legendary books.

Though this god was originally unconnected with Vishṇu and Rudra, while at a subsequent period he came to be regarded in systematic mythology as the first person in the triad of which they formed the second and third members, yet the general idea entertained of his character, if at all altered, has been less modified in the course of his history than is the case in regard to the other two deities.

* [With the exception of the notes in pages vi., vii., and x., and the alterations in the figures showing the pages in which the several chapters and sections begin and end, rendered necessary by the additions made in this second edition, this preface is reprinted nearly as it originally stood.]

Brahmā was from the beginning considered as the Creator, and he continued to be regarded as fulfilling the same function even after he had sunk into a subordinate position, and had come to be represented by the votaries of Vishnu and Mahādeva respectively as the mere creature and agent of one or other of those two gods (see pp. 188, 194, 230, 267, 273). In later times Brahmā has had few special worshippers; the only spot where he is periodically adored being at Pushkara in Rajputana.* Three of the acts which the earlier legends ascribe to

* See Professor H. H. Wilson's Essay on the Padma Purāna, in the Journal of the Royal Asiatic Society, Vol. V., p. 309, reprinted in vol. iii. of his collected works, pp. 74 f.; and the same author's Oxford Lectures, p. 21. In the preface to his edition of the Nārada Paneharātra, published in the Bibliotheca Indica in 1865, p. 4, the Rev. K. M. Banerjea refers to this subject: "Of the three select divinities," (Brahmā, Vishnu, and S'iva) "the first, however, had never become an object of special adoration, having been guilty of an incestuous attempt on his own daughter." (See pp. 45 ff. of this volume.) "The incident is thus accounted for in the work now presented to the public." The words referred to will be quoted below. They occur in the tenth section, vv. 30 f. It had been previously related that Brahmā had exhorted his son Nārada to take a wife and so people the world (*srishtim kuru mahabhāga kṛtvā dāra-parigraham*, v. 5). Hereupon Nārada, who was a votary of Krishna, becomes angry, affirms that devotion to that god is the sole way to attain felicity, and denounces his father as an erring instructor (vv. 7-22). Brahmā in reply curses Nārada, and dooms him to a life of sensuality and subjection to women, etc. (vv. 23-29). Nārada pays back the imprecation in the lines translated by Mr. Banerjea, which I give in the original, with some of those that follow: *Tatasya vachanān śrutvā chukopa Nārado munih | saśapa pitaram śīghram dārunam cha yathochitam |* 31. *Apūjyo bhava dushta tvān tvañ mantropāsakaḥ kutaḥ | agamyā gamanechchā te bhavishyati na saṁsayah |* 32. *Nāradasya tu sāpena so 'pūjyo jagatām vidhiḥ drishtvā sva-kanyā-rūpām cha paśchād dhāvitavān purā |* 33. *Punaḥ svadeham ityajya bharṣitāḥ Sanakādibhiḥ | lajjitaḥ kāma-yuktāḥ cha punar Brahmā babhūva saḥ |* 34. *Nāradas tu namaskṛitya pitaram kamalodbhavam | vipra-deham parityajya gandharvas cha babhūva saḥ |* 30. "Hearing the words of his father, the muni Nārada became incensed, and straightway cursed him dreadfully, as was befitting. 31. 'Wretch, become no object of adoration: how shall any one be devoted to the forms of thy worship? Thou shalt without doubt lust after her who is no fit object of thy desires.' 32. Through this curse of Nārada, the creator of the world ceased to be an object of worship. Beholding the beauty of his daughter, he formerly ran after her. 33. Afterwards, being reproached by Sanaka and others, he abandoned his corporeal form. Brahmā afterwards became ashamed, being a slave to lust. 34. And Nārada, having made obeisance to his lotus-born father, forsook his Brahmanical body, and became a Gandharva." His loves are then related.

him, or to Emūsha, the assumption of the forms of a tortoise, a boar,* and a fish, are in later works transferred to Vishṇu (see pp. 27, 33 f., 36 and 38).

The Second Chapter (pp. 63–298) first of all describes the original conception of Vishṇu as he is celebrated in the hymns of the Rig-veda (pp. 63–97). The particular attribute by which he is there distinguished from every other deity is that of striding across the heavens by three paces. This phrase is interpreted by one of the ancient commentators as denoting the threefold manifestations of light, as fire on earth, as lightning in the atmosphere, and as the sun in the sky; and by another as designating the three stages of the sun's daily movement, his rising, culmination, and setting. The latter explanation seems to satisfy best the idea of movement expressed in the description; but the conception is not distinctly developed in any of the texts. Some of the highest divine functions and attributes are also assigned to Vishṇu; and we might thus be led to suppose that the authors of these hymns regarded him as the Supreme Deity. But this supposition is invalidated by the fact that Indra is sometimes associated with Vishṇu in the performance of these functions, and that several other deities are magnified in terms of similar import (pp. 97–114). The Third Section (pp. 114–121) treats of Vishṇu as one of the sons of Aditi. The origin here assigned to this god would lead us to conclude that he was originally considered as of no higher rank than the other beings who bear the same name of Ādityas. The Fourth

* Compare the passage from the Tattirīya Sanhitā, vii. 1, 5, 1, quoted in the first volume of this work, p. 52.

Section (pp. 121–156) contains the legends relating to the same god in the Brāhmaṇas, in which he is identified with sacrifice; while in one of them he is spoken of as a dwarf. The later accounts of the dwarf incarnation are next adduced as recorded in the Rāmāyaṇa, the Mahābhārata, and in the Vishṇu and Bhāgavata Purāṇas. In the Fifth Section a passage is quoted from the Nirukta (pp. 156 ff.), in which the gods are classified, and the most prominent places are assigned to Agni, Vāyu or Indra, and Sūrya, who seem to have been regarded by the author as the triad of deities in whom the Supreme Spirit was especially revealed, while Vishṇu and Rudra are merely mentioned as gods who were worshipped conjointly with Indra and Soma, respectively. The later triad of Brahmā, Vishṇu and Rudra, seems therefore to have been then unknown. The remainder of this Section (pp. 163–298), and pp. 441–491 of the Appendix, are chiefly occupied by quotations from the Rāmāyaṇa and Mahābhārata, containing a great variety of details relating to Rāma and Krishṇa, the two heroes who came ultimately to be regarded as the principal incarnations of Vishṇu; and an attempt is made by an examination of these texts to elucidate the question whether or not a divine nature was ascribed to these two personages by the authors of the two poems as they originally stood. The passages adduced from the Mahābhārata relating to Krishṇa make frequent mention of Mahādeva also, and illustrate the conceptions entertained of him at that epoch of Indian history when they were composed. This Section contains also many texts which indicate the existence of a strong rivalry between the adherents of these

two gods. In different passages here cited, Vishnu and Rudra (Mahadeva) are both described by their respective votaries as one with the Supreme Spirit; while in some places they are identified with one another.

The Third Chapter (pp. 299–437) traces the mythological history of Rudra as he is represented in the Rigveda (pp. 299–320), in the Vājasaneyi Sanhitā (321–331), in the Atharva-veda (332–339), in the Brāhmaṇas and Mahābhārata (339–355), in the Upanishads (355–363), and in various further texts from the Itihāsas and Purāṇas which describe some of this god's proceedings, and indicate the struggles of his votaries to introduce his worship, as illustrated in the story of Daksha's sacrifice (363–393). A summary of the conclusions deducible from these Sections is given in pp. 393–405. Pages 405–420 contain an inquiry into the origin of the Linga worship,—though unfortunately nothing better than a negative result is obtained;—and into the question whether or not Mahadeva's worship was most prevalent in the South of India in the epic era. This Chapter concludes with an account of the different representations of the goddess called variously Ambikā, Umā, Kālī, Karālī, Pārvatī, Durgā, etc., which we find in the Kena and Mundaka Upanishads, in the Taittirīya Āraṇyaka, in the Rāmāyaṇa, Harivamśa, and Mahābhārata, and in the Mārkandeya Purāṇa (pp. 420–437).

A further indication of the various matters illustrated in this Volume will be obtained by consulting the Index under the names Brahmā, Vishnu, Rāma, Krishna, Umā, etc.

It will be apparent to all Sanskrit scholars that the

main results at which I have arrived in regard to Vishṇu, Rudra, and Ambikā, are not new. Rosen (in the notes to his translation of the R.V. p. li.), Burnouf (Pref. to Bhāg. Pur. vol. iii. p. xxii.), whose remarks are subjoined in a note,* and Wilson (Pref. to transl. of R.V. i. p. xxxiv.), had already drawn attention to the text of Yāska and to the Commentary of Durga, by which it is shown that the three steps of Vishṇu were interpreted by the ancient commentators in the manner which I have indicated in pp. 64 ff.

In the same way Wilson, Weber, and Whitney (see pp. 394 ff. of this Volume), had pointed out that the Rudra of the Rig-veda is very different from the Rudra or Mahādeva of the Purāṇas. And in pp. 421 ff. I have quoted the dissertations of Professor Weber on the mythological history of Ambikā or Umā. The whole, therefore, that I can claim to have effected is to have brought together, and to have illustrated to the best of my power, all the most important texts which I could

* "We can at this day go further still, and affirm that the Vishṇu of the Vedas is in no way the Vishṇu of the mythologists. A commentator of a certain authority, Durgāchārya, explaining the Nirukta of Yāska, when he arrives at the text of Medhātithi published by Rosen," (*i.e.* R.V. i. 22, 17 ff.) "says positively that Vishṇu is the sun, either because he enters into the heaven, or because he entirely occupies it. This interpretation, which he derives from Yāska himself, leaves no doubt on the question what we are to understand by the Vishṇu of the Vedas, who takes three steps. It is manifestly the luminary of day regarded in the three principal moments of his course, his rising, meridional position, and setting; and there is none of the expressions of the Vedic texts in which this god appears, making himself in three steps master of the celestial vault, to which this explanation given by Yāska several centuries before our era does not apply. We learn by this example what prudence it is indispensable to bring to the studies by the aid of which criticism must restore the chain which connects the mythical development of the Indian religion with the conceptions of the primitive naturalism of the Vedas. Neither the identity of the names, nor even that of the sense, is a sufficiently sure guide; and the ideas, though originally simple, are clothed in forms either so different, or so easy to be confounded, that we cannot judge of the details without having understood and embraced the whole."

discover to have any bearing on the subjects which I have handled.

My best thanks are due to the different scholars who are mentioned in the course of the Work as having given me assistance; and in particular to Professor Aufrecht, whose name recurs perpetually in the following pages, and who has favoured me with the most valuable suggestions and information in respect particularly to the sense of the Vedic texts, which long and careful study has rendered him so competent to interpret.

PREFACE TO THE SECOND EDITION.

WITH the exception of a variety of additions, interspersed through the work, which in all fill about 60 pp., but little alteration has been made in this Edition. The most important additions, chiefly in notes, will be found in pp. 39 f., 78 f., 126, 131, 138 f., 143 f., 151-156, 165, 167, 200-203, 255 f., 261 f., 267, 278, 289 f., 298, 301-303, 304, 310, 314 f., 317, 321, 327 ff., 337, 341, 347 f., 381, 393, 403, 406, 413 f., 420, 425, 441 f., 456, 464 f., 472, 474, 476, 491-493, 494, 496, and in the "Additional Notes." The addition in pp. 151-156, from the Matsya Purāṇa, contains a statement (unusual, if not altogether unknown in other Indian works) in reference to Vishṇu's incarnations, which represents seven of them as being the result of a curse uttered against the god by Sukra, the priest of the Asuras, whose mother he (Vishṇu) had slain. At the same time it is affirmed, strangely enough, that these incarnations, though occasioned by a curse, were intended for the repression of unrighteousness when it should become dominant on the earth.

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ORIGINAL SANSKRIT TEXTS.

VOLUME FOURTH.

PLAN OF THE PRESENT VOLUME.

REFERENCE has already been made in the second volume of this work (pp. 212–216, 1st ed.)¹ to the great difference which is discoverable between the mythology of the Vedas and that of the Indian epic poems and Purāṇas; and this difference was there illustrated by comparing the representations of Vishṇu and Rudra which are given in the hymns of the Rig-veda with those which we find in the productions of a later age. On the same occasion I intimated my intention of treating the same subject in greater detail in a subsequent portion of my work. In pursuance of this design, I propose to collect in the present volume the most important texts regarding the origin of the universe, and the characters of the three principal Indian gods, which occur in the Vedic hymns and Brāhmaṇas, and to compare these passages with the later narratives and popular speculations on the same subjects which are to be found in the Mahābhārata, the Rāmāyana, and the Purāṇas.

This gradual modification of Indian mythological conceptions will indeed be found to have already commenced in the Rig-veda itself, if we compare its later with its earlier portions; it becomes more clearly discernible when we descend from the hymns to the Brāhmaṇas; and continues to exhibit itself still more prominently in the Puranic writers, who, through a long course of ages, gave free scope to their fancy in the embellishment of old, and the invention of new, stories in honour of their favourite gods, till at last the representations given of the most popular divinities became not only at

¹ The passage occurs at pp. 201–204 of the 2nd ed.

variance with the characteristics ascribed to their prototypes in the Vedas, but even in some respects different from the descriptions which occur in the older Purāṇas themselves.

These successive mutations in Indian mythology need not occasion us any surprise, as they merely afford another exemplification of a process which may be remarked in the history of all nations which have given free scope to thought, to feeling, and to imagination, in matters of religion.

In carrying out the plan just sketched, I shall, first of all, quote the texts in the Vedic hymns which refer to the creation of the world, and to the deities Viśvakarman, Hiranyagarbha, Prajāpati, etc.; these shall be succeeded (2) by passages from the Brāhmaṇas, and (3) by quotations from Manu, the Mahābhārata, the Rāmāyaṇa, and the Purāṇas having reference to the same subjects.

I shall then proceed in a similar order with the various texts which relate to the gods Vishṇu and Rudra, and the goddess Ambikā, with occasional notices of other Indian deities.

CHAPTER I.

TEXTS FROM THE VEDIC HYMNS, BRAHMANAS, AND PURANAS,
ETC., RELATING TO THE CREATION OF THE UNIVERSE, AND
TO THE DEITIES VISVAKARMAN, BRAHMANASPATI, DAKSHA,
ADITI, HIRANYAGARBHA, SKAMBHA, PRAJAPATI, PURUSHA
NARAYANA, BRAHMA, ETC.

SECT. I.—*Texts from the Rig- and Atharva-vedas regarding the creation
and some of the deities just named.*

SPECULATIONS ABOUT CREATION,—RIG-VEDA, x. 129 (= TAITTIRIYA
BRAHMANA, ii. 8, 9, 3).

R. V. x. 129, 1 ff.¹—*Na asad āśid no sad āśit tadānīm na āśid rajo
no vyoma paro yat | kim āvarivah kuha kasya śarmann ambhah kim āśid
gahanām gabhiram | 2. Na mr̄ityur āśid amṛitaṁ na tarhi na rātryāḥ
ahnaḥ¹ āśit praketaḥ | ānīd avātaṁ svadhyayā tad ekaṁ tasmād ha anyad
na paraḥ kinchanūsa | 3. Tamāḥ āśit tamasaḥ gūḍham agre² apraketaṁ
salilām sarvam āḥ idam | tuchhyena ābhv apihitaṁ yad āśit tapasas tad*

¹ The Vishnu Purana, i. 2, 21 f., quotes (from some source which is not indicated) a verse which seems to be in some degree founded on the text before us, and employs it in support of the Sankhya doctrine of Pradhāna : *Veda-vāda-vido vīprāḥ niyatāḥ
Brahma-vādināḥ [pa]ṭhanti vai tam evārtham Pradhāna-pratipādačanam | 22. Nāḥo
na rātrir na nabho na bhūmir nāśit tamo jyotir abhūd na vī 'nyat | śruti-
buddhyānupalabhyam ekam prādhānikam Brahma pumānś tu dūśit | “ Brahmins
learned in the tenets of the Veda, firm assertors of its principles, repeat the
following statement establishing the doctrine of Pradhāna : 22. ‘There was neither
day nor night, neither sky nor earth ; there was neither darkness nor light, nor
anything else. There was then the One, Brahma possessing the character of Pradhāna,
the Male, incomprehensible by the ear, or other senses, or by the intellect.’” See
Dr. Hall’s ed. of Wilson’s V. P., vol. i., pp. 23 ff., with the Editor’s notes.*

² These words are quoted by Kulluka or Manu, i. 5, of which passage this may
be the germ. In the Sātapatha Brāhmaṇa, x. 6, 5, 1 (=Brīhad Āraṇyaka Upan-

*mahinā 'jyayataikam | 4. Kāmas³ tad agre samavarttatādhi manaso retaḥ
prathamām yad āśīt | sato bandhum asati niravindan hṛidi pratishya
karayo manishā | 5. (Vāj. S. xxxiii. 74) Tiraśchīno vitato raśmir eshām
adhaḥ svid āśīd upari svid āśīt | retodhāḥ āsan mahimānaḥ āsan svadhā
avastat prayatih parastat | 6. Ko anga veda kah iha pravochat kutaḥ
ajātā kutaḥ iyām visṛishṭih | arvāg devāḥ asya visarjanena atha ko veda
yataḥ ābabhuva | 7. Iyām visṛishṭir yataḥ ābabhuva yadi vā dadhe yadi
vā na | yo asyādhyakshaḥ parame vyoman sa anga veda yadi vā na veda |*

"There was then neither non-entity, nor entity; there was no atmosphere, nor the sky which is above. What enveloped [all]? where, in the receptacle of what [was it hid]? was it water,⁴ the deep abyss? 2. Death was not then, nor immortality; there was no distinction of day or night: That, being One, breathed calmly, in self-dependence: there was nothing different from It [that One] or above It. 3. Darkness existed; originally enveloped in darkness, this universe was undistinguishable water; that One which lay void,⁵ and wrapped in a husk [or in nothingness], was developed by the power of fervour. 4. Desire first arose in It, which was the primal germ of mind; [and which] the wise, seeking by their intellect, have discovered in their heart to be the bond between non-entity and entity. 5. The ray [or cord] which stretched across these [worlds],—was it above, or was it below? There were impregnating energies, and mighty powers; a self-supporting principle beneath, and energy above. 6. Who knows, who here can declare, whence has sprung, whence, this creation? The gods are subsequent to the development of this [universe]; who then knows from what it arose? 7. From what

ishad, pp. 26 ff., in Bibl. Ind.), it is said, *Na eva iha kinchana agre āśīt | mrityunā
eva idam āvirītam āśīt |* "Originally there was nothing here. This was enveloped by Death," etc. See also the Taitt. Br. ii. 2, 9, 1 ff., quoted in the first volume of this work, p. 27.

³ In the passages which I shall quote from the S'atapatha Brāhmaṇa, etc., further on, we shall see that the creative acts of Prajāpati are constantly said to have been preceded by desire: *so 'kāmayata*, "he desired," etc. In a hymn of the Atharva V. (ix. 2) Kāma is personified as a deity. See the fifth vol. of this work, pp. 402 ff.

⁴ In regard to water, as the origin of all things, see verse 3, and the quotations which are given further on, from R. V. x. 82, 5 f., x. 72, 6; the S'atapatha Brāhmaṇa, etc.

⁵ See Böhtlingk and Roth's Lexicon under the words *ābhū* and *tuchhya*.

source this creation arose and whether [any one] made it or not;⁶—He who in the highest heaven is its ruler, He knows, or [even] He does not know.”

See Professor Müller's translation of this remarkable hymn, his enthusiastic appreciation of its merits, and his remarks in regard to its age, in his “History of Ancient Sanskrit Literature,” pp. 559–566; and Professor Goldstücker's observations on the same subject in his “Pāṇini,” pp. 144 f. The hymn is also translated and illustrated in the fifth volume of this work, pp. 356 ff., to which I refer.

VIS'VAKARMAN,—RIG-VEDA, X. 81 AND 82 (=VĀJ. SANH. XVII. 17–23; 25–31; AND TAITT. SANH. IV. 6, 2, 1 ff.).

R. V. X. 81, 1 ff.—*Yah imā viśvā bhuvanāni juhūrad rishir hotā nyashidat pitā nah | sa āśishā dravīnam ichhamānah prathama-ehhad avarān’ āviveśa | 2. Kīm svid āśid adhishṭhanam ārambhānaṁ kathamāt svit katha’ srt | yato bhāmiṁ janayan Viśvakarmā vi dyām aurṇod mahinā viśvachakshāḥ | 3. (A. V. 13, 2, 26) Viśvataśchakshur uta viśvatomukho viśvatobhāḥ uta viśvataspat | sam bāhubhyāṁ dhamati [namati: T. S.] sam patatrair dyāvā-bhāmiṁ janayan devāḥ ekaḥ⁸ | 4. Kīm svid vanāṁ [R. V. X. 31, 7] kah u sa vrikṣhaḥ āśa yato dyāvā-prīthivī nishṭatakshuh | maniśhiṇo manasā pṛīkhatedu tad yad adhyatishṭhad bhuvanāni dhārayan | 5. Yā te dhāmāni paramāṇi yā ’ramā yā madhyamā Viśvakarmann utemā | śiksha sakhibhyo havishi svadhāvaḥ svayaṁ yajasva tanvāṁ vridhānaḥ | 6. (=S. V. 2, 939.) Viśvakarman havishā vāvridhānaḥ svayaṁ yajasva prīthivīṁ uta dyām⁹ | muhyantu anye abhito janāsaḥ¹⁰ ihaśmākam maghārā surir astu | 7. (=Vāj. S. 8, 45.) Vāchaspatīm Viśvakarmāṇam utaye mangjuvaṁ vāje adya huvema | sa no viśvāni havanāni joshad viśvaśambhūr avase sādhukarmā |*

R. V. X. 82, 1 ff.—*Chakshushas pitā manasā hi dhīro ghrītam¹¹ ene*

⁶ Ob Einer sie schuf oder nicht. Böhtlingk and Roth's Lexicon, under the root *dhā* (p. 903).

⁷ *Paramachhado vare* | T.S.

⁸ The A.V. reads *yo viśvacharshaṇir* *utu viśvatomukho yo viśvataspāṇir* *uta viśvatasprīthāḥ* | *sam bāhubhyāṁ bharati*, etc.

⁹ Instead of *prīthivīṁ* *uta dyām* the S.V. reads *tanevāṁ svā hi te*.

¹⁰ Instead of *janāsaḥ* the Vāj. S. reads *sapatnāḥ*.

¹¹ Compare R.V. v. 83, 8. See the fifth volume of this work, pp. 140 f.

*ajanad namnamāne | yadā id antāḥ adadrihanta pūrve ād id dyāvā-
prihīvī aprathetām | 2. Viśvakarmā vimanāḥ ād.¹² vihāyāḥ dhātā
vidhātā paramā uta saṁdrīk¹³ | teshām iṣṭāni sam iṣhā madanti yatra
sapta rishin parah ekam āhuḥ | 3. (=A. V. 2, 1, 3.) Yo naḥ pitā
janitā yo vidhātā¹⁴ dhāmāni veda bhuvanāni viśvā¹⁵ | yo devānām
nāmadhāḥ ekaḥ eva taṁ samprāśnam bhuvanā yanti anyā | 4. Te
āyajanta dravīṇām sam asmai rishayaḥ pūrve jaritāro na bhūnā |
[=Nir. vi. 15] asūrtte sūrtte rajasi nishatte¹⁶ ye bhūtāni samakṛinvann
imāni | 5. Paro divā paraḥ enā prihīvyā paro devebhir asurair yad
asti¹⁷ | kaṁ svid garbhām prathamaṁ dadhre āpo yatra devāḥ sama-
paśyantu viśve | 6. Tam id garbhām prathamaṁ dadhre āpo yatra devāḥ
samagachhanta viśve | ajasya nābhāv adhy ekam arpitaṁ yasmin viśvāni
bhuvanāni tasthūḥ¹⁸ | 7. Na taṁ vidātha yaḥ imā jajāna anyad yushmā-
kam antaram babbūva¹⁹ | nīhārena prāvritih jalpyā cha asutripiḥ uktha-
śasas charanti |*

R. V. x. 81, 1 ff.—“Our father, who, a rishi and a priest, celebrated a sacrifice, offering up all these creatures,—he, earnestly desiring substance, he, the archetype, entered into later [men]. 2. What was the position, which and whence was the principle, from which the all-seeing Viśvakarman produced the earth, and disclosed the sky by his might? 3. The one god, who has on every side eyes, on every side a face, on every side arms, on every side feet, when producing the sky and earth, shapes them²⁰ with his arms and with his wings. 4. What was the wood, what was the tree, out of which they fashioned the heaven and

¹² *Manasā yad* | T.S.

¹³ See R.V. iv. 1, 6, and iv. 6, 6, and Roth's Illustrations of Nirukta, x. 26, p. 141.

¹⁴ Instead of *yo vidhātū* the A.V. has *sa uta bandhuḥ*.

¹⁵ *Yo naḥ sato abhi ā sajajāna* | T. S.

¹⁶ *Asūrtā sūrtā rajaso vimāne* | T. S.

¹⁷ *Guhā yat* | T. S.

¹⁸ After this verse the Taitt. Sanh. has the following [=Vāj. S. xvii. 32]: *Viśvakarmā hy ajanishṭa devāḥ ād id gandharvo abhavad dvitīyaḥ | tritīyah pitū janitā oshadhiñām apām garbhām vyadadhāt purutrā* | “The god Viśvakarman was born: then the Gandharva was produced the second; the third was the father, the generator of plants; he divided into many parts the source of the waters.”

¹⁹ *Bhavāti* | T.S.

²⁰ Compare R.V. x. 72, 2, below, p. 11; and R.V. iv. 2-17 (=A. V. xviii. 3, 22): *Ayo na devāḥ janimā dhamantah* | “The gods blowing on [or shaping] productions, like iron.”

the earth?²¹ Inquire mentally, ye sages, what that was on which he took his stand, when establishing the worlds. 5. Do thou, Viśvakarman, grant to thy friends those thy abodes which are the highest, and the lowest, and the middle, and these. Thou who art strong in the oblation, exhilarated, thyself offer up thyself.²² 6. Do thou, Viśvakarman, delighted by the sacrifice, thyself offer up heaven and earth. Let other men who are round about me become confounded. May a generous son remain here to us.²³ 7. Let us to-day invoke in our conflict the lord of speech, who is swift as thought, Viśvakarman, for succour. May he who is the source of all prosperity, the beneficent, with a view to our protection, receive graciously all our invocations."

R. V. x. 82, 1.—“The father of insight, wise in mind, impregnated with sap these two [worlds] as they bowed down [before him]. When their remotest ends were fixed, then the heaven and earth extended. 2. Viśvakarman is wise, energetic, the creator, the disposer, and the highest object of intuition. The objects of their desire inspire them with gladness in the place where men say that the One dwells beyond [the abode of] the seven rishis. 3. He who is our father, our creator, disposer, who knows all spheres and creatures, who alone assigns to the gods their names,²⁴ to him the other creatures resort for instruction. 4. The former rishis, who fashioned these creatures in the remote, the near, and the lower atmosphere, offered to him, like worshippers, substance in abundance. 5. That which is beyond the sky, beyond this earth, beyond gods and spirits,—what earliest embryo did the waters²⁵ contain, in which all the gods were beheld? 6. The waters contained that earliest embryo in which all the gods were collected.

²¹ This half verse also occurs in R. V. x. 31, 7. The second half verse, as also the answer given to the question in Taitt. Br. ii. 8, 9, 6, “Brahma was the wood, Brahma was that tree,” etc., are quoted in the fifth volume of this work, p. 32.

²² See, however, Roth, s.v. *tanu*, and R. V. x. 7, 6; vi. 11, 2.

²³ Prof. Aufrecht proposes to translate this verse as follows: “May all other people around us vanish into nothing, but our own offspring remain blessed in this world.” In proof of the sense of “offspring,” or “son,” here assigned to *sūri* (though it has not always this meaning), he refers to R. V. v. 42, 4; vi. 26, 7; vi. 63, 11; vi. 68, 7; vii. 66, 9; viii. 26, 12. This sense is perhaps also recommended by the parallel in R. V. i. 181, 4, between *sumakhasya sūriḥ* and *divah putrah*.

²⁴ *Nāma cha pītā eva karoti* | Mahidhara.

²⁵ Compare verses 1 and 3 of R. V. x. 129, above, p. 3.

One [receptacle] rested upon the navel of the unborn, wherein all beings stood. 7. Ye cannot know him who produced these things; something else is within you. The chanters of hymns go about enveloped in mist, and unsatisfied with idle talk."

I have placed these two hymns together, as they are so similar in character. The sense in some parts of them is clear, in others very obscure. The verses of which they are made up are all to be found in the Vājasaneyi Sanhitā (xvii. 17–23, and 25–31), in the same order in which they occur in the Rig-veda, and without any various readings of importance. They are also repeated in the Taittiriya Sanhitā, with variations, of which the chief have been noted above. Some of them also occur in the Nirukta; viz., R. V. x. 81, 6 in Nir. x. 27; R. V. x. 82, 2 in Nir. x. 26; the second half of R. V. x. 82, 4 in Nir. vi. 15; and R. V. x. 82, 7 in Nir. Parīshishta, ii. 10. Professor Roth, in his Illustrations of the Nirukta (pp. 141, f.), offers some remarks on the 2nd verse of the second, and the 6th verse of the first, of the hymns before us, which I shall translate. He renders the former verse thus: "Viśvakarman, wise and mighty in act, is the creator, the orderer, and the highest image [for the spiritual faculty]. That which men desire is the attainment of good in the world where the One Being dwells beyond the seven rishis." He then proceeds to observe: "Viśvakarman, who is no mythological personage, but the 'creator of all things,' and who in the Vājasaneyi Sanhitā, 12, 61,²⁶ is so far rightly identified with Prajāpati, is here celebrated as equally wise in design, and powerful in execution (the highest conception which can be attained by man): and from him the fulfilment of every desire is obtained beyond the starry heaven, where he resides alone, without the numerous deities of the popular creed. The legend, which relates that Viśvakarman, son of Bhuvana, after he had offered up all beings in sacrifice, concluded by offering up himself, belongs, in my opinion, to the numerous class of stories which have arisen out of a misunderstanding of Vedic passages, viz., in the present instance, verses 1 and 5 of R. V. x. 81."

The Satapatha Brāhmaṇa, viii. 2, 1, 10, and viii. 2, 3, 13, identifies Viśvakarman with Prajāpati (*Prajāpatir vai Viśvakarmā*). See also

²⁶ *Prajāpatir Viśvakarmā vimunchatu.*

the Aitareya Brāhmaṇa, iv. 22, and Professor Haug's translation, p. 299.

The legend here referred to by Professor Roth is given by Yāska, Nirukta, x. 26 :

*Tatretihāsam āchakshate | Viśvakarmā Bhuvanah sarvamedhe sarvāṇi
bhūtāni juhvāñchakāra sa ātmānam apy antato juhvāñchakara | tad-
abhibhādīny eshā rig bhavati 'yah imā viśvā bhuvanāni juhvad' iti |*
“Here they tell a story : Viśvakarman son of Bhuvana offered up all creatures at a universal sacrifice (*sarvamedha*). He finally offered up himself also. The following verse (R. V. x. 81, 1) is descriptive of this, viz., ‘he who offering up all beings,’ etc.”

Some further passages relating to Viśvakarman will be found below, in the sixth section of the third chapter, to which, as well as to the first volume of this work, pp. 52, 76, and 456 f., and to the fifth volume, p. 372, I may refer.

On the 6th verse of the first of the hymns before us (R. V. x. 81), Professor Rcth remarks thus: “For the correct understanding of the second pāda (the latter half of the first line), and similar passages, the reader should compare R. V. x. 7, 6, *yathā 'yajah ritubhir deva devān evā yajasva tanvāñ sujāta |* ‘As thou (O Agni) at the measured times, O god, didst sacrifice to the gods, so sacrifice also to thyself.’ Agni is to accept the offering for himself also. In the same way are the words of the 5th verse of the hymn before us to be understood; *svayañ yajasva tanvāñ vridhānah |* ‘sacrifice to thyself for thine own glorification’: the idea of self-immolation has arisen from a misunderstanding of the word *tanū*²⁷ and of the construction of the root *yaj*. The 1st verse of the same hymn (R. V. x. 81, 1) is, as it appears to me, to be understood in a similar manner: ‘He who received all these creatures as offerings.’ In the passage before us (the

²⁷ In his remarks on the word *Tanūnapāt* in p. 117 of his Illustrations, Professor Roth observes: “The signification has been overlooked, which *tanū* obtains in the older Sanskrit, as well as in Zend and modern Persian, as it there designates our own person, our self, in contrast to things belonging to us. Hence I might explain the word *Tanūnapāt* as meaning ‘his own son.’ Agni is his own son, because he springs into life either as lightning, or from the friction of wood, without being the product of similar phenomena, or powers.” See also Böhtlingk and Roth's Lexicon, under the word *Tanūnapāt*.

6th verse of R. V. x. 81) the words would therefore be rendered as follows: ‘Viśvakarman, glorify thyself by the sacrifice, offer up to thyself heaven and earth.’ The idea of sacrifice is introduced, because every portion of the created universe which is given as a possession to the gods, comes to them in the shape of a sacrifice. The god who takes anything into his possession is said to offer it to himself. The various reading which we find in the Sāma-veda, ii. 939, as compared with the verse before us (viz., *tanvāṁ svā hi te*, ‘offer thy body, for it is thine,’ instead of *prīthivīṁ uta dyām*, ‘offer earth and heaven’) may be an amendment in support of the legend.”

I do not know whether this view is consistent with the 6th and 7th verses of the Purusha Sūkta. See the first volume of this work, pp. 3, 9, and the fifth volume, pp. 367, ff. Possibly both conceptions (that of the gods sacrificing themselves, and that of their sacrificing to themselves) may have been entertained by the Vedic writers.

[I may here remark that the Bhāgavata Purāna, ii. 6, 15 ff., gives a sort of paraphrase on the Purusha Sūkta. The author there puts into the mouth of Brahmā the following lines (verses 21 ff.), which are intended to illustrate the 7th and following stanzas of that allegorical hymn :

21. *Yadā 'sya nābhyaḍ nalinād aham āsam mahātmanah | nāvindañ yajna-sambhārān Purushāvayavān rite |* 22. *Teshu yajnasya paśavah sa-vanaspatayah kuśāḥ | idancha deva-yajanaṁ kālaś choru-guṇānvitāḥ |*
 23. *Vastūny oshadayah snehāḥ rasa-loha-mṛido jalām | richo yajūṁshi sāmāni chāturuhotrancha sattama|* 24. *Nāmadheyāni mantrāś cha dākshināś cha vratāni cha | devatānukramāḥ kalpāḥ sankalpas tantram eva cha |*
 25. *Gatayo matayaś chaiva prāyaśchittām samarpanam | Purushāvayavair ete sambhārāḥ sambhṛitāḥ mayā |* 26. *Iti sambhṛita-sambhāraḥ Purushāvayavair aham | tam eva Purushāṁ yajnaṁ tenaivāyajam iśvarām |*

“21. When I was produced,” says Brahmā, “from the lotus sprung out of the navel of that great Being, I found no materials for sacrifice excepting the members of Purusha. 22. Among them were the victims, the sacrificial posts, the Kuśa grass; they formed the sacrificial ground, and the seasons with their various qualities. The utensils, the grains, the unctuous substances, the flavours, the metals, the earths, the water, the verses of the Rich, the Yajush, and the Sāman, the functions of the four priests, the names [of the rites], the texts, the

gifts, the vows, the list of deities, the ritual rules, the designs, the forms, the arrangements, the meditations, the expiation, the dedication,—all these essentials of sacrifice were derived by me from the members of Purusha. Having thus drawn from the members of Purusha all these appliances, I by this means offered up Purusha, the lord [himself], as a sacrifice.”]

In his note on the Nirukta, vi. 15, Professor Roth translates the 4th verse of the second hymn before us (R. V. 82) as follows: “They who in still, in moving, and falling vapour (*rajas*) created those beings furnished to him the material.” In his Lexicon, however, he renders the word *asūrtta*, not by “still,” but by “distant;” and quotes A. V. x. 3, 9, as another passage in which it occurs.

The later conception of Viśvakarman, as the artificer of the gods, is found in the following passage of the Mahābhārata, i. 2592: *Viśvakarmā mahābhāgo jajne śilpa-prajāpatiḥ | kartā śilpa-sahasrānām tridaśānām cha vārdhakiḥ | bhāshanānāmcha sarveshānām kartā śilpavatānām varah | yo divyāni vimānāni tridaśānām chakāra ha | manushyāś chopa-jivanti tasya śilpam mahātmaṇah | pūjyantī cha yaṁ nityaṁ Viśvakarmānam aryayam |* “Then was born the illustrious Viśvakarman, the lord of the arts, executor of a thousand handicrafts, the carpenter of the gods, the fashioner of all ornaments, the most eminent of artisans, who formed the celestial chariots of the deities; on whose craft men subsist, and whom, a great and immortal god, they continually worship.”

BRAHMANASPATI, DAKSHA, AND ADITI,—RIG-VEDA, x. 72.²⁸

R. V. x. 72, 1 ff.—*Devānām nu vayaṁ jānā pravochāma vipanyayā | uktheshu śāśyamāneshu yah paśyād uttare yuge²⁹ | 2. Brahmanaspatis etā saṁ karmārah³⁰ ivādhamat | devānam pūrrye yuge asataḥ sad ajāyata³¹ |*

²⁸ This hymn is also translated and illustrated in the fifth volume of this work, pp. 48 ff.

²⁹ See Benfey's Glossary to the Sāma-veda, under the word *yuga*; and the first volume of this work, p. 45 f.

³⁰ *Karmārah | sa yathā bhastrayā 'gnim upadhamaty evam udapādayat |* (Sāyana) “As a blacksmith blows up a fire with a bellows, so he created them.” Compare R. V. x. 81, 3, above p. 6, and note 20, there.

³¹ Compare Atharva-veda x. 7, 25.—*Brihanto nūma te devāḥ ye'sataḥ pāri jañnire | ekaṁ tad angām Skambhasya asat āhuḥ paro janāḥ |* “Great are those gods who

3. Devānām yuge prathame asataḥ sad ajāyata | tad āśāḥ anv ajāyanta
 tad Uttānapadas pari | 4. Bhārajajne Uttānapado bhuvah āśāḥ ajāyanta |
Aditer Daksha ajāyata Dakshād u Aditih pari | (comp. R. V. x. 90, 5.)
 5. Aditir hi ajanishṭa Daksha yā duhitā tava | Tāṁ devāḥ anv ajāyanta
 bhadrāḥ amṛita-bandhavah | 6. Yad devāḥ adaḥ salile³² susāṁrabdhāḥ
 atishṭhata | atra vo nrityatām iva tīvra reṇur apāyata | 7. Yad devāḥ³³
 yatayo yathā bhuvanāni apinvata | atra samudre āgūlham ā sūryam aja-
 bharttana | 8. Ashṭau putrāśo Aditer ye jātās tāvās pāri | devān upa
 prait saptabhiḥ parā Mārttāñḍam āsyat³⁴ | 2. Saptabhiḥ putrair Aditer
 upa prait pūrvyaṁ yugam | prajāyai mrityave tvat punar Mārttāñḍam
 ābhārat³⁵ |

“1. Let us celebrate with exultation the births of the gods, in
 chanted hymns, [every one of us], who may behold them in [this]
 later age. 2. Brahmaṇaspati shaped all these [beings] like a black-
 smith. In the earliest age of the gods, the existent sprang from the
 non-existent. 3. In the first age of the gods the existent sprang from
 the non-existent. Thereafter the different regions sprang forth from
 Uttānapad. 4. The earth sprang from Uttānapad; from the earth
 sprang the regions. Daksha sprang from Aditi, and Aditi [came]
 forth from Daksha. 5. For Aditi was produced, she who is thy
 daughter, O Daksha. After her the gods came into being, blessed,
 sharers in immortality. 6. When, O gods, ye moved, strongly agitated,
 on that water, there a violent dust issued forth from you, as from
 dancers. 7. When ye, O gods, like devotees [or strenuous men],
 replenished the worlds, then ye disclosed the sun which had been

sprang from non-entity. Men say that that remote non-entity is one member of Skambha.” This production of the gods out of nothing seems, on one interpretation, to be contrary to the doctrine of the Chhāndogya Upanishad. *Tad ha eke āhur “asad evedam agre āśid ekam evādvitīyaṁ tasmād asataḥ saj jāyeta” | Kutas tu khalu saumya evāṁ syād iti hovācha katham asataḥ saj jāyeta iti |* (Biblioth. Ind. vol. iii. pp. 389, 392.) “Some say ‘this was originally non-existent, one without a second; therefore the existent must spring from the non-existent.’ ‘But how, gentle friend,’ he said, ‘can it be so? how can the existent spring from the non-existent?’” See the fifth volume of this work, pp. 358 ff.

³² Compare R. V. x. 129, 1, 3, above, p. 3.

³³ Here Sāyana makes *yatayaḥ meghāḥ*, “clouds.” See the fifth volume of this work, p. 49, note 92.

³⁴ *Parāsyat=upari prākshipat*, “tossed aloft” (Sāyana).

³⁵ *Abharat=āharat=dyuloka adhārayat*, “placed in the sky” (Sāyana).

hidden in the ocean. 8. Of the eight sons who were born from the body of Aditi, she approached the gods with seven, but cast away [the eighth] Mārttānda [the sun]. 9. With seven sons [only] Aditi approached the former generation of gods. Again, for birth as well as for death she disclosed Mārttānda.”³⁶

In R. V. vi. 50, 2, mention is made of certain luminous gods (*sujyotishah*) as being the sons or descendants of Daksha (*Dakshapitrin*).³⁷ These notices of Daksha which occur in the Rig-veda have been greatly developed in the later mythology, as may be seen by a reference to the passages given in the first volume of this work, pp. 65, 72, 116, 122 ff., etc. Uttānapāda is said in the Vishṇu and other Purāṇas to have been a son of Manu Svāyambhuva by Satarūpā (*ibid.* pp. 65, 72, 106, 114).

On the fourth verse of this hymn Yāska remarks as follows in the Nirukta, xi. 23 : *Ādityo Dakshah ity ākur Āditya-madhye cha stutah | Aditir Dākshāyanī | “Aditer Daksho ajāyata Dakshād u Aditiḥ pari” iti cha | tat kutham upapadyeta | samāna-janmānau syātām ity upi vā deva-dharmena itaretara-janmānau syātām itaretara-prakriti | “Daksha is, they say, a son of Aditi, and is praised among the sons of Aditi. And Aditi is the daughter of Daksha, [according to the text] Daksha sprang from Aditi, and Aditi came forth from Daksha. How can this be possible? They may have had the same origin; or, according to the nature of the gods, they may have been born from each other,—have derived their substance from one another.”* See also Nirukta vii. 4, as quoted below in chapter ii. sect. 5.

Roth, in his Illustrations of the Nirukta (p. 151), translates the 4th and 5th verses of the hymn before us: “Bhū (the world) was born, and from her opened womb (Uttānapad) sprang the Spaces: from Aditi was born Daksha (spiritual force), and from Daksha again Aditi. Yes,

³⁶ The word *Mārttānda* is compounded of two words *mārtta*, apparently derived from *mṛityu*, death, and *anda*, an egg, or place of production. The last line seems to contain an allusion to this derivation of the word. The Harivaiñsa v. 549, thus interprets the word: *Na khalu ayam mṛito 'ndusthah iti sukhid abuñashata | ajnānāt Kaśyapas tasmād Mārttāndah iti chochyate |* “Kasyapa, from affection, but in ignorance, said, ‘he is not dead, abiding in the egg,’ hence he is called Mārttānda.” See the fifth volume of this work, p. 49, note 94. Böhtlingk and Roth, s.v., assign to the word in this passage the sense of “bird.” See R. V. ii. 38, 8-25.

³⁷ See, however, the fifth volume of this work, p. 51 f.

Aditi was born, O Daksha, she who is thy daughter; after her the gods were produced, the blessed possessors of immortality." He then proceeds to remark: "Daksha, spiritual force, is the male power, which generates the gods in eternity. As Bhū (the World or Being) and Space are the principles of the Finite, so to both of these is due the beginning of divine life."

Sāyana annotates thus on the 8th verse of the hymn:

"*Aṣṭau putrāḥ*" *putrāḥ Mitrādayo diter bhavanti* | "Ye Adites tanwas pari" śarīrāj "jātāḥ" utpannāḥ | *Aditer aṣṭa-putrāḥ Ādhvaryava-brāhmaṇe pariganitāḥ* | tathā hi | "tān anukramishyāmo *Mitraś cha Varuṇaś cha Dhātā cha Aryamā cha Aṁśaś cha Bhagaś cha Vivasvān Ādityāś cheti*" | tathā tatraiva pradeśāntare *Aditim prastutya āmnātām* "tasyāḥ uchchhesanām adadhūs tat prāśnāt | sā reto 'dhatta tasyai chatvāraḥ Ādityāḥ ajāyanta sā dvitīyam apibad" *ityādinā aṣṭānām Ādityānām utpattir varṇitā* |

"Eight sons, Mitra and the rest, were born to Aditi, who sprang from her body. Eight sons of Aditi are enumerated in the Brāhmaṇa of the Ādhvaryus, thus: 'We shall state them in order, Mitra, Varuṇa, Dhātri, Aryaman, Aṁśa, Bhaga, Vivasvat, and Āditya.' In another part of the same work, after reference has been made to Aditi, it is recorded; 'They placed before her the remnant of the sacrifice. She ate it. She conceived seed. Four Ādityas were born to her. She drank the second [portion], etc. Thus is narrated the birth of the eight Ādityas.'" See the first volume of this work, pp. 26 f.

The Satapatha Brāhmaṇa (3, 1, 3, 3 ff.) gives the following explanation of the same (the 8th) verse of this hymn:

Aṣṭau ha vai putrāḥ Aditeḥ | *Yāṁs tv etad "devāḥ Ādityāḥ"* *ity ācakshate sapta ha eva te* | *avikṛitaṁ³⁸ ha aṣṭamāṁ janayāñchakāra* *Mārttāñḍam* | *sandeqhō³⁹ ha evāsa* | *yāvān evordhvās tāvāṁs tiryan* *purusha-sammitāḥ* *ity u ha eke āhuḥ* | 4. *Te u ha ete uchur devāḥ Ādityāḥ* "yad asmūn anv ajanimā tad amuyeva bhūd | hanta imāṁ vikaravāma" *iti* | *taṁ vich krur yathā 'yam purusho vikritas tasya yāni mānsāni* *sāṅkṛitya sannyāsus tato hastī samabhavat* | *tasmād āhur "na hastinam*

³⁸ *Avikṛitam kara-charaṇādi-vikārah iti tad-rahitam* | Comm.

³⁹ *Samyag upachitāḥ samaḥ evāśit* | Comm.

*parigrīhṇiyāt purushājāno⁴⁰ hi hastī” iti | yam u ha tad vichakruḥ sa
Vivasvān Ādityas tasya imāḥ prajāḥ |*

After quoting the text of the Rig-veda, the author of the Brāhmaṇa proceeds :

“Aditi had eight sons. But there are only seven [gods] whom men call the Āditya deities. For she produced the eighth, Marttāñḍa, destitute of any modifications of shape (without hands and feet, etc.). He was a smooth lump; of the dimensions of a man, as broad as long, say some. The Āditya deities said, ‘If in his nature he be not conformable to ours, then it will be unfortunate; come let us alter his shape.’ Thus saying, they altered his shape, as this man is modified (by possessing different members). An elephant sprang out of those [pieces of] his flesh which they cut off, and threw away. Wherefore men say, ‘let no one catch an elephant, for an elephant partakes of the nature of man.’ He whom they then altered was Vivasvat (the Sun) the son of Aditi, from whom these creatures are descended.”

HIRANYAGARBHA,—RIG-VEDA, x. 121.

R. V. x. 121, 1 ff. (Vāj. S. 13, 4: A. V. 4, 2, 7)—*Hiranyagarbhah⁴¹ samavarttataścāgre bhūtasya jātāḥ⁴² patir ekaḥ āśit | sa dādhāra pṛithivīnā
dyām utemāṁ kasmai devāya⁴³ havishā vidhema | 2. (Vāj. S. 25, 13:
A. V. 4, 2, 1.) Ya ātmadāḥ baladāḥ yasya viśve upāsate prāśishāṁ yasya
devāḥ | yasya chhāyā amritaṁ yasya mrityuḥ kasmai devāya ityādi | 3.*

⁴⁰ *Purushājānaḥ purusha-prakṛitikāḥ* | Comm.

⁴¹ *Hiranya hiranya-purusha-rūpe brahmānde garba-rūpena arasthitāḥ Prajāpatir Hiranyagarbhah bhūtasya pṛāṇīyatasya agre samavarttata pṛāṇīyatotpatteḥ purā svayaṁ śarīra-dhārī babhūva | Prajāpati Hiranyagarbha, existing as an embryo, in the egg of Brahmā, which was golden,—consisting of the golden male (*purusha*),—sprang into being before all living creatures; himself took a body before the production of all living creatures.” Mahidhara on Vāj. S. 13, 4. (Compare the words *hirṇmayāḥ sakunir Brahma nāma* | “The golden bird, namely Brahma,” in Taitt. Br. 3, 12, 9, 7.)*

⁴² *Jātāḥ*. Compare R. V. ii. 12, 1; R. V. x. 133, 2, *āśatrur Indra jainishe—* “Indra, thou hast been born without a rival;” and R.V. viii. 21, 13. *tvaṁ anāpiś Indra janushā sanād asi* | “Indra of old art thou by nature without a fellow.”

⁴³ *Kasmai devāya* | *Kasmai Kāya Prajāpataye dēvāya* | “Kasmai, ‘to whom,’ is for *Kāya*, the dative of *Ka*, the god Prajāpati.” Comm. on Vāj. S. 13, 4. *Prajāpatitr vāi Kas tasmai havishā vidhema* | “Ka is Prajāpati: to him let us offer our oblations.” Sātapatha Brāhmaṇa, 7, 4, 1, 19.

(Vāj. S. 23, 3 : A. V. 4, 2, 2.) *Yah prāñato nimishato mahitvā ekah id
rājā jagato babbūva | ya īśe asya dvipadaś chatushpadaḥ kasmai ityādi |*
 4. (Vāj. S. 25, 12 : A. V. 4, 2, 5.) *Yasyeme himavanto mahitvā yasya
samudram rasayā⁴⁴ sahāhuḥ | yasyemāḥ pradiśo yasya bāhū kasmai
ityādi |* 5. (Vāj. S. 32, 6, 7 : A. V. 4, 2, 3, 4.) *Yena dyaur ugrā
priθīvī cha dṛīlhā yena svāḥ stabhitaṁ yena nākāḥ | yo antarikṣhe rajaso
vimānāḥ kasmai ityādi |* 6. *Yaṁ krandasī⁴⁵ avasā tastabhāne abhy
aikshetām manasā rejamāne | yatrādhi sūraḥ udito vibhāti kasmai ityādi |*
 7. (Vāj. S. 27, 25 : A. V. 4, 2, 6, 8.) *Āpo ha yad brihatīr viśvam āyan
garbhām⁴⁶ dadhānāḥ janayantīr agnim | tato devānām samavarttatāsur
ekāḥ kasmai ityādi |* 8. (=Vāj. S. 27, 26.) *Yaś chid āpo mahinā
paryapaśyad dakshām dadhānāḥ janayantīr yajnam | yo deveśv udhi devāḥ
ekāḥ āśit kasmai ityādi |* 9. (=Vāj. S. 12, 102.) *Mā no himsīj janitā
yah priθīvyāḥ yo vā divām satyadharma jajānā | yaś chūpaś chandrāḥ
brihatīr jajānā kasmai⁴⁷ ityādi |* 10. (=Vāj. S. 10, 20 : A. V. 7, 79, 4;
7, 80, 3; Nir. x. 43.) *Prajāpate na tvad etāny anyo viśvā jātāni pari
tā babbūva | yathāmās te juhumas tan no astu vayaṁ syōma patayo
rayīṇām |*

“1. Hiranyagarbha arose in the beginning; born, he was the one lord of things existing. He established the earth and this sky: to what god shall we offer our oblation? 2. He who gives breath, who gives strength, whose command all, [even] the gods, reverence, whose

⁴⁴ On the word *rasā*, see the second volume of this work, p. 343, note 119.

⁴⁵ *Krandasī* | “This word is explained in Böhtlingk and Roth’s Lexicon as meaning (not heaven and earth, as Mahidhara *in loco* understands it, and Sayana on R. V. ii. 12, 8, alternatively interprets,—the other sense assigned being, armies,—but) two armies engaged in battle. See the references there given.

⁴⁶ Compare with verses 7 and 8, the preceding hymns, x. 129, 1, 3 ; x. 82, 5, 6 ; and x. 72, 6.

⁴⁷ I have observed another hymn in the R. V., the 168th of the tenth Mandala, of which the fourth verse ends with words similar to those which conclude the first nine verses of the 121st, except that instead of *kasmai* the 168th hymn has *tasmai*. I quote this verse with the last words of the 3rd. . . . *kva svīj jātāḥ kutāḥ
ābabhūva | 4. ātmā devānām bhuvanasya garbho yathāvaśām charati devāḥ eshāḥ |
ghoshāḥ id asya śrīvire na rūpām tasmāi Vātāya havishā vidhema |* “Where was he produced? whence has he sprung? 4. Soul of the gods, and source of the world, this deity marches at his will. His sounds are heard but [we see] not his form: to this Vāta (wind) let us offer our oblations.” Compare St. John iii. 8. “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth.”

shadow is immortality, whose shadow is death—to what god shall we offer our oblation? 3. Who by his might became the sole king of the breathing and winking world, who is the lord of this two-footed and four-footed [creation],—to what god, etc.? 4. Whose greatness these snowy mountains, and the sea with the Rasā [river], declare,—of whom these regions, of whom they are the arms,—to what god, etc. 5. By whom the sky is fiery, and the earth fixed, by whom the firmament and the heaven were established, who in the atmosphere is the measurer of the aerial space;—to what god, etc.? 6. To whom two contending armies, sustained by his succour, looked up, trembling in mind; over whom the risen sun shines,—to what god, etc.? 7. When the great waters pervaded the universe, containing an embryo, and generating fire, thence arose the one spirit (*asu*) of the gods,—to what god, etc.? 8. He who through his greatness beheld the waters which contained power, and generated sacrifice, who was the one god above the gods,—to what god, etc.? 9. May he not injure us, he who is the generator of the earth, who, ruling by fixed ordinances, produced the heavens, who produced the great and brilliant waters!—to what god, etc.? 10. Prajāpati, no other than thou is lord over all these created things: may we obtain that, through desire of which we have invoked thee; may we become masters of riches."

On Prajāpati, see the fifth volume of this work, pp. 352 f.; 390 ff.

The whole of this hymn is to be found repeated in the Vājasaneyi Sanhitā, the first eight verses in the Taittiriya Sanhitā iv. 1, 8, 3 ff., and most of the verses recur in the Atharva-veda. In making my translation, I have had the assistance of Mahīdhara's Commentary on the first-named Veda, as well as of the version given by Professor Müller in his Ancient Sanskrit Literature, p. 569 f. In his annotation on Vāj. S. 27, 5,=verse 7, the commentator Mahīdhara refers to the Satapatha Brāhmaṇa, xi. 1, 6, 1: *Āpo ha rai idam agre salilum erāsa* | "This [universe] was in the beginning waters, only water;"⁴⁸ and explains the words *garbhāñ dadhānāḥ*, "containing a germ," thus: *tathā garbhāñ Hiranyagarbhalakṣaṇāñ dadhānāḥ dhārayantyāḥ atāḥ era agnim janayantibhūtāgni-rūpām Hiranyagarbhāñ janayantyāḥ utpādayishyantyāḥ* | "And also containing an embryo (*garbha*) distinguished as the golden

⁴⁸ Compare R. V. vi. 50, 7, quoted in the fifth volume of this work, p. 345; and the quotations from the Satapatha Brāhmaṇa and other works in the next section.

embryo *Hiranyagarbha*); and consequently generating, being about to produce, fire,—*Hiranyagarbha* in the form of fire.” The Atharva-veda reads this seventh verse somewhat differently, thus (A. V. 4, 2, 6): *Āpo agre viśvam āvan garbhām dadhānāḥ amṛitāḥ ritajnāḥ | yāsu devīsh adhi devāḥ asīt kasmāi ityādi* | “In the beginning, the waters, immortal, and versed in the sacred ceremonies, protected (covered?) the universe, containing an embryo; over these divine [waters] was the god,” etc. The verse which comes next, the seventh in the A. V., is the first in the R. V. The eighth in the A. V., which has none answering to it in the R. V., is as follows: *Āpo vatsām janayantir garbhām agre samairayan | tasyotā jāyamānasya ulbah āśid hiranyayaḥ | kasmāi devāya ityādi*—“In the beginning the waters, producing a child, brought forth an embryo, which, as it was coming into life, was enveloped in a golden covering.”

The idea of the production of the divine principle by which the gods were animated (*asu*) from the embryo generated in the waters, contained in the seventh verse of the hymn before us (R. V. x. 121, 7) is replaced, as we shall find, in the Brāhmaṇas and the later mythology by that of the generation of Prajāpati, or Brahmā, from the egg formed in the waters. In the verse attached to the hymn as the 10th, the deity celebrated in the hymn is addressed by the appellation of Prajāpati, which became a title of Brahmā. The last verse which I have quoted from the A. V. (iv. 2, 8) assigns a “golden covering” to the embryo produced by the waters.

In another part of the same Veda (A. V. x. 7, 28) the following verse occurs: *Hiranyagarbham paramam anatyudyam janāḥ viduh | Skambhas tadagre prāsinchad hiranyam loke antarā |* “Men know Hiranyagarbha, the supreme, the ineffable: before him Skambha [the Supporter] shed forth gold in the midst of the world.”

I shall make some additional quotations from the hymn of the A. V. in which the last cited verse occurs, and the next following. [The whole of the hymn A. V. x. 7, and a portion of A. V. x. 8, are quoted in the fifth volume of this work, pp. 378 ff., which can be referred to.]

EXTRACTS FROM THE ATHARVA-VEDA, X. 7, AND X. 8.

A. V. x. 7; 7.—*Yasmin stabdhvā Prajāpatir lokān sarvān adhārayat | Skambhaṁ tam brūki katamah svid eva sah |* 8. *Yat paramam avamāṁ*

yachcha madhyamam Prajāpatiḥ sastrje viśva-rūpam | kiyatā Skambhaḥ praviveśa tatra yan na prāviśat kiyat tad babhūva | 9. Kiyatā Skambhaḥ praviveśa bhūtaṁ kiyad bhavishyad anvāśaye 'sya | ekaṁ yad angam akri-not sahasradhā kiyatā Skambhaḥ praviveśa tatra | 17. Ye puruṣe brahma vidus te viduh parameshṭhinam | yo veda parameshṭhinam yaś cha veda Prajāpatim | jyeshṭham ye brāhmaṇam vidus te Skambham anusaṁviduh | 24. Yatra devāḥ brahmavido brahma jyeshṭham upasate | yo vai tān vidyāt pratyakṣhaṁ sa brahmā veditā syāt | 32. Yaśya bhūmiḥ pramā antarikṣhaṁ utodaram | divāṁ yaś chakre mūrdhānam taspaī jyeshṭhāya Brahmaṇe namaḥ | 35. Skambho dādhāra dyāvā-prithivī ubhe ime Skambho dādhārōv antarikṣham | Skambho dādhāra pradiśaḥ shad urvī(ḥ?) Skambhaḥ idāṁ viśvam bhuvanam āviveśa | 36. Yaḥ śramāt tapaso jāto lokān sarvān samānaśe | sonīāṁ yaś chakre kevalāṁ tasmai jyeshṭhāya brahmaṇe namaḥ | 41. Yo vetaśāṁ⁴⁹ hiranyayām tishthantam salile veda | sa vai guhyaḥ Prajāpatiḥ |

A. V. x. 2.—*Skambheneme vishṭabhite dyauś cha bhūmiś oha tishṭhataḥ | Skambhaḥ idāṁ sarvam ātmavād yat prāṇad nimishachchha yat | 11. Yad ejati patati yachcha tishṭhati prāṇad aprāṇan nimishach cha yad bhuvat | tad dādhāra prithivīm viśvarūpām tat sambhūya bhavaty ekam eva | 44. Akāmo dhīro amṛitaḥ svayambhūḥ rasena tripto na kutaśchanonāḥ | tam eva viḍvān na bibhāya mrityor ātmānam dhīram ajaram yuvānam |*

A. V. x. 7, 7.—“Tell who that Skambha (supporter) is, on whom Prajāpati has supported, and established all the worlds. 8. How far did Skambha penetrate into that highest, lowest and middle universe, comprehending all forms, which Prajāpati created? and how much of it was there which he did not penetrate? 9. How far did Skambha penetrate into the past? and how much of the future is contained in his receptacle? how far did Skambha penetrate into that one member which he separated into a thousand parts? 17. Those men who know Brahma (the divine essence) in the Male (*Puruṣa*), know him who occupies the highest place (*Parameshṭhin*): he who knows Parameshṭhin, and who knows Prajāpati,—they who know the highest

⁴⁹ I know not whether this word has here its ordinary meaning, or the same sense which is assigned to the word *vaitasa* in R. V. x. 95, 4, 5; S'atapatha Brāhmaṇa, xi. 5, 1, 1; and Nir. iii. 21. See also R.V. iv. 58, 5; and S'atap. Br. vii. 5, 2, 11; and the fifth volume of this work, p. 384, note.

Brahmana (divine mystery), they know Skambha. 24. In the place where the gods, the knowers of sacred science (*brahma*) reverence the highest Brahma,—that priest (*brahma*) who knows them clearly, will be a knower. 32. Reverence to that highest Brahma, of whom the earth is the measure, the atmosphere the belly, who made the sky his head. 35. Skamba established both these [worlds] the earth and sky, Skambha established the wide atmosphere, Skambha established the six wide regions, Skambha pervaded this entire universe. 36. Reverence to that highest Brahma, who, sprung from toil and from austere fervour, has pervaded all the worlds, who made soma for himself alone. 41. He who knows the golden reed standing in the water, is the mysterious Prajāpati.”

A. V. x. 2.—“These two [worlds] the earth and sky, stand, supported by Skambha. Skambha is all this which has soul, which breathes, which winks. 11. Whatever moves, flies, or stands, whatever exists breathing, or not breathing, or winking,—that omniform [entity] sustains the earth; that, combined, is one only. 44. Knowing that Soul, calm, undecaying, young, who is passionless, tranquil, self-existent, immortal, satisfied with the essence, wanting in nothing,—a man is not afraid of death.”

I quote these passages partly because they contain frequent references to Prajāpati, a name which occurs but sparingly in the Rig-veda; and partly because they celebrate a new god called Skambha, the “Supporter,” or “Propper,” whose personification may have been suggested by the function of “supporting” the earth and heavens, which, as we shall see in the next chapter, is frequently ascribed to Indra, Varuna, Vishnu, and Savitri.

The verse last quoted (x. 8, 44) seems to contain the idea of the supreme Soul as the object of knowledge.

On the subject of this and the next sections compare the twenty-first section of the fifth volume of this work, pp. 350 ff.

SECT. II.—*Original non-entity; Prajāpati; primeval waters; mundane egg, etc., according to the Satapatha Brāhmaṇa, Manu, the Rāmāyana, Vishnu Purāna, etc.*

The Satapatha Brāhmaṇa contains the following legends about the creation.

I. Satapatha Brāhmaṇa, vi. 1, 1, 1 ff. (pp. 499 of Weber’s ed.)—

Asad vai idam agre āśit | tad āhuḥ ‘kiṁ tad asad āśid’ iti | rishayo vāva te ‘agre asad āśit’ tad āhuḥ | ‘ke te rishayah’ iti | prānāḥ vai rishayas te yat purā ‘smāt sarvasmād idam icchantah śrāmena tapasā ‘rishāñś tasmād rishayah’ | 2. Sa yo ‘yam madhyo prāṇaḥ esha evendraḥ | tān esha prāṇān madhyataḥ indriyena indha | yad aindha tasmād Indhāḥ | Indho ha vai tam Indraḥ ity āchakshate paroksham | paroksha-kāmāḥ hē devās te īddhāḥ sapta nānū purushān asrījanta | 3. Te ‘braxan “na vasi itthaṁ sāntaḥ śakshyāmāḥ prajanayitum imān sapta purushān ekam purushām karavāma”’ iti te etān sapta purushān ekam purushām akurvan | yad īrddhvām nābhes tau dvau samaukṣjan | yad avān nābhes tau dvau | pakshaḥ purushaḥ | pakshaḥ purushaḥ | pratishṭhā ekaḥ āśit | 5. Sa eva purushaḥ Prajāpatir abhavat sa yaḥ sa purushaḥ Prajāpatir abhavad ayam eva sa yo ‘yam Agniś⁵⁰ chīyate | 6. Sa vai sapta-purusho bhavati | sapta-purusho hy ayam purusho yach chatvāraḥ ātmā trayah paksha-puchhāni | chatvāro hi tasya purushasya ātmā trayah paksha-puchhāni⁵¹ | atha yad ekena puruṣeṇa ātmānam vardhayati tēna vīryena ayam ātmā paksha-puchhāni udyachhati | 8. So ‘yam purushaḥ Prajāpatir akāmayata ‘bhūyān syām prajāyeya’ iti | so ‘śrāmyat sa tāpo ‘tapyata | sa śrāntas tepāno brahma eva prathamam asrījata trayīm eva vidyām | sa eva asmai pratishṭhā ‘bhavat tasmād āhur ‘brahma asya sarvasya pratishṭhā’ iti | tasmād anūchya pratitishṭhati pratishṭhā hy esha yad brahma | tasyām pratishṭhāyām pratishṭhito ‘tapyata | 9. So ‘po ‘srījata vāchaḥ eva lokād vāg evāsyā sā ‘srīyyata sā idām sarvum āpnod yad idām kincha | yad āpnot tasmād āpaḥ⁵² | yad avṛinot tasmād vāḥ | 10. So ‘kāmayata ‘ābhyo ‘dbhyo ‘dhī prajāyeya’ iti so ‘nayā trayyā vidyayā saha apāḥ prāviśat tataḥ āṇḍām samavarttata tad abhyamriśad ‘astv’ ity ‘astu bhūyo ‘stv’ ity eva tad abravīt | tato brahma eva prathamam asrījyata trayy eva vidiyā | tasmād āhur ‘brahma asya sarvasya prathamajam’ ity | api hi tasmāt purushād brahma eva pūrṇam asrījyata tad asya tad mukham eva asrījyata | tasmād anūchānam āhur ‘Agni-halpah’ iti | mukhaṁ hy etad Agner yad brahma |⁵³

⁵⁰ Compare S'atapatha Brāhmaṇa vi. 1, 2, 13, and 21 (pp. 502-3); ix. 2, 2, 2 (p. 713). According to vi. 2, 1, 1; and xi. 1, 6, 14, Agni is the son of Prajāpati.

⁵¹ Comp. vi. 2, 2, 4, and 9.

⁵² Compare S'atapatha Brāhmaṇa ii. 1, 1, 3; and vi. 1, 3, 1 ff.

⁵³ Compare Taittirīya Brāhmaṇa ii. 2, 9, 1 ff. quoted in the first volume of this work, pp. 27 ff.

"In the beginning this [universe] was indeed non-existent. But men say, 'what was that non-existent?' The rishis say that in the beginning there was non-existence. Who are these rishis? The rishis are breaths. Inasmuch as before all this [universe], they, desiring this [universe], were worn out (*arishan*) with toil and austerity, therefore they are called *Rishis*. 2. This breath which is in the midst is Indra. He by his might kindled these breaths in the midst: inasmuch as he kindled them, he is the kindler (*Indha*). They call Indra Indra esoterically: for the gods love that which is esoteric. They [the gods] being kindled, created seven separate males (*purusha*). 3. They said, 'being thus, we shall not be able to generate; so let us make these seven males one male.' So speaking, they made these seven males one male (*purusha*). Into the part above the navel, they compressed two of them, and two others into the part below the navel; [one] male [formed one] side; [another] male [another] side: and one formed the base. 5. This [one] male became Prajāpati. The male who became Prajāpati is the same as this Agni who is kindled on the altar. 6. He verily is composed of seven males (*purusha*): for this male is composed of seven males, since [four] make the soul, and three the sides and extremity (*lit.*, tail). For the soul of this male [makes] four, and the sides and extremity three. Now inasmuch as he makes the soul [which is equal to four] superior by one male, the soul, in consequence of this [excess of] force, controls the sides and extremity [which are only equal to three]. 8. This male (*purusha*) Prajāpati desired, 'may I be multiplied, may I be developed.' He toiled, he performed austerity. Having toiled and performed austerity, he first created the Veda (*brahma*), the triple science. It became to him a foundation; hence men say, 'the Veda (*brahma*) is the foundation of all this.' Wherefore having studied [the Veda] a man has a foundation, for this is his foundation, namely the Veda. Resting on this foundation, he performed austerity. 9. He created the waters from the world [in the form of] speech.⁶⁴ Speech belonged to him. It was

⁶⁴ This is illustrated by a passage in the S'atapatha Brāhmaṇa, vii. 5, 2, 21 (p. 617), which says: *vāg vai ajo vācho vai prajāḥ Viśvakarmā jayāna* | "Speech is the mover [or, the unborn]. It was from speech that Viśvakarman produced creatures." And in the Bṛihad Āranyaka (p. 290 of Bibl. Ind.) it is said | *trayo lokāḥ ete eva* | *vāg vāyam loko mano 'ntariksha-lokāḥ prāṇo 'sau lokāḥ* | "It is they which are the three

created. It pervaded all this. Because it pervaded (*āpnōt*) all this which exists, it (speech) was called waters (*āpah*); and because it covered (*avrīnot*), it was called *vāh* (another name of water). 10. He desired, ‘May I be reproduced from these waters.’ So saying, with this triple science he entered⁵⁵ the waters. Thence an egg arose. He handled it. He said to it, ‘let it become,’ ‘let it become,’ ‘let it be developed.’ From it the Veda was first created,⁵⁶ the triple science. Hence men say, ‘the Veda is the first-born of this whole [creation].’ Further, [as] the Veda was first created from that Male, therefore it was created his mouth. Hence they say of a learned man that he is like Agni; for the Veda is Agni’s mouth.”

The same idea about Prajāpati being composed of seven males, occurs again in the Satapatha Brāhmaṇa, x. 2, 2, 1, and seems to be connected with the notion of Agni having the size of seven males. (See the commentary on Satap. Br. x. 2, 2, 1).—*Yān vai tān sapta purushān ekam purusham akurvan sa Prajāpatir abhavat | sa prajāḥ asrijata | sa prajāḥ śrishṭvā ūrddhvāḥ udakrāmat | sa etām lokam agachhad yatra esha etat tapati | no ha tarhy anyaḥ etasmād atra yajniyah ūsa tam devāḥ yajnenaiva yashṭum adhriyanta | tasmat etad rishinā 'bhyanūktām 'yajnena yajnam ayajanta devāḥ ityādi |* “These seven males whom they made one male (*purusha*) became Prajāpati. He created offspring. Having created offspring, he mounted upwards; he went to this world where this scorches this. There was then no other being fit for sacrifice: the gods began to offer him with sacrifice. Hence it has been said by the rishi (R. V. x. 90, 16), ‘the gods offered the sacrifice with sacrifice.’” Part of the passage, Satapatha Brāhmaṇa, vi. 1, 1, 6 is repeated in Satapatha Brāhmaṇa, x. 2, 2, 5.⁵⁷

II. In the preceding story, the gods are represented as the creators

worlds. Speech is this world, mind is the atmospheric world, and breath is that world (the sky).” Regarding the action of Vāch in the creation, compare Weber’s Ind. Stud. ix. 477 f., and the passages quoted from him in the fifth volume of this work, p. 391 f.

⁵⁵ Compare A.V. x. 2, 7 | *sa ā varīvarti bhuvaneshv antar apo vasūnah kah u tach chiketa* | “He (Purusha) moves actively in the worlds, clothed with the waters: who has known this?”

⁵⁶ It had, however, been created before. See a few lines above.

⁵⁷ Compare S'atap. Br. x. 2, 3, 18.—*Saptavidho vai agre Prajāpatir asrijyata*. These words are repeated in x. 2, 4, 8.

of Prajāpati, who in his turn is stated to have generated the waters, which he entered, and from which sprang the mundane egg. In the following story, the order of production is different. The waters generate the egg, and the egg brings forth Prajāpati, who creates the worlds and the gods.

Satapatha Brāhmaṇa, xi. 1, 6, 1 ff.—*Āpo ha vai idam agre salilam evāsa⁵⁸ | tāḥ akāmayanta ‘kathām nu prajāyemahi’ iti tāḥ aśrāmyaṁs tās tapo ‘tapyanta | tāsu tapas tapyamānāsu hiran̄mayam āñdaṁ sambabhuva | ājāto ha tarhi saṁvatsaraḥ āśa | tad idaṁ hiran̄mayam āñdaṁ yāvat saṁvatsarasya velā tāvat paryaplavata | 2. Tātāḥ saṁvatsare puruṣaḥ samabhavat sa Prajāpatih | tasmād u samvatsare eva strī vā gaur vā vaḍabā vā vijāyate saṁvatsare hi Prajāpatir ajāyata | sa idaṁ hiran̄mayan āñdaṁ vyaruyat | na aha tarhi kāchana pratishṭhā āśa | tad enām idam eva hiran̄mayam āñdaṁ yāvat saṁvatsarasya velā āśit tāvad bibhrat paryaplavata⁵⁹ | 3. Sa saṁvatsare vyājihirshat | sa ‘bhūr’ iti vyāharat sā iyam prithivy abhavat⁶⁰ ‘bhuvah’ iti tad idam antariksham abhavat ‘svar’ iti sā asari dyaur abhavat tasmād u saṁvatsare eva kumāro vyājihirshati saṁvatsare hi Prajāpatir vyāharat | . . . 6. Sa sahasrāyur jajne | sa yathā nadyai pāram parāpaśyed evam svasyāyushah pāram parāchakhyau | 7. So ‘rchan śrāmyaṁs chachāra projākāmaḥ |*

⁵⁸ Satapatha Brāhmaṇa, vi. 7, 1, 17.—*Tasya āpah eva pratishṭhā | apsu hi ime lokāḥ pratishthitāḥ | “Waters are its support : for these worlds are based upon the waters.”* Satapatha Brāhmaṇa, xiv. 8, 6, 1 (=Bṛihad Āranyaka Upanishad, p. 974).—*Āpah evedam agre āśit | tāḥ āpah satyam asrījanta satyam Brahma Brahma Prajāpatim Prajāpatir devān | “In the beginning waters alone formed this universe. These waters created Truth, Truth created Brahma, Brahma created Prajāpati, and Prajāpati the gods.”* Compare Taitt. Sanh. vii. 1, 5, 1 ff. ; Taitt. Br. i. 1, 3, 5 ff. ; and Taitt. Ārany. i. 23, 1 ff. quoted in pp. 31 and 52 f. of vol. i. this work. To the same effect is Taitt. Sanh. v. 7, 5, 3. *Āpo vai idam agre salilam āśit.* The A. V. xii. 1, 8, also says : *yā ‘rṇave’ dhi salilam agre asid yām māyābhīr avacharan manīshināḥ | “That earth which formerly was water on the ocean, which the sages followed after by their divine powers,” etc.* E. V. x. 109, 1, speaks of the “divine first-born waters” (*āpo devīḥ prothamajāḥ*). The S'atap. Br. xiv. 2, 2, 2, represents the wind as the ocean, which was the source from which the gods and all creatures issued (*ayaṁ vai samudro yo ‘yam pavate | etasmād vai samudrāt serve devāḥ sarvāni bhūtāni samuddravanti |*

⁵⁹ *Tasya Prajāpater āspadām kimapi na babhūva sa cha nirādhāratvāt sthātum asīkantwāna idam eva bhinnam hiran̄mayāñdam punaḥ saṁvatsara-paryantam bibhrat dhārayan tāsu evāpu paryasravat | “There was no resting place for Prajāpati ; and he, being unable to stand, from the want of any support, occupying this divided golden egg for a year, floated about on these waters.”* Commentary.

⁶⁰ Compare vol. iii. of this work, 2nd ed. pp. 101, 104, and Satapatha Brāhmaṇa ii. 1, 4, 11, p. 141.

*sa ātmānī eva prajātīm adhatta sa āsyenaiva devān asrījata | te devāḥ
divam abhipadya asrīyyanta tad devānāṁ devatvāṁ yad divam abhipadya
asrīyyanta | tasmāi sasrījānāya divā iva āśā⁶¹ | tad reva devānāṁ devatvāṁ
yad asmai sasrījānāya divā iva āśā | 8. Atha yo 'yam avān prāṇas tena
asurān asrījata | te imām eva prithivīm abhipadya asrīyyanta | tasmāi
sasrījānāya tamah iva āśā | 9. So 'vet "pāpmānām vai asrīkshi yasmāi
me sasrījānāya tamah iva abhūd" iti | tāṁsataḥ eva pāpmānā 'vidhyat |
te tataḥ eva parabhāvan | 14. Tāḥ rai etāḥ Prajāpater adhi
devatāḥ asrīyyanta Agnir Indrah⁶² Somah Parameshthi prājāpatyah |
. . . . 18. Sa Prajāpatir Indram putram abravid ityādi |*

"In the beginning this universe was waters, nothing but water. The waters desired, 'how can we be reproduced?' So saying, they toiled, they performed austerity. While they were performing austerity, a golden egg came into existence. Being produced, it then became a year. Wherefore this golden egg floated about for the period of a year. 2. From it in a year a male (*purusha*) came into existence, who was Prajāpati. Hence it is that a woman, or a cow, or a mare, brings forth in the space of a year, for in a year Prajāpati was born. He divided this golden egg. There was then no resting-place for him. He therefore floated about for the space of a year, occupying this golden egg. 3. In a year he desired to speak. He uttered 'bhūr,' which became this earth; 'bhuvah,' which became this firmament; and 'svar,' which became that sky. Hence a child desires to speak in a year, because Prajāpati spoke in a year. . . . 6. He was born with a life of a thousand years. He perceived the further end of his life, as [one] may perceive the opposite bank of a river. 7. Desiring offspring, he went on worshipping and toiling. He conceived progeny in himself: with his mouth he created the gods. These gods were created on reaching heaven. This is the godhead of the gods (*devāḥ*) that they were created on reaching heaven (*divam*). To him while he was continuing to create, it became, as it were, daylight (*divā*). This is the godhead of the gods, that to him as he was continuing to

⁶¹ *Divā iva āśā | ākāśāḥ iva babhūva |* Comm. Comp. Taitt. Br. ii. 2, 9, 9, translated in the first volume of this work, p. 30.

⁶² In R. V. x. 134, 1 ff. Indra is said to be the son of a mother whose name is not mentioned. See, however, the fifth volume of this work, where this subject is referred to.

create, it became, as it were, daylight. 8. Then from this lower breath he created the Asuras. They were created when they reached this world. To him, when creating, darkness, as it were, appeared. 9. He knew: ‘I have created evil, since as I was creating, darkness, as it were, appeared.’ He then pierced them with evil; and they in consequence were overcome 14. These [following] gods were created from Prajāpati,—Agni, Indra, Soma, and Parameshṭhin, son of Prajāpati. 18. Prajāpati said to his son Indra,’ etc.

The mundane egg is also mentioned in the Chhāndogya Upanishad (p. 228 ff.): *Ādityo Brahma ity ādeśāḥ | tasyopavyākhyānam | asad eva idam agre āśit | tat sad āśit | tat samabhavat | tad āṇḍām niravarttata | tat saṁvatsarasya mātrām āśayata | tad nirabhidyata | te āṇḍa-kapāle rajataṁ cha suvarṇaṁ cha abhavatām | tad yad rajataṁ sā iyam prithivī yat suvarṇaṁ sā dyaur yaj jarāyū⁶³ te parvatāḥ yad ulvaṁ⁶⁴ sa megho nīhārō⁶⁵ yāḥ dhamanayas⁶⁶ tāḥ nadyo yad vāsteyam⁶⁷ udakam sa samudrah | atha yat tad ajāyata so 'sāv Ādityas tam jāyamānaṁ ghoshāḥ ulūlavo⁶⁸ 'nudatisht̄han [*nudatisht̄han?*] sarvāṇi cha bhūtāni sarve cha kāmās tasmāt tasyodayam prati pratyāyanam⁶⁹ prati ghoshāḥ ulūlavo 'nuti-shthanti sarvāṇi cha bhūtāni sarve chaiva kāmāḥ | which is thus translated by Babu Rājendralal Mitra: “The sun is described as Brahma;—its description. Verily at first this was non-existent; that non-existence became existent; it developed,—it became an egg: it remained [quiet] for a period of one year; it burst into two; thence were formed two halves of gold and silver. Thereof the argentine half is the earth, and the golden half the heaven. The inner thick membrane [of the egg] became mountains, and the thin one cloudy fog; the blood-vessels became rivers, and the fluid became the ocean; and lastly, what was born therefrom is the sun, Āditya. On its birth arose loud shouts [or shouts of ‘ulu-ulū’], as well as all living beings, and their desires. Hence on the rising, and re-rising [day after day]*

⁶³ *Garbha-veshṭanaṁ sthūlam* | Comm.

⁶⁴ *Sūkshmaṁ garbha-pariveshṭanam* | Comm.

⁶⁵ *Āvaśyāyah* (*frost*) | Comm.

⁶⁶ *Śirāḥ* | Comm.

⁶⁷ *Vastā bhavam vāsteyam* | Comm. “Abdominal,” Wilson.

⁶⁸ *Ururavo vistīrṇa-ravāḥ udatisht̄hann utthitavantah* |

⁶⁹ *Pratyasta-gamanam . . . athavā punaḥ punaḥ pratyāgamanam* |

of the sun, arise shouts of 'ulu-ulū,' as well as all living beings and their desires." (Bibl. Ind. No. 78, p. 65.)

In the next passage, Prajāpati is said to have taken the form of a tortoise :

Satapatha Brāhmaṇa, vii. 4, 3, 5.—*Sa yat kūrmo nāma etad vat rūpañ kṛitvā Prajāpatih prajāḥ asrijata | yad asrijata akarot tad yad akarot tasmāt kūrmah | Kaśyapo vai kūrmas tasmād āhuḥ ‘sarvāḥ prajāḥ Kaśyapayāḥ iti | sa yāḥ sa kūrmo ‘sau sa Ādityāḥ |* "Having assumed the form of a tortoise, Prajāpati created offspring. That which he created, he made (*akarot*) ; hence the word *kūrma*. Kaśyapa means tortoise; hence men say, 'all creatures are descendants of Kaśyapa.'⁷⁰ This tortoise is the same as Āditya."

In the later mythology it is Vishṇu who assumes the form of a tortoise :

Thus in the chapter of the Bhāgavata Purāṇa descriptive of Vishṇu's incarnations it is said (i. 3, 16): *Surāsurānām udadhim mathnatām mathanāchalam | dadhre kamathā-rūpena prishthe ekādaśe vibhuḥ |* "In his eleventh incarnation, the Lord in the form of a tortoise supported on his back the churning-mountain, when the gods and Asuras were churning the ocean."

In its application of the Vājasaneyi Sanhitā, 37, 5, the Satapatha Brāhmaṇa, 14, 1, 2, 11, makes the following allusion to the elevation of the earth by a boar: "*Iyatī agre āśid*" (Vāj. S. 37, 5) *iti | iyatī ha vai iyam agre prithivī āśa prādeśa-mātri | tam Emūshāḥ iti varāhāḥ*⁷¹ *ujjaghāna | so 'syāḥ patīḥ Prajāpatīḥ tenaiva enam etanmithunena priyena dhāmāḥ*⁷² *samardhayati kritsnaṁ karoti ityādi |*

"'She (the earth) was formerly so large,' etc.; for formerly this

⁷⁰ Kaśyapa is mentioned in the A. V. xix. 53, 10 (see the fifth volume of this work, p. 408); as well as in two rather obscure verses of the Sāma-veda, which do not occur in the Rigveda. The first is i. 90: *Jātaḥ pareṇa dharmaṇā yat savridbhīḥ sahābhuvāḥ | pitā yat Kaśyapasyōgnīḥ S'raddhā mātā Manuḥ kavīḥ |* "Since with thy companions, thou hast been produced through an excellent rite; since Agni is the father, Faith (S'raddhā) the mother, and Manu the bard, of Kaśyapa." The second is i. 361: *Kaśyapasya svarvido yāv āhuḥ sayujāv iti | yayoḥ viśvam api vrataṁ yajnaṁ dīrāḥ nichāyya |* "Whom twain the wise, revering, declare to be the companions of the heavenly Kaśyapa; to whom twain [they declare] the entire power (or ceremonial) and sacrifice to belong."

⁷¹ See R. V. viii. 66, 10.

⁷² In regard to these words compare Satapatha Brāhmaṇa, iii. 9, 4, 20.

earth was only so large, of the size of a span. Emūsha, a boar, raised her up. Her lord, Prajāpati, in consequence, prospers him with this pair, the object of his desire, and makes him complete,” etc. Compare the passages from the Taittirīya Sanhitā and Taittirīya Brāhmaṇa, etc., quoted in the first volume of this work, pp. 52 ff., and 181 ff.; and also the fifth volume of this work, pp. 390 ff.

From Weber's Ind. Stud. i. 78, I find that in the Taittirīya Āraṇyaka also, the earth is said to have been “raised by a black boar with a hundred arms” (*varāhena krishnena śata-bahūnā uddhṛitā*).

I quote some further texts from the Satapatha Brāhmaṇa relative to Prajāpati.

In the following he is said to have in the beginning constituted the universe, and to have created Agni (see above, p. 26).

Satapatha Brāhmaṇa, ii. 2, 4, 1.—*Prajāpatir ha vai idam agre ekaḥ evāśa | sa aikshata ‘kathāṁ nu prajāyey’ iti | so ’śrāmyat sa tapo ‘tapayata so ‘gnim eva mukhāj janayānchakre ityādi |* “Prajāpati alone was all this [universe] in the beginning. He considered, ‘how can I be reproduced?’ He toiled, and performed austerity. He generated Agni from his mouth.” Compare the passages quoted in the first vol. of this work, pp. 24, 69 ff.; in volume third, p. 4; and in volume fifth, pp. 390, ff.

In the next passage he is identified with Daksha:⁷³

Satapatha Brāhmaṇa, ii. 4, 4, 1.—*Prajāpatir ha vai etenāgre yajñeṣe prajākāmo ‘bahuh prajayā paśubhiḥ syām śriyām gachheyām yaśāḥ syām annādāḥ syām’ iti | sa vai Dakṣo nāma ityādi |* “Prajāpati formerly sacrificed with this sacrifice, being desirous of progeny, [and saying] ‘may I abound in offspring and cattle, attain prosperity, become famous, and obtain food.’ He was Daksha.”

In Satapatha Brāhmaṇa, vi. 8, 1, 14, Prajāpati is said to be the supporter of the universe (a function afterwards assigned to Vishṇu): *Prajāpatir vai bharataḥ sa hi idāṁ sarvam bibhartti |* “Prajāpati is Bharata (the supporter), for he supports all this universe.”⁷⁴

⁷³ See R. V. x. 72, 4, 5 (above p. 12).

⁷⁴ In R. V. i. 96, 3, the epithet *Bharata* is applied to Agni. The commentator there quotes another text, no doubt from a Brāhmaṇa, *esha prāṇo bhūtvā prajāḥ bibhartti tasmād esha bharataḥ* | “He becoming breath, sustains all creatures; hence he is the sustainer.”

Compare the first verse of the Mundaka Upanishad, where Brahmā is called the preserver of the world (*bhuranaṣya goptā*).

In the next passage Prajāpati is represented as desirous, not to create, but to conquer, the worlds:

Satapatha Brāhmaṇa, xiii. 2, 4, 1.—*Prajāpatir akūmayata 'ubhau lokāv abhijayeyam deva-lokancha manushya-lokancha' ityādi |* “Prajāpati desired, ‘may I conquer both worlds,’ that of the gods, and that of men,” etc. Comp. Satap. Br., x. 2, 1, 1.

In Satapatha Brāhmaṇa, xiii. 6, 1, 1, Purusha Nārāyaṇa is introduced : *Purusho ha Nārāyaṇo 'kāmayata 'atitishṭheyam sarvāṇi bhūtāny aham eva idānī sarvāṇi syām' iti | sa etam purusha-medham pancha-rātrāṇī yajnakratum apaśyat tam āharat tena ayajata tena iṣṭvā 'tyatishṭhat sarvāṇi bhūtāni idānī sarvam abhavat | atitishṭhati sarvāṇi bhūtāni idānī sarvam bhavati yah evāñ vidvān purusha-medhena yujate yo vai etad evāñ veda |*

“Purusha Nārāyaṇa desired, ‘may I surpass all created things; may I alone become all this?’ He beheld this form of sacrifice called ‘purusha-medha’ (human sacrifice) lasting five nights. He took it; he sacrificed with it. Having sacrificed with it, he surpassed all created things, and became all this. That man surpasses all created things, and becomes all this, who thus knowing, sacrifices with the ‘purusha-medha,’—he who so knows this.” The Purusha-sūkta is shortly afterwards quoted. Comp. Satap. Br. xii. 3, 41, quoted in the fifth volume of this work, p. 377.

In Satap. Br., xi. 2, 3, 1, Brahma (in the neuter) is introduced as being the original source of all things: *Brahma vai idam agre āśit | tad devān asrījata | tad devān sriṣṭvā eshu lokeṣhu vyārohayad csmīnna eva loke'gnīm Vāyum antarikṣhe diry eva Sūryam |* “In the beginning Brahma was all this. He created the gods. Having created the gods, he placed them in these worlds, in this world Agni, Vāyu in the atmosphere, and Sūrya in the sky.” This passage is quoted at greater length in vol. v. of this work, p. 387 ff. Comp. the other passages quoted in pp. 378–390, and Taitt. Br. iii. 12, 3, 1, cited in p. 361, note, of the same volume; and Satapatha Brāhmaṇa xiv., 4, 2, 21, and 23 (=Bṛihadāraṇyaka Upanishad in Bibliotheca Indica, pp. 198 ff., and 235).

In Satapatha Brāhmaṇa, xiii. 7, 1, 1, Brahma is described as sacrificing himself: *Brahma vai svayambhu tapo 'tapyata | tad aikshata*

*'na vai tapasy ānanyam asti hanta aham bhūteshv ātmānam juhavāni
bhūtāni oha ātmani' iti | tat sarveshu bhūteshv ātmānam hutvā
bhūtāni cha ātmani sarveshām bhūtānam ūraishṭhyam svārājyam ādhi-
patyam paryait | tathaiva etad yajamānah sarvamedhe sarvān medhān
hutvā sarvāni bhūtāni ūraishṭhyam svārājyam ādhipatyam paryeti |*
“The self-existent Brahma performed austerity. He considered, ‘in
austerity there is not infinity. Come let me sacrifice myself in created
things, and created things in myself.’ Then having sacrificed himself
in all created things, and all created things in himself, he acquired
superiority, self-effulgence, and supreme dominion (compare Manu,
xii. 91). Therefore a man offering all oblations, all creatures, in the
‘sarvamedha’ (universal sacrifice), obtains superiority, self-effulgence,
and supreme dominion.”⁷⁵ See also Satap. Br. xi. 1, 8, 2 f., quoted in
the fifth volume of this work, p. 372, note 554.

The following is the account of the creation, given at a later period by Manu, i. 5 ff., founded, no doubt, on R. V. x. 129, and the passages of the Satapatha Brāhmaṇa, given above (pp. 20 ff.), or some other ancient sources of the same character, with an intermixture of more modern doctrines :

*Āśid idam tamobhūtam aprajnātām alakṣhanām | apratarkyam avijne-
yam prasuptām iva sarvataḥ | 6. Tataḥ svayambhūr bhagavān avyakto
vyanjayann idam | mahābhūtādi vrittavajah prādurasit tamonudah | 7.
Yo 'sāv atīndriya-grāhyah sūkshmo 'vyaktah sanātanaḥ | sarva-bhūtamayo
'chintyah sa eva svayam udbabbhau | 8. So 'bhidhyāya śarirāt svāt sisrikshur
vividhāḥ prajāḥ | apāḥ eva sasarjjādau tāsu vījam avāśrijat | 9. Tad
aṇḍam abhavad haimān sahasrāṁśu-samaprabham | tasminīn jajne svayam
Brahmā sarva-loka-pitāmahāḥ | 10. Āpo nārāḥ iti proktāḥ āpo vai nara-
sūnavāḥ | tāḥ yad asyāyanam pūrvān tena Nārāyanāḥ smṛitaḥ | 11. Yat
tat kāraṇam avyaktam nityam sadasadātmakam | tad-visrīshṭāḥ sa purusho
loke Brahmeti kīrtyatē | 12. Tasminīn aṇḍe sa bhagavān ushītuā parivat-
saram | svayam evātmano dhyānāt tad aṇḍam akarod dvīdhā | 13. tābhyaṁ
sa śakalābhyaṁcha divam bhūmincha nirmame | madhye vyoma diśaś cha-
shṭāv apāṁ sthānam cha sāśvatam |*

5. “This universe was enveloped in darkness, unperceived, undis-

⁷⁵ See the discussion on the sense of R. V. x. 81, 1, 5, 6 (above, pp. 9 f.).

tinguishable, undiscoverable, unknowable, as it were entirely sunk in sleep. 6. Then the irresistible self-existent Lord, undiscerned, causing this universe with the five elements and all other things, to become discernible, was manifested, dispelling the gloom. 7. He who is beyond the cognizance of the senses, subtle, undiscernible, eternal, who is the essence of all beings, and inconceivable, himself shone forth. 8. He, desiring, seeking to produce various creatures from his own body, first created the waters, and deposited in them a seed. 9. This [seed] became a golden egg, resplendent as the sun, in which he himself was born as Brahmā, the progenitor of all the worlds. 10. The waters are called 'nārāḥ,' because they are the offspring of Nara; and since they were formerly the place of his movement (*ayana*), he is therefore called *Nārāyaṇa*. 11. Being formed by that First Cause, undiscernible, eternal, which is both existent and non-existent, that Male (*puruṣha*) is known in the world as Brahmā. 12. That lord having continued a year in the egg, divided it into two parts by his mere thought. 13. With these two shells he formed the heavens and the earth; and in the middle he placed the sky, the eight regions, and the eternal abode of the waters."

It will be observed from verses 9–11, that the appellation *Nārāyaṇa* is applied to Brahmā, and that no mention is made of Vishnu.

On verse 8 Kullūka annotates thus: 'Tad *anḍam* *abhavad haimam*'
iti | *tad vijam Parameśvarechhayā haiman anḍam abhavad haimam ivā*
haimam śuddhi-guna-yogād na tu haimam eva | *tadiyaika-śakalena bhū-*
mi-nirmāṇasya vakshyamāṇatvād bhūmeśchāhimatasya pratyakshatrād
upachārāśrayanam tasminn ande Hiranyagarbho jātavān | *yena*
pūrva-janmani 'Hiranyagarbho 'ham asmi' iti bhedābheda-bhāvanayā
Parameśvaropāsanā kṛitā tadiyām linga-śarīrāvachchinna-jīvam anupra-
viṣya svayam Paramātmā eva Hiranyagarbha-rūpatayā prādurbhūtaḥ |
 "That [seed] became a golden egg," etc. That seed by the will of the deity became a golden egg. Golden, i.e. as it were golden, from the quality of purity attaching to it, and not really golden; for since the author proceeds to describe the formation of the earth from one of the halves of its shell, and since we know by ocular proof that the earth is not golden, we see that a mere figure of speech is here intended. . . . In that egg Hiranyagarbha was produced: i.e. entering into the living soul,—invested with a subtle body,—of that person

by whom in a former birth the deity was worshipped, with the contemplation of distinctness and identity expressed in the words, ‘I am Hiranyagarbha,’ the supreme Spirit himself became manifested in the form of Hiranyagarbha.”

The creation is narrated in a similar manner, but without the introduction of any metaphysical elements, in the Harivamsha, vv. 35 ff. : *Tatah svayambhur bhagavān sis̄ikshur vividhāḥ prajāḥ | apāḥ eva sasārjādau tāsu vījam avāśrijat | āpo nārāḥ iti proktāḥ āpo vai nara-sūnavāḥ | ayanaṁ tasya tāḥ pūrvam tena nārāyanāḥ smṛitāḥ | hiranyavarṇam abhavat tad andam udakēśayam | tatra jajne svayam Brahmā svayambhur iti naḥ śrutam | Hiranyagarbho bhagavān ushitvā parivatsaram | tad andam akarod dvaidhām dīcam bhuvam athāpi cha | tayoḥ śakalayor madhye akāśam asrijat prabhuh | apsu pāriplavām prithvīm diśascha daśadhbā dadhe |*

“Then the self-existent lord, desiring to produce various creatures, first of all formed the waters, and deposited in them a seed. The waters are called ‘nārāḥ,’ for they are the offspring of Nara. They were formerly the place of his movement; hence he is called ‘Nārāyanā.’ That seed became a golden-coloured egg, reposing on the water: in it the self-existent Brahmā himself was born, [or, in it he himself was born as the self-existent Brahmā], as we have heard. The divine Hiranyagarbha having dwelt [in the egg] a year, divided it into two parts, heaven and earth. In the midst between these two shells, the Lord created the aether, and the earth floating about on the waters, and placed the regions in ten directions.”

In a later part of the same work we find another account of the production of Hiranyagarbha:

Harivamsha, vv. 12, 425 ff.—*Jagat-srashṭu-manāḥ devaś chintayāmāsa pūrvataḥ | tasya chintayato vaktrād nihsritāḥ purushāḥ kīla | tataḥ sa purusho devām kiṁ karomīty upashthitaḥ | pratyuvācha smitaṁ kṛtvā deva-devo jagat-patiḥ | ‘vibhajātmānam’ ity uktvā gato ‘ntardhānam iśvarāḥ | antarhītasya devasya saśarirasya bhūsvataḥ | pradīpasyeva śāntasya gatis tasya na vīdyate | tatas teneritām vāñīm so ‘nvachintayata prabhuh | “Hiranyagarbho bhagavān yah esha ohandasā stutāḥ | ekāḥ prajāpatiḥ pūrvam abhavad bhuvanādhipaḥ | tada-prabhrīti tasyādyo yajna-bhāgo vīdhīyate | ‘vibhajātmānam’ ity uktas tenāsmi sumahātmanā | katham ātmā vibhajyāḥ syāt sumśayo hy alra me mahān” |*

"Being desirous to create the world, the deity formerly meditated. As he meditated, a man (*purusha*) issued from his mouth. This man then approached the deity, [saying] 'what am I to do?' The god of gods, the lord of the world, answered smiling, 'divide thyself.' Having thus spoken, the lord vanished. The path of the radiant embodied deity, when he has vanished, is not known, like that [of the flame] of an extinguished taper. The lord then meditated [thus] upon the word which the deity had uttered: 'This divine Hiranya-garbha, who is celebrated in the Vedic hymn, was formerly the one sole Prajāpati, the ruler of the world. Thenceforward the first half of the sacrifice is allotted to him. "Divide thyself,"—thus have I been commanded by that mighty being. But how is the self to be divided? Here I have great doubt.'" Then follow the verses which have been quoted in the third volume of this work, p. 13 f., to which I refer.

The Rāmāyaṇa, which I quote first according to the recension of Schlegel (which here coincides with the Serampore, and essentially with the Bombay, editions), thus describes the origin of the world:

Rāmāyaṇa (Schlegel's ed.), ii. 110, 2 ff.—*Ināṁ loka-samutpattiṁ loka-nātha nibodha me | 3. Sarvaṁ salilam evāśit prithivī yatra nirmitā |⁷⁶ tataḥ samabhavad Brahmā svayambhūr daivataḥ saha | 4. Sa varāḥas tato bhūtvā projahāra vasundharām | asrijachcha jagat sarvaṁ saha putraḥ kṛitatmabhiḥ | 5. Ākāśa-prabhavo Brahmā śāśvato nityam avyayaḥ | tasmād Marīchiḥ sanjajne Marīcheḥ Kaśyapaḥ sutāḥ | 6. Vivasvān Kaśyapāj jajne Manur Vivasvataḥ smṛitaḥ | sa tu Prajāpatiḥ pūrvam ityādi |*

Vaśiṣṭha says: "Lord of the people, understand from me this [account of] the origin of the worlds. 3. All was water only, in which the earth was formed. Thence arose Brahmā, the self-existent, *with the deities*. 4. He then, becoming a boar,⁷⁷ raised up the earth, and created the whole world *with the saints, his sons*. 5. Brahmā, eternal, and perpetually undecaying, sprang from the ether; from him was descended Marīchi; the son of Marīchi was Kaśyapa. 6. From Kaśyapa sprang Vivasvat, and Manu is declared to have been Vivasvat's son. He (Manu) was formerly the Prajāpati," etc.

⁷⁶ See Appendix A.

⁷⁷ Compare S'atapatha Brähmana, 14, 1, 2, 11, quoted above, p. 27.

It will be observed that here it is Brahmā who assumes the form of a boar to raise up the earth from under the ocean. In the Gauḍa recension of Gorresio, however, this function is transferred to Vishṇu; and this I regard as one proof that this recension of the text is more modern than that followed by Schlegel. I have indicated by italics in my translations the important points in which the two recensions differ from one another.

Rāmāyaṇa (Gorresio's ed.), ii. 119, 2 ff.—*Imām loka-samutpattiṁ loka-nātha nibodha me | 3. Sarvaṁ salilam evāśit vasudhā yena nirmitā | tataḥ samabhavad Brahmā svayambhūr Vishṇur avyayaḥ | 4. Sa varāho 'tha bhūtvemān ujjahāru vasundharām | asrijachcha jagat sarvam sacharācharām avyayam | 5. Ākūśa-prabhavo Brahmā sāsvato nityam avyayaḥ | tasmat Marīchiḥ sanjajne Marīcheḥ Kaśyapaḥ sutāḥ | 6. Tataḥ paryāya-sargena Vivasvān asrijad Manum ityādi |*

“Lord of the people, understand from me this [account of] the origin of the worlds. 3. All was water only, through which the earth was formed. Thence arose Brahmā, the self-existent, *the imperishable Vishṇu*. 4. He then, becoming a boar, raised up this earth, and created the whole world, *movable and immovable, imperishable*. 5. Brahmā, eternal, and perpetually undecaying, sprang from the ether; from him was descended Marīchi; the son of Marīchi was Kaśyapa. 6. By successive creation, Vivasvat created Manu,” etc.

It will be noticed that at the end of the third śloka, the reading of the first recension, viz. *Brahmā svayambhūr daivataih saha*, “Brahmā, the self-existent, *with the deities*,” is, in the second, changed into *Brahmā svayambhūr Vishṇur avyayaḥ*, “Brahmā, the self-existent, *the imperishable Vishṇu*,” whereby Brahmā becomes a mere manifestation of Vishṇu,—a character of which we have no hint in the earlier recension. Similarly the words which are given in Schlegel's recension, at the close of the fourth śloka, viz. *saha putraih kṛitāmbhiḥ*, “with the saints, his sons,” are in the other recension altered into *sacharācharam avyayam*, “movable and immovable, and imperishable”—epithets descriptive of the world. This second alteration was rendered necessary by the first: for as soon as the god who is the subject of the passage had been changed from Brahmā to Vishṇu, the mention of sons became inapplicable; as Vishṇu is not described in the accounts of the creation as having any sons, whereas Brahmā is.

Compare with the fifth verse of the passage before us (in Schlegel's text), the Vishnu Purana, i. 7, 1 ff.; quoted in the first volume of this work, pp. 64 f. The accounts of Brahmā's descendants are not, however, always consistent. See Manu, i. 32 ff., and Vishnu Purana, i. 7, 12 ff., quoted in pp. 35 ff., and 64 f., of vol. i.

The origin of the world is similarly described in the Mahabharata xii. 6805 f.

Bhrigur uvācha | Prajā-visargam vividham Mānaso manasā 'srijat | saṁrakshanārtham bhutānām śrishtam prathamato jalām | yaḥ prāṇah sarva-bhūtānām vardhante yena cha prajāḥ | parityaktāś cha nasyanti tenedām sarvam āvritam | prihīnī parvatāḥ meghāḥ mūrtimantaś cha ye 'pare | sarvam tad vārunām jneyam āpas tastambhire yataḥ | Brahmakalpe purā brahmaṇ brahmaṛshinām samāgame | loka-sambhara-sandehāḥ samutpanno mahātmanām | Te 'tishṭhan dhyānam ālambya maunam āsthāya niśchalāḥ | tyaktahārāḥ pavana-pūḥ divyam varsha-śatam dvijāḥ | teshām Brāhmaṇayā vāni sarveshām śrotram āgamat | divyā Sarasvatī tatra sambhūva nabhaṣṭalāt | pūra stimitam ākāśam anantam achalopamam | naśta-chandrārka-pavanam prasuptam iva sambabbau | tataḥ salilam utpannaṁ tamasīvāparam tamāḥ | tasmāch eha salilotpīḍād udatishṭhata mārutaḥ |

"Bhrigu says: Mānasa⁷⁸ (the Intellectual) formed by a mental effort the varied creation of living beings. For the preservation of creatures water was first produced,—water which is the breath of all creatures, by which they grow, and forsaken by which they die:—by it all things were covered. The earth, the mountains, the clouds, and other material objects;—all these things must be understood as aqueous, because the waters supported them." Bharadvāja asks how water, fire, air [or wind], and earth were created, and Bhrigu replies: "Formerly, in an assemblage of Brāhmaṇ rishis, in the Brahmakalpa, a doubt arose in their minds as to the production of the worlds. These Brāhmaṇs continued fixed in meditation and in silence, eating no food, drinking in only air, for a hundred years of the gods. A voice, of the essence of Brahmā, reached the ears of them all: the divine Sarasvatī

⁷⁸ This word is defined in v. 6775: *Mānaso nāma yaḥ pūrvo viśruto vai maharishiḥ bhiḥ | anādi-nidhano devas tathā 'bhedyo 'jarāmarāḥ |* "The primeval god, without beginning or dissolution, indivisible, undecaying and immortal, who is known and called by great rishis Mānasa," etc.

sprang forth from the heavens. Formerly the infinite ether, motionless, like a mountain,—moon, sun and air having been destroyed in it,—appeared as it were asleep. Then water was produced like another darkness (*tamas*) in darkness, and from the foam of that water arose air."

Before proceeding to quote the other texts which I have to adduce regarding the egg of Brahmā, I shall here introduce two quotations, to show how the assumption of the form of a boar, ascribed in the older recension of this passage of the Rāmāyaṇa to Brahmā, is in works of a later date represented as the act of Vishṇu. The first passage forms a part of the rapid enumeration of the twenty-two incarnations of Vishṇu, in the Bhāgavata Purāṇa, i. 3, 7: *Dvitīyāṁ tu bhavāyāsyā rasā-tala-gatāṁ mahīm | uddharishyann upādattia yajneśah saukarām vapuh |* "Secondly, with a view to the creation of this universe, the lord of sacrifice, being desirous to raise up the earth, which had sunk into the lower regions, assumed the form of a boar."

The second passage to be adduced is from the Vishṇu Purāṇa, i. 4, 1 ff. (p. 57 ff. of Wilson's English trans., Dr. Hall's ed., vol. i.), and has been already partly quoted in the first volume of this work, pp. 50 f.:

Maitreya uvācha | Brahmā Nārāyaṇākhyo 'sau kalpādau bhagavān yathā | sasarjja sarvā-bhūtāni tad āchakshva mahāmune⁷⁹ | Parāśaraḥ uvācha | prajāḥ sasarjja bhagavān Brahmā Nārāyaṇātmakah | prajāpati-pātrī devo yathā tan me niśāmaya | atīta-kalpāvasāne niśā-suptotthitāḥ prabhuh | sattvodriktas tato Brahmā śūnyaṁ lokām avaikshata | Nārāyaṇāḥ paro 'chintyāḥ pareshām api sa prabhuh | Brahma-svarūpī bhaga-

⁷⁹ I take the opportunity of quoting here an answer given in the Vishṇu Purāṇa, i. 3, 1 ff. (p. 44 of Wilson's trans. in Dr. Hall's ed. vol. i.), to the question how it is conceivable that Brahmā should create;—an answer which, if admitted as the only solution of the problem, would have rendered many speculations of the Indian philosophers unnecessary. *Maitreyaḥ uvācha | nirgunaśyāprameyasya śuddhasyāpy amalātmānaḥ | kathaṁ sargādikartṛpitvam Brāhmaṇo 'bhypapadyate | Parāśaraḥ uvācha | saktayah sarva-bhāvānām achintya-jñāna-gocharāḥ | yato 'to Brahmaṇas tān tu sārgādyāḥ bhāva-saktayah | bhavanti tapasāṁ śreshṭha pūvakasya yathoshaṇutā]* "Maitreya asks: How can the agencies of creation, etc., be possible to Brahma, who is devoid of the [three] qualities, immeasurable, pure, and free from stain? Parāśara answers: Since powers which could not be imagined [?] are actually known to belong to all natures, therefore, O chief of ascetics, these powers of creative agency, etc., belong to the essence of Brahma, as heat is an attribute of fire." Dr. Hall translates differently. See his note. Can the proper reading be *achintyāḥ* in place of *achintya*?

vān anādiḥ sarva-sambhavaḥ | toyāntaḥ sa mahīm jnātvā jagaty ekārṇave
 prabhūḥ | anumānād tad-uddhāraṁ kartu-kāmaḥ Prajāpatiḥ | akarot
 sa tanūm anyām kalpādīshu yathā purā | matsya-kurmādikām tadvad
 vārāhaṁ vapur āsthitaḥ | veda-yajnamayaṁ rūpam aśeṣa-jagataḥ
 sthitau | sthitaḥ sthīrātmā sarvātmā paramātmā Prajāpatiḥ | janaloka-
 gataiḥ siddhaiḥ Sanakādyair abhishṭutāḥ | praviveśa tada toyam ātmā-
 dhārō dharādharāḥ | nirikṣhya tam tadā devī pātāla-talam āgatam |
 tuṣṭāva pranatā bhūtvā bhakti-namrā vasundharā | Prithivī uvācha |
 Namas te sarva-bhūtāya tubhyām śankha-gadā-dhara | mām uddhar-
 āsmād adya tvām tvatto 'ham pūrvam utthitā | sambhakshayitvā
 sakalaṁ jagaty ekārṇavikrite | śeshe tvam eva Govinda chintyamāno
 manīshibhiḥ | bhavato yat param rūpaṁ tan na jānati kaśchana | avatār-
 eshu yad rūpaṁ tad archanti divaukasaḥ | tvām ārādhya param Brahma
 yātāḥ muktim mumukshavaḥ | Vāsudevam anārādhya ko mokshaṁ sama-
 vāpsyati | tvām yajnas tvām vashaṅkāras tvam oṁkāras tvam
 agnayāḥ | Evaṁ samstūyamānas tu Prithivī prithivī-dharaḥ |
 sāma-svara-dhvaniḥ śrimān jagarjja parighurgharam | tatsaṁ samutkshipya
 dharām sa daṁshṭrayā mahāvarāhāḥ sphuṭa-paḍma-lochanaḥ | rasātalād
 utpala-patra-sannibhaḥ samutthito nīlah ivāhalo mahān | . . . evaṁ
 samstūyamānas tu Paramātmā mahidharaḥ | ujjahāra mahīm kshipram
 nyastavāṁś cha mahāmbhasi | tasyopari jalauṛghasya mahati naur iva
 sthitā | vitatatvāt tu dehasya na mahī yāti samplavam |

“Maitreya said : Tell me, great Muni, how, at the beginning of the Kalpa, that divine Brahmā called Nārāyaṇa created all beings. Parāśara replied: Hear from me how the divine Brahmā, lord of the Prajāpatis, who had the nature of Nārāyaṇa, created living beings. At the close of the past (or Pādma) Kalpa, Brahmā, the lord, endowed predominantly with the quality of goodness, awoke from his night-slumber, and beheld the universe void. He [was] the supreme lord Nārāyaṇa, who cannot even be conceived by others, existing in the form of Brahmā, the deity without beginning, the source of all things. [The verse given in Mann i. 10, and the Harivansha, v. 36, regarding the derivation of the word Nārāyaṇa, is here quoted.] This lord Prajāpati, discovering by inference,—when the world had become one ocean,—that the earth lay within the waters, and being desirous to raise it up, assumed another form. As he had formerly, at the commencement of the [previous] Kalpas, taken the shape of a fish, a tortoise, etc. (so now), entering

the body of a boar,—a form composed of the Vedas and of sacrifice,—the lord of creatures, who throughout the entire continuance of the world remains fixed, the universal soul, the supreme soul, the self-sustained, the supporter of the earth, hymned by Sanaka and other saints residing in the Janaloka, entered the water. Beholding him then descended to Pātāla, the goddess Earth, bowing down, prostrated in devotion, sang his praise: ‘Reverence, bearer of the shell and club, to thee who art all things: raise me to-day from this place: by thee have I been formerly lifted. . . . Having swallowed up the universe, when the world has become one ocean, thou, Govinda, sleepest, meditated upon by the wise. No one knows that which is thy highest form: the gods adore that form which [thou assumest] in thy incarnations. Worshipping thee, the supreme Brahma, men desirous of final liberation have attained their object. Who shall obtain liberation without adoring Vāsudeva? Thou art sacrifice, thou art the vashaṭkāra (a sacrificial formula), thou art the oṁkāra, thou art the fires.’ Being thus celebrated by the Earth, the glorious upholder of the earth, with a voice like the chanting of the Sāmaveda, uttered a deep thundering sound. Then the great boar, with eyes like the expanded lotus, tossing up the earth with his tusk, rose up, resembling the leaf of the blue lotus, from the lower regions, like the great blue mountain. [The boar is then again lauded by Sanandana and other saints, in a hymn, in the course of which his different members are compared in detail to some of the materials and implements of sacrifice, etc.—See Wilson’s *Vishṇu Purāna*, 2nd ed., i., pp. 63 ff.] Being thus hymned, the supreme Soul, the upholder of the earth, lifted the earth up quickly, and placed it upon the great waters. Resting upon this mass of waters, like a mighty ship, the earth does not sink, owing to the expansion of its bulk.”⁸⁰ See also the *Mahābhārata* iii. 10932 ff.

⁸⁰ Another instance in which an act ascribed to Brahmā by earlier writers is transferred to Vishṇu in the later Purāṇas, may be found in the story of the deluge in the Mbh., Vanaparva, 12, 797 ff. (see the first volume of this work, pp. 196 ff.); towards the conclusion of which, vv. 12, 797 f., the Fish declares himself to be Brahmā: *Athābravīd animishas tān rishin sa hitas tada | aham Prajāpatir Brahmā yat-parām nādhigamyate | matsya-rūpena yūyancha mayā 'smād mokshitāḥ bhayāt |* “Then the god (*lit.* the unwinking), kindly-disposed, said to those rishis, ‘I am the Prajāpati Brahmā, above whom no Being is discoverable: by me in the form of a fish

The Linga Purāṇa, however, which is of the Saiva class, and has not, as such, any interest in glorifying Viṣṇu, describes Brahmā as the deity who took the form of a boar: Part i. 4, 59 ff.: *Rātrau chaikārṇave Brahmā nashte sthāvara-jan̄game | sushrāpāmbhasi yaś tasmād Nārāyanah iti smṛitah | śarvarya-ante prabuddho vai drishṭvā śūnyam̄ charācharam | srashṭuṁ tada matim̄ chakre Brahmā brahma-vidām̄ varāḥ | udakair āplutām kshmām̄ tām̄ samādāya sanātanaḥ | pūrvā-vat sthāpayāmāsa vārāhaṁ rūpam̄ āsthitaḥ |* “In the night, when all things movable and immovable had been destroyed in the universal ocean, Brahmā slept upon the waters, and is hence called Nārāyana. At the close of the night, awaking, and beholding the universe void, Brahmā, chief of the knowers of Brahma, then resolved to create. Having assumed the form of a boar, this eternal [god] taking the earth, which was overflowed by the waters, placed it as it had been before.”

[In Böhtlingk and Roth's Lexicon, s. v. *varāha*, reference is made to a further passage from the Taitt. S. vi. 2, 42, in which the boar is mentioned (see above, pp. 27 f.). I quote this with another story which follows it: *Yajno devebhyo nilāyata Viṣṇurūpam kritvā | sa prithivīm̄ prāviśat | taṁ devāḥ hastān sañrabhya aiehhan | tam Indraḥ upary upary aty akrāmat | so 'bravīd “ko mā 'yam upary upary aty akramid” iti | “aham durge hantā” iti | athā “has tram” iti | “ahaṁ durgād āhartā” iti | so 'bravīd “durge vai hantā avochathāḥ | varāḥo 'yam vāmamoshāḥ saptānām girīnām parastād vittām redyam*

you have been delivered from this danger.” Compare the story as told in the Bhāg. Pur. (and see Burnouf, Pref. to Bhāg. Pur., iii. p. xxiii.). Bhāg. Pur. viii. 24, 4: *Ity ukto Viṣṇurātena bhagavān Vādarāyanīḥ | uvācha charitaṁ Viṣṇor matsya-rupeṇa yat kritam | S'ukah uvācha | 7. āśād atīta-kalpānte Brāhma nai-mittiko layah | samudropaplutūs tatra lokāḥ bhūrādayo nrīpa | 8. Kālenāgata-nidrasya dhātukh śisayishor bali | mukhato niḥśritān vedān Hayagrīva 'ntike 'harat | 9. Juñtrā tad dānavendrasya Hayagrīvasya cheshtitam | dadhāra saphari-rūpam bhagavān Hariśīvarah ityādi |* “Being thus addressed by Viṣṇurāta, the divine Vādarāyani related the deed of Viṣṇu done by him under the form of a fish. S'uka said 7. At the end of the past Kalpa there was a Brāhma, or partial, dissolution of the universe (see Wilson's Vish. Pur., 2nd ed., vol. i., p. 113; vol. v., p. 186); in which the earth and other worlds were submerged under the ocean. The powerful Hayagrīva [coming] near, snatched away the Vedas which had issued from the mouth of the creator, who from drowsiness, which had supervened through time, was disposed to sleep. Having discovered this deed of Hayagrīva, chief of the Dūnavas, the divine lord, Hari, took the form of a saphari fish,” etc.

Aṣurāñām bibharti tam jahi yadi durge hantā 'si' iti | sa darbhā-punjīlam udvṛihya sapta girin bhittvā tam ahan | so 'bravīd "durgād vai āhartā avochathāḥ | etam āhara" iti | tam ehyo yajnaḥ eva yajnam āharat | yat tad vittām vedyam aṣurāñām avindanta tad ekaṁ vedyai veditvam | Aṣurāñām vai iyam agre āśit | yāvad āśināḥ parāpaśyati tāvad devānām | te devāḥ abruvann "astv eva no 'syām api" iti | "Kiyad vo dāsyāmaḥ" iti | yāvad iyām salāvṛiki triḥ parikrāmati tāvan no datta" iti | sa Indraḥ salāvṛiki-rūpaṁ kṛitvā imām triḥ sarvatāḥ paryakrāmat | tad imām avindanta | yad imām avindanta tad vedyai veditvam | sā vai iyām sarvā eva vedih |

"The sacrifice, assuming the form of Vishṇu, disappeared from among the gods, and entered into the earth. The gods joined hands, and searched for him. Indra passed over above him. He (Vishṇu) said, 'Who is this who has passed over above me?' (Indra replied:) 'I am he who slays in a castle; but now who art thou?' (Vishṇu said:) 'I am he who carries off from a castle.' He (Vishṇu) said: 'Thou hast said *a slayer in a castle*. This boar, the plunderer of wealth, keeps the goods of the Asuras on the other side of seven hills. Kill him, if thou art a slayer in a castle.' He (Indra), plucking up a bunch of Kuśa grass, pierced through the seven hills, and slew him. He (Indra) then said: 'Thou hast said *I am he who carries off from a castle*; so carry him off.' He (Vishṇu), the sacrifice, carried off the sacrifice for them. Inasmuch as they obtained (*avindanta*) these goods of the Asuras, this is one reason why the altar is called *vedi*.

"This earth formerly belonged to the Asuras, whilst the gods had only as much as a man can see when sitting. They (the gods) said, 'Let us have a share in this earth also?' 'How much shall we give you?' (asked the Asuras). 'As much as this she-jackal can go round in three (steps).' Indra, assuming the form of a she-jackal, stepped all round the earth in three (strides). Thus the gods obtained (*avindanta*) it. And from this circumstance the altar derives its name of *vedi*."

Compare the various stories about the original position of the gods in reference to the Asuras, given above, and in the fifth vol. of this work, p. 15, note].

To return to the mundane egg. In the Vishnu Purana i. 2, 45 ff. we have the following account of its production, in which the simplicity of the older mythical conceptions is destroyed by the inter-mixture of metaphysical ideas borrowed from the Sankhya philosophy. In fact, though it forms here the subject of a magniloquent description, the egg was an element in the cosmogonic traditions with which any writers less ingenious and fanciful than the authors of the Puranas would, perhaps, have found it somewhat inconvenient to deal in such a way as to harmonize with the current philosophical speculations:

Ākāśavāyū-tejāṁsi sahilam prithivi tathā | śabdādibhir gunair brahmaṁ saṁyuktāny uttarottaraiḥ | śāntāḥ ghorāś cha mūḍhāś cha viśeshās tena te smṛitāḥ | nānāviryyāḥ prithag-bhūtās tatas te saṁhatiṁ vinā | nāśa-knuvan prajāḥ srashṭum asamāgamyā kṛitsnaśāḥ | sametyānyonya-saṁyogaṁ parapsara-samāśrayāḥ | eka-sanghaṭa-lakshyāś cha samprāpyaikyam aśeshataḥ | Purushādhishṭhitatvāch cha Pradhānānugrahaṇa cha | maha-dādayo viśeshāntāḥ anḍam utpādayanti te | tat kramena vivṛidhham tu jala-budbuda-vat samam | bhūtebhyo 'nḍam mahābuddhe vṛihat tad udake śayam | prākṛitam Brahma-rūpasya Viṣṇoh saṁsthānam uttamam | tatrāvyakta-svarūpo 'sau vyakta-rūpi jagat-patiḥ | Viṣṇur Brahma-svarūpena svayam eva vyavasthitāḥ | Meru-tulyam abhūt tasya jarāyus̄ cha mahādharāḥ | garbhodakaṁ samudrāś cha tasyāsan sumahātmanāḥ | sādri-dvīpa-samudraś cha sajjotir loka-saṅgrahāḥ | tasminn ande 'bhavad vīpra sa-devāsura-mānushāḥ | vāri-vahny-anilākāśais tato bhūtādinā vahīḥ | vṛitam daśaguṇair andam bhūtādir mahatā tathā | avyaktenāvrito brahmaṁs taiḥ sarvaiḥ sahito mahān | ebhīr āvaraṇair andam saptabhīḥ prākṛtair vṛitam | nārikela-phalasyāntar vījaṁ vāhyā-dalair iva | jushan rajo-guṇām tatram svayaṁ viśveśvaro Hariḥ | Brahmā bhūtvā 'ya jagato viśrishiāt sampravarttate |

"Ether, air, fire, water and earth, when joined in order, with sound and the other qualities in succession, are then called specific, being soothing, terrific, or stupefying,⁸¹ but being of different powers, and separated from one another, they could not, without contact, and without being combined together, produce living creatures. [At length] having attained to mutual conjunction, being dependent upon each other, having a tendency to amalgamation, and having so attained an

⁸¹ See Wilson's Sankhya Karikā, pp. 119 ff., and Viṣṇu Pur., 2nd ed., vol. i., p. 38 ff.

entire unity,—being presided over by Purusha (spirit) and favoured by Pradhāna (matter), these principles, commencing with Mahat (intellect), and down to the gross elements inclusive, generate an egg. Gradually augmented from the elements, smooth like a bubble of water, that vast egg, resting on the water, was the material and appropriate receptacle of Vishṇu in the form of Brahmā. There, undiscernible in his essence, Vishṇu, the lord of the world, himself abode in a discernible shape, in the form of Brahmā. It was like mount Meru; the mountains were the womb, and the seas were the uterine fluids of that vast [production]. In that egg, O Brahmān, were collected the worlds, with their hills, continents, and oceans, the luminaries, the gods, Asuras, and men. This egg was enveloped externally by water, fire, air, ether, and the source of the elements (*bhūtādi*, i.e. *ahankāra*) increasing in tenfold progression; and in the same way ‘Ahankāra’ was invested by ‘Mahat’; and Mahat with all these [aforesaid principles] was surrounded by the indiscreet principle (*Pradhāna*). The egg is enveloped in these seven material coverings, as the seed within the cocoa-nut is surrounded by the outward husks. Assuming there the quality of passion (*rājas*) Hari, the universal lord, himself becoming Brahmā, engages in the creation of this world.”

The Vishṇu Purāṇa does not connect the egg any further with the creation, or tell us how it became divided, etc., etc.

The Linga Purāṇa, Part i., 3, 28 ff., gives a similar description of the egg: *Mahadādi-viśeshāntāḥ hy andam utpādayanti cha | jala-bud-buda-vat tasmāt avatīrṇaḥ Pītāmahāḥ | sa eva bhagavān Rudro Viśnur viśvagataḥ prabhūḥ | tasminn ande tv ime lokāḥ antar viśvam idāṁ jagat | andāṁ daśa-gunenaiva nabhasā vāhyato vritam | ākāśaś chāvritis tadvat ahankārena śabda-jah | mahatā śabda-hetur vai pradhānenāvṛitaḥ svayam | saptāndāvaraṇāny īhus tasyātmā Kamalāsanāḥ | koṭi-koti-ayutāny atra chāndāni kathitāni tu | tatra tatra chaturvaktrāḥ Brahmāṇo Harayo Bhavāḥ | srishṭāḥ pradhānena tadda labdhvā Sambohostu sannidhim ityādi |*

“And these principles, from Mahat to the gross elements inclusive, generate an egg, like a bubble of water, from which issued the Parent [of the universe], who was the same as divine Rudra, and Vishṇu, the omnipresent lord. Within that egg were these worlds,—this entire universe. The egg was externally invested with a tenfold ether; in like manner, the ether, sprung from sound, was surrounded by ‘ahankāra’;

the cause of sound (*ahankāra*) by Mahat, and the latter itself by Pra-dhāna. These men call the seven coverings of the egg; its soul is Kamalāsana (Brahmā). Here ten thousand crores of crores of eggs are declared (to exist), in which four-faced Brahmās, Haris, and Bhavas (Sivas) were created by Pradhāna, which had attained to proximity with Sambhu (Siva)."

The Bhāgavata Purāṇa has the following passage on the same subject in the third Book, in answer to an inquiry how the Prajāpatis created the world :

Bhāg. Pur. iii. 20, 12 ff.—*Maitreyah uvācha | Daivena durvitarkyena pareñānimishena oha | jātakshobhād bhagavato mahān asid guna-trayāt |*
 13. *Rajah-pradhānād mahatas trilingo daiva-choditāt | jātah sasarjā bhatādir viyadādīni panchaśāḥ |* 14. *Tāni chaikaikaśāḥ srashṭum asam-arthāni bhautikam | sañhatya daiva-yogena kaimam andam avāśrījan |*
 15. *So 'śayishṭābhi-salile anda-kosho nirātmakah | sāgram vai varsha-sāhasram anvavātsit tam iśvaraḥ |* 16. *Tasya nābher abhūt padmaṁ sahasrākrorudidhiti | sarva-jīva-nikāyauko yatra svayam abhūt Svarāt |*
 17. *So 'nuviṣṭo bhagavatā yaḥ śete salilāśaye | loka-saṁsthān yathā-pūrvam nirmame saṁsthayā svayā |*

"Maitreya said :

12. "The Great principle (Intelligence) arose from the three qualities agitated by the Divine Being in consequence of an inscrutable destiny, supreme and ever wakeful. 13. Springing from the Great principle (in which the quality of passion prevailed, and which was impelled by destiny), the source of the elements (*bhūtādi* or *ahankāra*), characterized by the three qualities (*gunas*), created the ether and other principles, in groups of five. 14. These principles being severally unable to create, deposited, when united by the action of destiny, a golden egg formed of the elements. 15. This egg-shell lay lifeless on the waters of the ocean: the Lord dwelt in it for a complete [period of a] thousand years. 16. From his navel sprang a lotus splendid as a thousand suns, the abode of all living things, where Svarāt (Brahmā) himself was born. 17. He penetrated by the Divine Being who reposes on the receptacle of waters, constructed as before, the substance (*saṁsthā*) of the worlds with his own substance."

The same ideas are repeated in a later chapter of the same book:

Bhāg. Pur. iii. 26, 50 ff.: *Etāny asaṁhatya yadā mahādādīni sapta*

vai | kāla-karma-guṇopeto jagadādir upāviśat | 51. *Tatas tenānuvid-dhebhyo* [kshubhitebhyaḥ, Comm.] *yuktebhyo* 'nḍam achetanam | *utthitam Purusho* yasmād udatishṭhad asau *Virāt* | 52. *Etad anḍam viśeshākhyam krama-vriddhair dasottaraiḥ* | *toyādibhiḥ parivritam pradhānenāvritair vahīḥ* | *yatra loka-vitāno 'yām rūpam bhagavato Hareḥ* | 53. *Hiran-mayād anḍa-koshād utthāya sahile-śayāt* | *tam āviṣya mahādevo bahudhā nirbibheda kham* [chhidram, Comm.] 54. *Nirabhidyatasya prathamam mukhaṁ vāñ tato 'bhavad ityādi* |

50. "When these seven principles, Mahat and the rest, remained uncombined, the [god who is the] source of the universe entered into them, united with time, action, and the qualities. 51. Then out of these principles penetrated by him, and combined, there arose a lifeless egg, from which sprang Purusha, viz., that *Virāt*. 52. This egg, named *Viśesha* (the specific) was surrounded by water, and other elements gradually increasing in extent by a tenfold progression, which in their turn were externally invested by *Pradhāna*. In this egg [was formed] this expanse of worlds, which is the form of the divine Hari. 53. Having arisen out of the envelopment of this golden egg reposing upon the water, the great god, pervading it, opened up many apertures. 54. First his mouth was divided, from which speech issued," etc.

The same process is also described in the second book of the same *Purāna*, sect. 5, 32 ff.; but it is unnecessary to adduce more than a verse or two of the passage.

34. *Varsha-pūga-sahasrānte tad anḍam udakeśayam | kāla-karma-svabhāva-sthe jīvo 'jīvam ajīvayat* | 35. *Sa eva purushas tasmād anḍam nirbhidya nirgataḥ* | *sahasrov-anghri-bāhv-akṣaḥ sahasrānana-śirshavān* |

34. "At the end of many thousand years, the Life (Jīva) residing in time, action, and nature, gave life to that lifeless egg reposing on the water. 35. Splitting the egg, Purusha issued forth with a thousand thighs, feet, arms, eyes, faces, and heads."

The same subject is yet again referred to in another text of the same work.

Bhāg. Pur. ii. 10, 10 f.: *Purusho 'nḍam vinirbhidya yadā "dau sa vinirgataḥ* | *ātmano 'yanam anvichhan n apo 'srākshīch chhuchih śuchiḥ* | *tāv avātsit svasrīshṭāsu sahasra-parivatsarān* | *tena Nārāyaṇo nāma yad āpah purushodhbhavāḥ* |

10. "When, splitting the egg, Purusha first issued from it, seeking

a receptacle for himself, he created the pure waters, himself pure. 11. In these waters created by himself he dwelt a thousand years. Hence he is named Nārāyaṇa, because the waters were produced from Purusha."

The story about Brahmā's incestuous passion for his own daughter, which is sometimes alluded to in the Purāṇas, is thus noticed in the Satapatha Brāhmaṇa, 1, 7, 4,1 ff.⁸²—*Prajāpatir ha vai svāṁ duhitaram abhidhyanu divāṁ vā ushasāṁ vā 'mithuny enayā syām' iti tam sambabbhvā* 2. *Tud vai devānāṁ āgah āsa 'yah itthāṁ svāṁ duhitaram asmākaṁ svasāraṁ karoti' iti* 3. *Te ha devāḥ uchur 'yo 'yāṁ devāḥ paśūnāṁ iṣhṭe 'tisandhaṁ vai ayaṁ charati yah itthāṁ svāṁ duhitaram asmākaṁ svasāraṁ karoti vidhya imam'* iti 4. *Tasmād stād rishinā 'bhyanuktam 'pitā yat svāṁ duhitaram adhishkhan kshmayā retaḥ sanjagmāno nishinchad' iti tad agni-mārutam ity ukthāṁ tasmīns tad vyākhyāyate yathā tad devāḥ retaḥ prājanayan | teshāṁ yadā devānāṁ krodho vyaid atha Prajāpatim abhishayaṁs tasya tam śalyāṁ nirakrīntan | sa vai yajnah eva Prajāpatih*

"Prajāpati cast his eyes upon his own daughter, either the Sky, or the Dawn, [desiring] 'May I pair with her.' So [saying] he had intercourse with her. 2. This was a crime in the eyes of the gods, who said: '[He is guilty] who acts thus to his own daughter, our sister.' 3. The gods said: 'This god who rules over the beasts, commits a transgression in that he acts thus to his own daughter, our sister: pierce him through.' Rudra aimed at, and pierced, him. Half of his seed fell to the ground. So it happened. 4. Accordingly this has been said by the ṛshi (R. V. x. 61, 7), 'when the father embracing his daughter, uniting with her, discharged his seed on the earth,' etc. This is a hymn addressed to Agni and the Maruts; and it is there related in what manner the gods generated this seed. When the anger of the gods had passed away, they applied remedies to Prajāpati, and cut out of him the arrow. Prajāpati is sacrifice."

The following is the context of the passage of the Rig-veda referred

⁸² See the passages from the Aitareya Brāhmaṇa and the Matsya Purāṇa on the same subject, with the remarks subjoined, in the first vol. of this work, pp. 107 ff.

to in the preceding legend, which refers apparently to some atmospheric phenomenon. It is hard to say what gods or powers of nature are denoted by the father and the daughter respectively,⁸³ and the passage is obscure and difficult to translate, even with the aid of Sāyana's comment, for a copy of which I am indebted to Professor Müller. The 4th verse is addressed to the Aśvins. The commentator regards verses 5–7 as intended to show how “Rudra Prajāpati created Rudra Vāstoshpati with a portion of himself:” (*Yathā svāṁśena bhagavān Rudrah prajāpatir Vāstoshpatim Rudram asrijat tad etad-ādibhir tisribhir vadati.*)

R. V. x. 61, 4: *Krishṇā yad goshu arunīshu sīda divo napātā Aśvinā huve vām | vītam me yajnam āgatam me annām vavanvāṁsā na isham asmrīta-dhrū. | 5. Prathishṭa, yasya virakarmam ishṇad anushṭhitam nu naryyo apauhat | punas tad āvṛihati yat. kanāyāḥ duhitur āḥ anubhṛitam anarū. | 6. Madhyā yat kartvam abhavad abhīkē kāmaṁ kriyeāne pitari yuvatyām | manānag reto jahatur viyantā sānau nishiktam sukṛitasya yonau⁸⁴ | 7. Pīta yat svāṁ duhitaram adhishkhan kshmayā retāḥ sanjagmāno nishinhat | svādhyo ajanayan brahma devāḥ vāstoshpatim vrata pām niratakhan |*

“When the dark female (night) stands among the tawny cows (rays of the dawn?), I invoke you twain, Aśvins, sons of the Sky.⁸⁵ Come eagerly to my sacrifice, come to my oblation, as desiring sustenance, ye who do not disappoint my longings.⁸⁶ 5. That male, whose prolific virile (organ) was extended, now withdrew it, after it had been sent forth. Again the irresistible [god] draws forth that which had been

⁸³ In Śatapatha Brāhmaṇa vi. 1, 2, 1 ff., it is related that Prajāpati, being desirous of creating, connected himself with various spouses, or associates, for this purpose, first,—in the form of, or by means of, Agni,—with the Earth (*So'gninā prithivīm mithunāṁ samabhabavat*): from which union sprang an egg, and thence Vāyu; next, through Vāyu he united himself with the Air (*antariksha*, neuter), and again an egg was produced, and thence Āditya (the Sun); thirdly, through Āditya he connected himself with Dyaus (the Sky); fourthly, fifthly, sixthly, and seventhly, through his mind (*manas*) with Vāch; the result of which, in each of the last four cases, was his own pregnancy (*garbhī abhavat*).

⁸⁴ The same phrase occurs in R. V. iii. 29, 8.

⁸⁵ See the fifth vol. of this work, pp. 234 and 239.

⁸⁶ Such is the meaning given by Professor Roth to *asmrīta-dhrū* from *a-*+*smrīta*+*dhrū*, “not suffering what I have desired to fall.” See s.v. 2, *dhrū*. Sāyana renders it, *asmrīta-drohau mayi droham asmarantau* | “forgetting injury—forgetting injury to me.”

introduced [into the womb of] his youthful daughter. 6. [They then did] in the midst that which was to be done at their contact, when the father loved the youthful damsel,—separating from each other, they discharged a little seed which was shed on the surface, on the place of holy ceremonies. 7. When the father, bent on impregnating his own daughter, united with her, discharged his seed on the earth, the benevolent gods generated prayer, they fashioned Vāstoshpati, the protector of sacred rites."

The same story is repeated in the later literature, as in the Bhāgavata Purāṇa iii. 12, 28 ff., only that Vāch is the daughter of Brahmā who is there spoken of: *Vāchāṁ duhitaraṁ tanvīṁ Svayambhūr haratīm manah | akāmāṁ chakame kshattah sakāmāḥ iti nah śrutam |* 29. *Tam adharme krita-matīm vilokya pitaraṁ sutāḥ | Marichi-mukhyāḥ munayo viśram-bhāt prayabodhayān |* 30. *Naitāt pūrvaiḥ kṛitāṁ tvad ye na karishyanti chāpare | yas traṁ duhitaraṁ yachher anigrīhyāngajam prabhūḥ |* 31. *Tejīyasām api hy etad na suślokyāṁ jagadguru | yad vrittam anutishthan vai lokah kshemāya kalpate |* 32. *Tasmāi namo bhagavate ya idāṁ svena rochishāḥ ; ātmasthaṁ vyanjayāmāsa sa dharmam pātum arhati |* 33. *Sa itthaṁ grinataḥ putrān puro drishtvā prajāpatin | prajāpati-patis tanvāṁ tatyāja vriḍitas tada | tāṁ diśo jagrihur ghorāṁ nīhāraṁ yad vidus tamah |*

"We have heard, O Kshatriya, that Svayambhū (Brahmā) had a passion for Vāch, his slender and enchanting daughter, who had no passion for him. The Munis, his sons, headed by Marichi, seeing their father bent upon wickedness, admonished him with affection: 'This is such a thing as has never been done by those before you, nor will those after you do it,—that you, being the lord, should sexually approach your daughter, not restraining your passion. This, O preceptor of the world, is not a laudable deed even in glorious personages, through imitation of whose actions men attain felicity. Glory to that divine being (Vishṇu) who by his own lustre revealed this [universe] which abides in himself,—he must maintain righteousness.' Seeing his sons, the Prajāpatis, thus speaking before him, the lord of the Prajāpatis (Brahmā) was ashamed, and abandoned his body. This dreadful body the regions received, and it is known as foggy darkness."

This legend of Brahmā and his daughter, though, as appears from the passage in the Satapatha Brāhmaṇa, it has occasioned scandal among

the Indian writers from an early period, is not to be regarded in the same light as many other stories regarding the licentious actions of some of the other gods. The production of a female and her conjunction with the male out of whom she was formed, is regarded in Manu i. 32, as one of the necessary stages in the cosmogonic process (and finds its near parallel in the book of Genesis): *dvidhā kṛtvā "tmāno deham arddhena purusho 'bhavat | arddhena nārī tasyām sa Virājam asrijat prabhuh |* “Dividing his own body into two, [Brahmā] became with the half a man, and with the half a woman; and in her he created (i.e. according to the commentator, begot) ⁸⁷ *Virāj.*” Compare also the passage from the *Vishnu Purāna* i. 7, 12 ff: quoted in the first volume of this work, p. 65, and the passage from the *Satap. Brāhmaṇa* cited in the same vol., p. 25 f.⁸⁸ On the injustice of ascribing an immoral character to the Hindu writings, or to the deities whom they describe, on the ground of such legends as the one before us, or of the dialogue between *Yama* and *Yamī* in the 10th hymn of the tenth *Mandala* of the *Rig-veda*, see some instructive remarks by Prof. Roth in the third vol. of the *Journal of the American Oriental Society*, pp. 332–337.

The case is different, however, with another class of stories, which are frequently to be met with in the *Itihāsas* and *Purāṇas*, in which various adulterous amours, of the *Aśvins*, *Indra*, *Varuṇa*, and *Kṛishna*, are described.—See the passages from the *Satapatha Brāhmaṇa*, iv. 1, 5, 1 ff.; the *Mahābhārata*, *Vanaparva*, v. 10, 316 ff., quoted or abstracted in the fifth vol. of this work, pp. 250 ff., and in *Indische Studien*, i. 198; the *Rāmāyaṇa* i. 48, 16 ff. (Schlegel's and Bombay ed., Gorresio's ed. i. 49); and the passages quoted from the *Mbh.* in the first volume of this work, pp. 310, 466 (with note), and 467. In all these cases a licentious character is evidently attributed to the gods.⁸⁹

⁸⁷ *Maithuna-dharmena Virāt-sanynam purusham nirmitavān |*

⁸⁸ “The *Matsya P.* has a little allegory of its own on the subject of Brahma's intercourse with *Satarūpā*; for it explains the former to mean the *Vedas*, and the latter the *Sāvitri*, or holy prayer, which is their chief text; and in their cohabitation there is therefore no evil: *Veda-rāśih smṛito Brahmā Sāvitri tad-adhikshṭhitā | tas-mān na kaścid doshah syāt Sāvitri-ganane vibhōḥ |*”—Wilson's *Vishnu Pur.*, 2nd ed., vol. i., p. 108, note. See the first vol. of this work, p. 112.

⁸⁹ Kumārila Bhaṭṭa, however, attempts to explain allegorically not only the dalliance of Brahma with his own daughter, but also the adultery of Indra with *Ahalyā*.—See the passage quoted from him and translated in Müller's *Anc. Sansk.*

In the case of Krishna the following is the reasoning by which the author of the Bhāgavata Purāṇa attempts to quiet the scruples of some of the purer-minded among the devotees of the pastoral deity, and to vindicate his morality, by seeking to impart a mystic character to those loose adventures which had been the occasion of scandal to them, though, no doubt, well suited to the taste of his coarser worshippers.

Bhāg. Pur., x. 33, 27 ff.—*Rājā uvācha | saṁsthāpanāya dharmasya
praśamāyetarasya cha | avatirno hi bhavagān aṁśena jagadīśvaraḥ |* 28.
*Sa kathaṁ dharma-setūnām vaktā kartā 'bhirakshitā | pratipam ācharad
brahmaṇ paradarābhimarśanam |* 29. *Āptakamo Yadu-patiḥ kṛitavān
vai jugupsitam | kim-abhiprāyah etāṁ nah saṁśayaṁ chhindhi suvrata |*
Śrī-S'ukhaḥ uvācha | 30. *Dharma-vyatikramo dṛiṣṭaḥ tīvarānāncha
sāhasam | tejyasāṁ na doṣhāya vahneḥ sarvabhujo yathā |* 31. *Naitat
saṁcharej jātu manasā 'pi hy anīśvaraḥ | viṇasatyatī ācharan maudhyād
yathā 'rudro 'bdhijām visham |* 32. *Tīvarānām vachaḥ satyaṁ tathairvā-
charitaṁ kvachit | teshāṁ yat sva-vacho yuktam buddhimāṁs tat samā-
charet |* 33. *Kuśalāchariteṇaishām iha svārtha na vidyate | viparyayena
vā 'nartha nirahankāriṇām prabho |* 34. *Kimutākhila-sattvānām tiryāñ-
martya-divaukasām | iśitū cheśitavyānām kuśalākuśalānvayaḥ |* 35. *Yat
pāda-pākṣa-parāga-nisheva-triptaḥ yoga-prabhāvā-vidhutākhila-karma-
bandhāḥ | svairām charanti munayo 'pi na nayamānās tasyechchayā "ta-
vapushaḥ kutaḥ eva bandhaḥ |* 36. *Gopinām tat-patiṇāncha sarveshām eva
dehinām | yo 'ntaś charati so 'dhyakshaḥ kṛidaneṇeha deha-bhāk |* 37.
*Anugrahaḥ bhūtānām mānushām deham āśritāḥ | bhajate tāḍiśīḥ
kṛidāḥ yāḥ śrutvā tat-paro bhavet |* 38. *Nāsūyan khalu Kṛishnāya
mohitās tasya māyayā | manyamānāḥ sva-parśvasthān svān svān dārān
Vrajaukasāḥ |* 39. *Brahma-rātre upāvṛritte Vāsudevānumoditaḥ | ani-
chhantyo yayur gopyaḥ sva-grihān bhagavat-priyāḥ⁹⁰ |*

Lit., pp. 529 f. In the Rāmāyaṇa i. 49 Indra tells the gods that his adulterous act had tended to their benefit, by exciting the wrath of Gautama and so neutralizing the fruit of those austerities of the saint which threatened danger to the celestials. On this the commentator in the Bombay ed. remarks: *Dharma-dhurandharasyāpi S'akrasya adharme pravṛittau vijām darsayitum āha |* “What follows is said to show what was the ground of Indra's practising unrighteousness, though he is the supporter of righteousness.”

⁹⁰ This passage is partly quoted in my Mata-parikṣā, published in Calcutta in 1852, p. 87; and in Prof. Banerjea's Dialogues, p. 383 f.

"The king said: 27. The divine lord of the world became partially⁹¹ incarnate for the establishment of virtue, and the repression of its opposite. 28. How did he, the expounder, author, and guardian of the bulwarks of righteousness, practise its contrary, the corruption of other men's wives? 29. With what object did the lord of the Yadus (Krishna) perpetrate what was blameable? Resolve, devout saint, this our doubt. Suka said: 30. The transgression of virtue, and the daring acts which are witnessed in superior beings, must not be charged as faults to those glorious persons, as no blame is imputed to fire, which consumes fuel of every description. 31. Let no one other than a superior being ever even in thought practise the same: any one who, through folly, does so, perishes, like any one not a Rudra [drinking] the poison produced from the ocean.⁹² 32. The word of superior beings is true, and so also their conduct is sometimes [correct]: let a wise man observe their command, which is right. 33. These beings, O king, who are beyond the reach of personal feelings, have no interest in good deeds done in this world, nor do they incur any detriment from the contrary. 34. How much less can there be any relation of good or evil between the lord of all beings, brute, mortal, and divine, and the creatures over whom he rules? (i.e. since he is entirely beyond the sphere of virtue and vice, how can any of his actions partake of the nature of either?) 35. Since Munis, who are satisfied by worshipping the pollen from the lotus of his feet, and by the force of abstraction have shaken off all the fetters of works,—since even they are uncontrolled, and act as they please, how can there be any restraint upon him (the Supreme Deity) when he has voluntarily assumed a body? 36. He who moves within the gopis (milkmen's wives) and their husbands, and all embodied beings, is their ruler, who only in sport assumed a body upon earth. 37. Taking a human form out of benevolence to creatures, he engages in sports such as that those who hear of them may become devoted to himself. 38. The [male] inhabitants of Vraja harboured no ill-will to Krishna, since, deluded

⁹¹ Comp. Mbh. i. 2785. *Yas tu Nārāyaṇo nāma deva-devaḥ sanātanaḥ | tasyāṁśo mānusheshv āśid Vāsudevaḥ pratopavān |* See further passages to be quoted in chapter ii., sect. v., below.

⁹² This refers to the poison drunk by Siva at the churning of the ocean. See Rāmāyaṇa i. 45, 26, ed. Schlegel, and Wilson's Vishnu Purāṇa, note p. 78 (1st ed.). The passage of the Rāmāyaṇa will be quoted further in chap. iii., sec. vi.

by his illusion, they each imagined that his own wife was by his side. 39. When Brahmā's night had arrived, the gopīs, beloved and gladdened by Kṛishṇa, departed unwillingly to their own homes."

This passage is followed (v. 40) by an assurance on the part of the author of the Purāṇa, that the person who listens with faith to the narrative of Kṛishṇa's sports with the cowherds' wives, and who repeats it to others, shall attain to strong devotion to that deity, and shall speedily be freed from love, that disease of the heart (*vikrīḍitam Vrajavadhūbhīr idam cha Vishnoḥ śradhānvito 'nuśrinuyād atha varnayed yah | bhaktim parām bhagavati pratilabhyā kāmaṁ hṛid-rogam āśv apahinoty achirena dhīrah*). A remarkable instance of homoeopathic cure, certainly!

I quote the remarks of the commentator, S'rīdhara Svāmin, on verses 30 ff. of this passage: 30. *Parameśvare kaimutika-nyāyena parihartum sāmānyato mahatāṁ vrittam āha 'dharmavyatikramah' iti | 'sāha-sancha dṛiṣṭam' Prajāpatīndra-Soma-Viśvāmitrādīnāṁ | tacheha teshāṁ tejasvināṁ doṣhāya na bhavatīti | 31. Tarhi 'yad yad ācharati śreshthāḥ' iti nyāyena anyo 'pi kuryād ity āśankya āha 'naitad' iti | 'anīśvaro' dehādi-para-tantra yathā Rudra-vyatirikta visham ācharan bhakshayan | 32. Kathāṁ tarhi sadāchārasya prāmāṇyam atah āha 'īśvarāṇāṁ' iti | teshāṁ vachāḥ satyam atas tad-uktam āchared eva | ācharitaṁ kvachit satyam atah 'sva-vacho yuktam' teshāṁ vachasā yad uktam aviruddhaṁ tat tad eva ācharet | 33. Nanu tarhi te 'pi kim evāṁ sāhasam ācharanti tatra āha 'kusale' ti | prārabdha-karma-kshapana-mātram eva teshāṁ krityāṁ na anyad ity arthaḥ | 34. *Prastūtam āha 'kimuta' iti | 'kuśalākuśalānvayo' na vidyate iti kim punar vaktavyam ity arthaḥ | 35. Etad eva sphuṭi-karoti | yasya pāda-pankaja-parāgasya nishevanena triptāḥ yadvā yasya pāda-pankaja-parāge nishevā yeshāṁ te tathā te oha te triptāśha iti bhaktāḥ ity arthaḥ | tathā jnāninaś oha na nāhyamānāḥ bandhanam aprāpnuvantāḥ | para-dāratvaṁ gopīnāṁ angīkritya parihritatam | 36. Idānīm bhagavataḥ sarvāntaryāmināḥ para-dāra-sevā nāma na kāchid ity āha 'gopīnāṁ' iti | 'yo 'ntaś charaty adhyaksho' buddhy-ādi-sākshī sa eva kriḍanena dehabhāk na tv asmad-ādi-tulyo yena doṣhāḥ syād iti | 37. Nanu evāṁ ched āptakāmasya nindite kutaḥ pravṛittir ity āha 'anugrahaḥ' iti | śringāra-rasākṛiṣṭa-chetaso 'ti-bahir-mukhān api sva-parān kartum iti bhāvāḥ | 38. Nanu anye 'pi bhinnāchārāḥ svācheshtitam evam eva iti vadanti tatrāha 'nāśuyān' iti | evambhūtaiśvaryābhāve tathā kurvantāḥ pāpāḥ jneyāḥ iti bhāvāḥ |**

"In order to refute [the charge of immorality] in regard to the Supreme Deity, by the *d fortiori* argument, the author states generally the conduct of great persons in the words 'the transgression,' etc. The 'daring acts witnessed' are those of Prajāpati, Indra, Soma, Viśvāmitra, and others; and these are not to be charged to them as faults. 31. Having intimated the doubt that according to the reasoning 'whatever an eminent person does,'⁹³ etc., etc., there is a danger that another person may do the like,—he says, 'Let no one do the same,' etc.; 'no one other than a superior being,' i.e. no one who is in subjection to a body, etc.; 'as any one separate from Rudra using,' swallowing, 'poison.' 32. Whence, then, is the authority for pure conduct? He tells us in the words, 'of superior beings,' etc. Their word is true; therefore let their declarations be followed. Their conduct is [only] sometimes true [correct]: therefore, let 'their correct words,' viz., that, not being contrary [to right], which is declared by their word, be followed. 33. In answer to the question why these superior beings also thus practise 'daring acts,' he states, in the words 'good deeds,' etc., that they have no other concern whatever than merely to nullify [the consequences of] their commenced works [so as to prevent these works from interfering with their final liberation]. 34. He arrives at his main subject in the words 'how much less,' etc.: i.e. [in the case of the supreme Vishṇu] there is no such relation of good or evil: What more is to be said? 35. He makes this clear. [The first words here mean either] 'they who are satisfied by worshipping the pollen of the lotus of his feet'; or 'they who are worshippers of the pollen of the lotus of his feet, and are also satisfied, i.e. devotees'; further, who are wise men, not bound,—finding no restraint. The objection that the gopīs were other men's wives is [here] admitted, and obviated. 36. Now he [further] asserts, in the words 'the gopīs,' that in the case of the divine, all-pervading, Being there is no such thing as an attachment to other men's wives [since he pervades, and is one with, everything]. It is 'he who moves within, the ruler,' the witness of the understanding, etc., who in sport takes a body; but he does not resemble such persons as ourselves, so that he should be in fault. 37. The author now, in the words 'out of benevolence,' answers

⁹³ This text, from the Bhagavad Gītā, will be quoted below.

the question why, if the case be so, the Being who has no want unsatisfied should engage in acts which have been censured: the purport is, that he seeks to incline to himself even such persons as are attracted by sensual love, and greatly devoted to external things.⁹⁴ 38. But do not others of a very different mode of life represent their own conduct as of this very description? In reference to this he says 'they harboured no ill-will,' etc. The drift is, that those who without such divine character act in the same way are to be considered sinners."

The following is the passage referred to by the commentator in his annotation on verse 31. It will be seen that it inculcates a doctrine diametrically opposed to that urged in the earlier part, at least, of the argument by which the author of the Bhāgavata endeavours to justify the adulteries of Krishna, and perfectly coincident with the tenor of the condemnation which the same author (who is inconsistent with himself) had, in an earlier part of his work, pronounced on Brahmā by the mouth of his sons (above, p. 47):

Bhagavad Gītā, iii. 20 ff.—*Karmanāiva hi saṃsiddham āsthitāḥ Janakādayah | loka-sangraham evāpi sampaśyan kartum arhasi |* 21. *Yad yad ācharati śreshṭhas tat tad evetaro janāḥ | sa yat pramāṇam kurute lokas tad anuvartate |* 22. *Na me Pārthāsti kartavyaṁ trishu lokeshu kinchana | nānavaptam avāptavyaṁ varte eva cha karmani |* 23. *Yadi hy aham na varteyāṁ jātu karmany atandritaḥ | mama vartmānu-vartante manushyāḥ Pārtha sarvaśaḥ |* 24. *Utsideyur ime lokāḥ na kuryāṁ karma ched aham | sankarasya cha kartā syām upahanyām imāḥ prajāḥ |* 25. *Saktāḥ karmany avidvāṁso yathā kurvanti Bhārataḥ | kuryād vidvāṁs tathā 'saktas chikirshur loka-sangraham |* 26. *Na buddhi-bhedāṁ janayed ajnānāṁ karma-sangināṁ | joshayet sarva-kar-māṇi vidvān yuktaḥ samācharan |*

" 20. For it was by works that Janaka and other sages attained perfection. You also ought to act, seeking the edification of mankind.⁹⁵
 21. Whatever a person of eminence practises, that the rest of men also [do]. Whatever authoritative example he sets, the people follow.
 22. There is nothing in the three worlds, son of Prithā, which I have

⁹⁴ I find this sense of the word *bahirmukha* in Molesworth's Marathi Dictionary.

⁹⁵ Compare Raghuvamśa iii. 46. . . . *pāthāḥ śucher darśayitāraḥ iśvarāḥ maṭrasām ādādāte na paddhatim |* "Our lords, who point out to us the pure way, do not [themselves] pursue an unclean path."

to do, nor anything unattained which I have to attain; and yet I continue in action. 23. If I were not to continue diligently engaged in works, O son of Prithā, men would follow my course in every respect. 24. These people would be ruined if I did not practise works; and I should occasion a confusion of castes: I should destroy these creatures. 25. In the same way as the ignorant, who are attached to works, perform them, so let the wise man perform them, without attachment, seeking the edification of mankind. 26. Let not the wise man create a distraction of mind among ignorant persons who are attached to works: let him fulfil all ceremonies with alacrity, while he practises them with abstracted mind."

I quote here some other interesting stories which I have observed in the Satapatha Brāhmaṇa regarding Prajāpati, the creation of the gods, and the manner in which they acquired immortality, and became superior to the Asuras, or to other deities. (Compare the fifth volume of this work, pp. 12-16.) The first extracts tell how Prajāpati himself became immortal, and what difficulties he encountered in the work of creation.

Satapatha Brāhmaṇa, x. 1, 3, 1 (p. 761 ff.)—*Prajāpatih prajāḥ asrijata | sa ūrddhvebhyaḥ eva prānebhyo devān⁹⁶ asrijata ye 'vānchāḥ prāṇas tebhyo martyāḥ prajāḥ | atha ūrdhvam eva mrityum prajābhyo 'ttaram asrijata | 2. Tasya ha Prajāpater ardham eva martyam āśid ardham amritam | tad yad asya martyam āśit tena mrityor abibhet | sa vibhyad imām prāviśad dvayam bhūtvā mṛichcha āpaścha | 3. Sa mrityur devān abravīt 'kva nu so 'bhūd yo no 'śrishta' iti | 'tvad bibhyad imām prāvikshad' iti | so 'bravīd 'taṁ vai anrichhāma taṁ sambharāma na vai ahaṁ taṁ hiṁsishyāmi' iti | taṁ devāḥ asyāḥ adhi samabharan | yad asya apsv āśit tāḥ apāḥ samabharann atha yad asyāṁ tām mṛidam | tad ubhayam sumbhritya mṛidancha apaścha iṣṭakām akurvañs tasmād etad ubhayam*

⁹⁶ The gods are sometimes mentioned in the Rig-veda (see i. 34, 11; i. 45, 2) as being thirty-three in number. Here is an enumeration of them in the S'atapatha Brāhmaṇa, iv. 5, 7, 2: *Aśṭau Vasavaḥ ekūdaśa Rudrāḥ dvūdaśa Ādityāḥ īme eva dyāvā-prithivī trayastriñśyau | trayastriñśad vai devāḥ Prajāpatiś chatustriñśāḥ |* "There are eight Vasus, eleven Rudras, twelve Ādityas, and these two, heaven and earth are the [thirty-second and] thirty-third. There are thirty-three gods, and Prajāpati is the thirty-fourth."

ishtakā bhavati mṛichoha āpaścha | 4. Tad etāḥ vai asya tāḥ pancha martyāḥ tanvāḥ āsan loma tvāṇ् māṁsam asthi majjā atha etāḥ amṛitāḥ mano vāk prāṇāś chakshuḥ śrotram | 6. Te devāḥ abruvann ‘amṛitam imāṁ karavāma’ iti | tasya etābhyaṁ amṛitābhyaṁ tanūbhyaṁ etam martyām tanūm parigrihya amṛitām akurvann ityādi | 7. tato vai Prajāpatir amṛito ‘bhavat . . . | . . .

x. 1, 4, 1.—*Ubhayaṁ ha etad agre Prajāpatir āsa martyān chaiva amṛitancha | tasya prāṇāḥ eva amṛitāḥ āsuḥ śarīram martyam | sa etena karmanā etayā āvritā ekadhā ‘jaram amṛitam ātmānam akuruta |*

“Prajāpati produced creatures. From his upper breaths he formed the gods, and from his lower breaths mortal creatures. After the creatures he created Death the devourer. 2. Of this Prajāpati, half was mortal, and half immortal. With that part of him which was mortal, he was afraid of Death.”⁷⁷ Fearing, he entered this [earth], having become two things, earth and water. 3. Death said to the gods, ‘what has become of him who created us?’ [They answered], ‘fearing you, he has entered this earth.’ Death said, ‘let us search for, and collect him. I will not kill him.’ The gods then collected him on this [earth]. The part of him which was in the waters, they collected those waters, and the part which was in this [earth], they [collected] that earth. Having collected both of these, the earth and the waters, they made a brick. Hence these two things make a brick, viz. earth and water. 4. Then these five parts of him were mortal, hair, skin, flesh, bone, and marrow; and these immortal, mind, voice, breath, eye, ear. 6. The gods said, ‘let us make him immortal.’ So [saying], having surrounded this mortal part with these immortal parts, they made it immortal thence Prajāpati became immortal”

x. 1, 4, 1.—“Prajāpati was formerly both of these two things, mortal and immortal. His breaths were immortal, and his body mortal. By this rite, by this ceremonial, he made himself uniformly undecaying and immortal.”

Satapatha Brāhmaṇa x. 4, 4, 1: *Prajāpatim vai prajāḥ srijamānam pāpmā mrityur abhiparijaghnā | sa tapo ‘tavyata sahasraṁ sañvatsarān pāpmānam vijihāsann ityādi |* “Misery, death, smote Prajāpati when

⁷⁷ Comp. Taitt. Sanh. ii. 3, 2, 1. *Devāḥ vai mrityor abibhayuḥ, te Prajāpatim upādhāvan |* “The gods were afraid of Death: they hastened to Prajāpati,” etc. See also S'atap. Br. x. 4, 2, 2, quoted in the first volume of this work, p. 69.

he was creating living beings. He performed austerity for a thousand years, to get free from misery.” See the passages to a similar effect, quoted in the first volume of this work, pp. 68 ff., and Satap. Br. xi. 4, 3, 1 ff., quoted in the fifth volume, p. 349; and further the same Brähmana, iv. 6, 3, 1: *Prajāpater ha vai prajāḥ sasrijānasya parvāṇi visasrañsuḥ*: “As Prajāpati was creating living beings, his joints became relaxed,” etc.

The next extracts tell how the gods acquired immortality; and the first of them also informs us of a means whereby men may become immortal, after the decay of their bodies.⁹⁸

Satapatha Brähmaṇa, x. 4, 3, 1 ff. (p. 787): *Esha vai mrityur yat saṁvatsaraḥ | Esha hi martyānām aho-rātrābh्याम āyuh kshinoty atha mriyante tasmād esha eva mrityuḥ | sa yo ha etam mrityum saṁvatsaram veda na ha asya esha purā jaraso 'ho-rātrābh्याम āyuh kshinoti sarvām ha eva āyur eti | 2. Esha eva antakah | esha hi martyānām aho-rātrābh्याम āyusho 'ntām gachhaty⁹⁹ atha mriyante | tasmād esha eva antakah | sa yo ha etam antakaṁ mrityum saṁvatsaram veda na ha asya esha purā jaraso 'ho-rātrābh्याम āyusho 'ntām gachhati sarvām ha eva āyur eti | 3. Te devāḥ etasmād antakād mrityoḥ saṁvatsarāt Prajāpater bibhayān-chakrur ‘yad vai no ’yam aho-rātrābh्याम āyusho 'ntām na gachhed’ iti | 4. Te etān yajnakratūṁs tenire 'gnihotram darśa-pūrṇamāsau chāturmās-yāni paśubandham saumyam adhvaram | te etair yajna-kratubhir yajamānāḥ na amṛitatvam ānaśire | 5. Te ha apy Agniṁ chikyire | te 'parimitāḥ eva pariśritāḥ upadadhur aparimitāḥ yajushmatir aparimitāḥ lokamprināḥ yathā idam apy etarhy eke upadadhati iti devāḥ akurvann iti te ha na eva amṛitatvam ānaśire | 6. Te 'rchantaḥ śrāmyantaś cherur amṛitatvam avarurutsamānāḥ | tān ha Prajāpatir uvācha ‘na vai me sarvāṇi rūpāṇy upadhattha ati vā eva rechayatha na vā 'bhya payatha tasmād na amṛitāḥ bhavatha’ iti | 7. Te ha uchuḥ | ‘tebhyo vai nas tvam eva tad brūhi yathā te sarvāṇi rūpāṇy upadadhāma’ iti | 8. Sa ha uvācha shashṭīm cha trīṇī cha śatāni pariśritāḥ upadhatta shashṭīm cha trīṇī cha śatāni yajushmatir adhi shaṭ-trīṁśatam atha lokamprināḥ daśa*

⁹⁸ Comp. S'atap. Br. ix. 5, 1, 1 ff., quoted in the first volume of this work, p. 14, note; and the same Brähmana ix. 3, 3, 2. In S'atap. Br. x. 3, 5, 13, happiness, or gladness, is said to be the soul or essence of all the gods (*ānandātmāno ha eva sarev devāḥ*).

⁹⁹ *Gachhati=gamayati* | Comm.

cha sahaśrāny ashṭau cha śatāny upadhatta atha me sārvāṇī rūpāṇy upadhāsyatha atha amṛitāḥ bhavishyatha' iti | te ha tathā devāḥ upadadhus tato devāḥ amṛitāḥ āsuḥ | 9. Sa mṛityur devān abravīd 'ittham eva sarve manushyāḥ amṛitāḥ bhavishyanty atha ko mahyam bhāgo bhavishyati' iti | te ha īchur 'na ato 'paraḥ kāschana saha śārirena amṛito 'sad yadā eva tvam etam bhāgam harāsai | atha vyāvṛitya śārirena [śāriram vihāya, Comm.] amṛito 'sad yo 'mṛito 'sad vidyayā vā karmanā vā' iti | yad vai tad abruwan 'vidyayā vā karmanā vā' ity eshā ha eva sā vidyā yad Agnir etad u ha eva tat karma yad Agnih | 10. Te ye evam etad vidur ye vā etat karma kurvate mṛitvā punah sambhavanti | te sambhavantah eva amṛitatvam abhi sambhavanti | atha ye evaṁ na vidur ye vā etat karma na kurvate mṛitvā punah sambhavanti te etasya eva annam punah punar bhavanti |

Satapatha Brāhmaṇa, p. 787.—“It is this year which is death; for it wears away the life of mortals by days and nights, and then they die; wherefore it is it which is death. Whoso knows this death [which is] the year,—it does not wear away his life by days and nights before [the time of] his decay: he lives through his whole life. 2. This [the year] is the ender; for it by days and nights brings on the end of the life of mortals, and then they die: hence it is the ender. Whosoever knows this ender, death, the year, it does not by days and nights bring on the end of his life, before his decay: he lives through his whole life. 3. The gods were afraid of this ender, death, the year [which is] Prajāpati, ‘lest he should by days and nights bring on the end of our life.’ 4. They performed these rites of sacrifice, viz. the agnihotra, the darśa and pūrnāmāsa, the chāturmāsyas (oblations offered at intervals of four months), the paśubandha, and the saumya adhvara: but sacrificing with these rites they did not attain immortality. 5. They moreover kindled sacrificial fires; they celebrated pariśrits, yajushmatīs, lokam-priṇās, without definite measure, as some even now¹⁰⁰ celebrate them. So did the gods, but they did not attain immortality. 6. They went on worshipping and toiling, seeking to acquire immortality. Prajāpati said to them, ‘Ye do not celebrate all my forms; ye either carry them to excess, or ye do not fully carry them out; hence ye do not become

¹⁰⁰ This seems to be a polemical hit aimed by the author of the Brāhmaṇa at some contemporaries who followed a different ritual from himself.

immortal.' 7. They said, 'Tell us how we may celebrate all thy forms.' 8. He said, 'Perform 63 hundred pariśrīts, 63 hundred and 36 yajush-matīs, and 10 thousand 8 hundred lokamprinās: ye shall then celebrate all my forms, and shall become immortal.' The gods celebrated accordingly, and then they became immortal. 9. Death said to the gods, 'In the same way all men will become immortal, and then what portion shall remain to me?' They said, 'No other person shall henceforward become immortal with his body, when thou shalt seize this portion [the body]: then every one who is to become immortal through knowledge or work, shall become immortal after parting with his body.' This which they said, 'through knowledge or work,' this is that knowledge which is Agni, that work which is Agni. 10. Those who so know this, or those who perform this work, are born again after death; and from the fact of being born, they are born for immortality. And those who do not so know, or those who do not perform this work, and are born again after death, become again and again his (death's) food."

Satapatha Brāhmaṇa, xi. i. 2, 12.—*Martyāḥ ha vai agre devāḥ asuh | sa yadā eva te saṁvatsaram āpur atha amritāḥ asuh | sarvaṁ rai saṁvatsarāḥ | sarvaṁ vai akshayyam | etena u ha asya akshayyam sukṛitam bhavaty akshayyo lokāḥ |* "The gods were originally mortal.¹⁰¹ When they obtained the year, they became immortal. The year is all: all is undecaying: by it a man obtains undecaying welfare, an undecaying world."

Satapatha Brāhmaṇa, xi. 2, 3, 6.—*Martyāḥ ha vai agre devāḥ asuh | sa yadā eva te Brahmaṇā "pur (vyāptāḥ, Comm.) atha amritāḥ asuh |* "The gods were originally mortal. When they were pervaded by Brahma, they became immortal" (see the context of this passage in the fifth vol. of this work, p. 388). Comp. Taitt. Br., iii. 10, 9, 1, quoted in the first vol. of this work, p. 71.

The following story describes how the gods became distinguished from, and superior to, the Asuras. Satapatha Brāhmaṇa, ix. 5, 1, 12 ff. (p. 741).—*Devāścha Asurāścha ubhaye prājāpatyāḥ Prajāpateḥ pitur*

¹⁰¹ See Satapatha Brāhmaṇa, ii. 2, 2, 8, quoted in the second volume of this work, p. 388, note 36, for another legend on this same subject, in which the gods are said to have become immortal by another means.

*dāyam*¹⁰² *upeyur vācham eva satyānrite satyanchaiva anritancha | te ubhaye eva satyam avadann ubhaye 'nritam | te ha sadriśāṁ vadantaḥ sadriśāḥ eva āsuḥ |* 13. *Te devāḥ utsṛijya anritaṁ satyam anvālebhire | asurāḥ u ha utsṛijya satyam anritam anvālebhire |* 14. *Tad ha idāṁ satyam iks̄hānchakre yad asureshv āsa 'devāḥ vai utsṛijya anritaṁ satyam anvālapsata hanta tad ayāni' iti tad devān ājagāma |* 15. *Anritam u ha iks̄hānchakre yad deveshv āsa 'asurāḥ vai utsṛijya satyam anritam anvālapsata hanta tad ayāni' iti tad asurān ājagāma |* 16. *Te devāḥ sarvāṁ satyam avadan sarvam asurāḥ anritam | te devā āsakti¹⁰³ satyam vadantaḥ aishāvīratarāḥ iva āsur anādhyataraḥ iva | tasmād u ha etad yaḥ āsakti satyāṁ vadaty aishāvīratarāḥ iva eva bhavaty anādhyataraḥ iva | sa ha tv eva antato bhavati¹⁰⁴ devāḥ hy evāntato 'bhavan |* 17. *Atha ha asurāḥ āsakty anritaṁ vadantaḥ ūshāḥ iva pipisur¹⁰⁵ ādhyāḥ iva āsuḥ | tasmād u ha etad yaḥ āsakty anritaṁ vadaty ūshāḥ iva eva pisyat� ādhyāḥ iva bhavati parā ha tv eva antato bhavati parā hy asurāḥ abhavan | tad yat tat satyāṁ trayī sā vidyā | te devāḥ abruvan 'yajnam kṛtvā idāṁ satyāṁ tanavāmahai' | 27. Teshu preteshu trītya-savanam atanvata | tat samasthāpayan | yat samasthāpayāṁs tat sarvāṁ satyam āpnuvaṁs tato 'surāḥ apapupruvire | tato devāḥ abhavan parā 'surāḥ | bhavaty ātmanā parā 'sya dvishan bhrātrivyo bhavati yaḥ evāṁ veda |*

"The gods and Asuras, both descendants of Prajāpati,¹⁰⁶ obtained their father Prajāpati's inheritance, speech, true and false, both truth

¹⁰² Compare S'atap. Br., i. 7, 2, 22.

¹⁰³ *Āsakti satyam | kevalāṁ satyam |* Comm.

¹⁰⁴ Some such preposition as *abhi* might appear to be wanted here; but Dr. Aufrecht suggests to me that *bhavati* may be taken in a pregnant sense as meaning, "he really exists, continues, or prevails." Compare the words at the close of the 27th paragraph of this passage.

¹⁰⁵ I am indebted to Dr. Aufrecht for pointing out to me another passage of the S'atapatha Brāhmaṇa where the word *pisyati* occurs, and which throws light on the one before us. The passage in question occurs in pp. 71, 72, of the Brāhmaṇa, i. 7, 3, 18: *Pesukām vai vāstu pisyati ha prajeyā paśubhir yasya evāṁ vidusho 'nush-tubhau bhavataḥ |* "His house becomes flourishing, he increases in progeny and cattle,—that man who, when he knows this, has the two *anushubhs*." The commentator explains the word *pesukam* as equal to *abhivardhana-ślām*, "whose nature is to increase," and *pisyati* as meaning *atividdho bhuvati*, "he becomes exceedingly augmented."

¹⁰⁶ Comp. Taitt. Br. i. 4, 1, 1. *Ubhaye vai ete Prajāpater adhy asrījyanta devāḥ oha asurāś cha | tān na vyajānād "ime anye ime anye" iti |* "Gods and Asuras were both created from Prajāpati. He could not distinguish the one as different from the other."

and falsehood. They both spoke truth, and both [spoke] falsehood. Speaking alike, they were alike. 13. Then the gods, abandoning falsehood, adopted truth; while the Asuras, abandoning truth, adopted falsehood. 14. The truth which had been in the Asuras perceived this, 'the gods, abandoning falsehood, have adopted truth; let me go to it.' So [saying, truth] came to the gods. 15. Then the falsehood which had been in the gods perceived, 'the Asuras, abandoning truth, have adopted falsehood; let me go to it.' So [saying, falsehood] came to the Asuras. 16. The gods [then] spoke entirely truth, and the Asuras entirely falsehood. Speaking truth exclusively (or devotedly), the gods became, as it were, weaker, and, as it were, poorer. Hence it happens that the man who speaks exclusively truth becomes, as it were, weaker and poorer; but in the end he becomes [prosperous], for the gods became so in the end. 17. Then the Asuras, speaking exclusively falsehood, increased like saline earth, and became, as it were, rich. Hence it happens that he who speaks exclusively falsehood increases like saline earth, and becomes, as it were, rich; but succumbs in the end, for the Asuras succumbed. That which is truth is the triple science (the three Vedas). Then the gods said, 'Let us, after performing sacrifice, celebrate this truth.'" The gods then performed a variety of sacrifices, which were always interrupted by the arrival of the Asuras. At length, 27. "When these had gone, they celebrated the third Savana, and accomplished it. Inasmuch as they accomplished it, they found it entirely true. Then the Asuras went away, and the gods became [superior, while] the Asuras were worsted. The man who knows this becomes in his own person superior, and his hater, his enemy, is defeated."

Another story relates to the same subject, Satapatha Brähmana, v. i. 1, 1 (=xi. 1, 8, 1 f.): *Devāś cha vai Asurāś cha ubhaye prajāpatyāḥ paśpṛidhīre | tato' surāḥ atimānena eva "kasmin nu vayaṁ juhuyāma" iti sveshv eva āsyeshu juhvataś cheruḥ | te' timānena eva parābabhūvuh | tasmād na atimanyeta | parābhavasya hy etad mukhaṁ yad abhimānah |* 2. *Atha devāḥ anyo 'nyasmīn juhvataś cheruḥ | tebhyaḥ Prajāpatir ātmānam pradadau | yajno ha eshām āśa yajno hi devānām annam |* "The gods and Asuras, both of them the offspring of Prajāpati, strove together. Then the Asuras, asking themselves to whom they should offer their oblations, through presumption went on placing them in

their own mouths;¹⁰⁷ and in consequence of this their presumption they were overcome. Wherefore let no one be presumptuous; for presumption leads to defeat. 2. The gods went on offering their oblations to one another. Prajāpati gave himself to them; sacrifice became theirs; for sacrifice supplies the food of the gods.”¹⁰⁸

The following is from the Taittirīya Brāhmaṇa, iii. 2, 9, 6 f.: *Asurā-nām vai iyam agre āśit | yāvad āśināḥ parāpaśyati tāvad devānām | te devāḥ abruvan “astv eva no ‘yam api” iti “kyām no dāeyatha” iti | “yāvat svayam parigṛihñitha” iti |* “This [earth] formerly belonged to the Asuras. The gods had only as much as any one can see while sitting. The gods said to them, ‘Let us also have a share in it. What will you give us?’ ‘As much as you yourselves can encompass.’” The different classes of gods then encompassed it on four sides.¹⁰⁹

The next legend explains how inequality was introduced among the gods. Sātapatha Brāhmaṇa, iv. 5, 4, 1 (p. 397 f.).—*Sarve ha vai devāḥ agre sadṛisāḥ āsuḥ sarve punyāḥ | teshāṁ sarveshāṁ sadṛiśānām sarveshāṁ punyānām trayo ‘kāmayanta ‘atishṭhāvānāḥ syāma’ ity Agnir Indrah Sūryah |* 2. *Te ’rchantāḥ śrāmyantiaś cheruḥ | te etān atigrāhyān da-dṛisus tān atyagṛihñata | tad yad enān atyagṛihñata tasmād atigrāhyāḥ nāma | te ’tishṭhāvāno ’bhavan | yathā te etad atishṭhā iva atishṭhā iva ha vai bhavati yasya evaṁ vidushāḥ etān grahān grihnānti |* 3. *No ha vai idam agre ‘gnau varhaḥ āsa yad idam asmin varchaḥ | so ‘kāmayata ‘idam mayi varchaḥ syād’ iti | sa etām graham apaśyat tam agrihñita tato ‘smīn etad varchaḥ āsa |* 4. *No ha vai idam agre Indre ojaḥ āsa yad idam asmīn ojaḥ | so ‘kāmayata ‘idam mayi ojaḥ syād’ iti | sa etām graham apaśyat tam agrihñita tato ‘smīn etad ojaḥ āsa |* 5. *No ha vai idam agre sūrye bhrājāḥ āsa yad idam asmin bhrājāḥ | so ‘kāmayata ‘idam mayi bhrājāḥ syād’ iti | sa etām graham apaśyat tam agrihñita tato ‘smīn etad bhrājāḥ āsa | etāni ha vai tejāṁsy etāni vīryāny ātman dhatte yasya evaṁ vidushāḥ etān grahān grihnānti |*

“Originally the gods were all alike, all pure. Of them, being all alike, all pure, three desired: ‘May we become superior,’ viz. Agni, Indra, and Sūrya (the sun). 2. They went on worshipping and toiling.

¹⁰⁷ Comp. the words *ye adhi śuptāv ajuhvata*, R. V. i. 51, 5; and Sāyana’s comment thereon.

¹⁰⁸ Comp. S’atap. Br. xi. 3, 2, 1: *Sarveshāṁ vai esha bhūtānām sarveshāṁ devānām ātmā yad yajnaḥ |* “Sacrifice is the soul of all beings, of all the gods.”

¹⁰⁹ Comp. S’atapatha Brāhmaṇa, vi. 6, 2, 11; vi. 6, 3, 2; xi. 2, 7, 26.

They saw these atigrāhyas;¹¹⁰ they offered them over and above. Because they did so, these draughts (or cups) were called atigrāhyas. They became superior. As they [became] thus, as it were, superior, so superiority is, as it were, acquired by the man, of whom, when he knows this, they receive these grahas (draughts, or cups). 3. Originally there was not in Agni the same flame, as this flame which is [now] in him. He desired: 'May this flame be in me.' He saw this graha, he took it; and hence there became this flame in him. 4. Originally there was not in Indra the same vigour, etc., etc. [as in para. 3]. 5. Originally there was not in Sūrya the same lustre, etc., etc. [the same as in para. 3]. That man has in himself these forces, these energies, of whom, when he knows this, they receive these grahas."

¹¹⁰ By this name are called "three particular grahas, or sacrificial vessels, with which libations were made in the Jyotishtoma sacrifice to Agni, Indra, and Sūrya." Prof. Goldstücker's Dict. The word is explained by Böhtlingk and Roth, as meaning "*haustus insuper hauriendus*," a draught to be drunk over and above; the designation of three fillings of the cup, which are drawn at the Soma offering.

CHAPTER II.

VISHNU, AS REPRESENTED IN THE VEDIC HYMNS, THE BRAHMANAS, THE ITIHASAS, AND THE PURANAS.

SECT. I.—*Passages in the Hymns of the Rig-veda relating to Vishnu.*

R. V. i. 22, 16 ff.: 16 (=S. V. 2, 1024). *Ato devāḥ avantu no yato Vishnur vichakrame | prithivyāḥ sapta dhāmabhiḥ |* 17 (=S. V. i. 222; Vāj. S. 5, 15; A. V. 7, 26, 4). *Idam Vishnur vichakrame tredhā nadidhe padam | samūlham asya pāṁsure [pāṁsule | S. V.]* 18 (=S. V. 2, 1020; Vāj. S. 34, 43; A. V. 7, 26, 5). *Trīṇi padā vichakrame Vishnur gopāḥ adābhyaḥ | ato dharmāṇi dhārayan |* 19 (=S. V. 2, 1021; Vāj. S. 6, 4; A. V. 7, 26, 6). *Vishnōḥ karmāṇi paśyata yato vratāni paspaśe | Indrasya yuṣyāḥ sakhaḥ |* 20 (=S. V. 2, 1022; Vāj. S. 6, 5; A. V. 7, 26, 7). *Tad Vishnōḥ paramam padāṁ sadā paśyanti sūrayaḥ | divivi chakshur ātataṁ |* 21 (=S. V. 2, 1023; Vāj. S. 34, 44). *Tad viprāśo vipanyavo jāgrivāṁsaḥ samindhate | Vishnōr yat paramam padam |*

16. “May the gods preserve us from the place from which Vishnu strode² over the seven regions of the earth.³ 17. Vishnu strode over this [universe]; in three places he planted his step: [the world, or

¹ *Yuṣyo vā sakha vā*, R. V. ii. 28, 10; *yu*, i. 10, 9; *yuṣyāya*, ix. 66, 18.

² Mbh. Sānti-Parva, v. 13171: *Kramāñāch chāpy aham Pārtha Vishnur ity abhisamjnitaḥ |* “And from striding, O son of Prithū, I am called Vishnu.” The A. V. ix. 6, 29, speaks of the steps of Prajāpati being imitated by his worshipper (*Prajāpater vai esha vikramān anuvikramate yaḥ upaharati*).

³ Instead of the words *prithivyāḥ sapta dhāmabhiḥ*, the Sāma-veda reads, *prithivyāḥ adhi sānavi*: “over the surface of the earth.” This verse, as well as the following ones, is rendered by Professor Benfey, in his translation of the Sāma-veda, as well as in his “Orient und Occident,” i. 30. He understands the place from which Vishnu strides to be the sun, referring to verse 20. For the sense given by Sāyana to this and the following verses, see Wilson’s translation of the Rig-veda and notes *in loco*. Compare also Rosen’s Latin version.

his step, was] enveloped in his dust.⁴ 18. Vishnu, the unconquerable⁵ preserver, strode three steps, thereby maintaining fixed ordinances. 19. Behold the acts of Vishnu, through which this intimate friend of Indra perceived⁶ established laws. 20. Sages constantly behold that highest position of Vishnu, like an eye fixed in the sky. 21. Wise men, singing praises, and ever wakeful, light up⁷ [by the power of their hymns?] that which is the highest station of Vishnu."

The 17th verse of this hymn is quoted in the Nirukta, xii. 19;⁸ where we have the following explanations of its purport, derived by Yāska from two older writers:—

Yad idam kincha tad vikramate Vishnuḥ | tridhā nidhatte' padam | 'tredhā-bhāvāya prithivyām antarikshe divi' iti Śākapūṇih | 'samā-rohāne vishnupade gayaśirasi' ity Aurṇavābhah | 'samūḍham asya pāṁsures' | pyāyane 'ntarikshe padam na drīsyate | apivā upamārthe syāt | samūḍham asya pāṁsule iva padam na drīsyate ityādi |

"Vishnu strides over this, whatever exists. He plants his step in a three-fold manner,—i.e. 'for a three-fold existence, on earth, in the atmosphere, and in the sky,' according to Śākapūṇi; or, 'on the hill where he rises, on the meridian, and on the hill where he sets,' according to Aurṇavābha. 'Samūḍham asya pāṁsure,' i.e. his step is

⁴ According to Benfey, translation of S. V., p. 223, note, this phrase, the world is veiled in Vishnu's dust, means, it is subjected to him. In his "Orient und Occident," he explains it thus: "he is so mighty that the dust which his tread raises, fills the whole earth." Can this dust be understood of the dazzling brightness of the sun's rays, surrounding his progress, and obscuring his disc from the view of the observer? The prophet Nahum says, i. 8, "The Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet."

⁵ *Adābhya* may also mean "who cannot be deceived." The idea of Vishnu being pre-eminently the preserver of the universe, which became current in later times, may possibly have been derived from this verse.

⁶ Sāyaṇa gives to the root *spas'* the sense of "hindering," or "touching." Benfey, in his S. V., renders *paspaśe* by "received," and, in the "Orient und Occident," by "firmly fixed." The sense, he says, is this: "Look to the sun, where the terminus lies from which Vishnu started (verses 16, 21), and in which all the powers which work in nature have their source." Roth, in his Illustrations of the Nirukta, pp. 138 f., thinks that the sense of "beholding" is suitable in all the texts where forms of the root *spas'* occur in the R. V.

⁷ Benfey renders *saṁindhate* "glorify." The commentator on the Vāj. S. 34, 44, makes it *dīpyante=upāsate*. Roth, under the word, explains "they kindle [Agni?] when Vishnu is in his highest position."

⁸ Formerly cited in part in the second volume of this work.

not seen in that prolific region, the atmosphere (*pyāyane antarikshe*): or the phrase may be metaphorical, ‘enveloped in his dust, as it were, his step is not seen,’ etc.

The following is the comment of Durgāchārya⁹ on this passage of the Nirukta:

Vishnur Ādityah | Katham iti yataḥ āha 'tredhā nidadhe padam' ni-
dhatte padaṁ nidhānam padaiḥ | kva tat tāvat | 'prithivyāṁ antarikshe
divi' iti Sākapūṇīḥ | pārthivo 'gnir bhūtvā prithivyāṁ yat kinchid asti
tad vikramate tad adhitishṭhati | antarikshe vaidyutatmanā | divi suryāt-
manā | yad uktam 'tam ā akriṇvan tredhā bhuve kam' (R. V. x. 88, 10)
iti | 'samārohane' udaya-girāv udyan padam ekaṁ nidhatte | 'vishnu-
pade' madhyandine 'ntarikshe | 'gayaśiras' astaṅgirāv ity Aurnavābhāḥ
āchāryo manyate |

“Vishṇu is the sun [Āditya].¹⁰ How so? Because [the hymn] says, ‘in three places he planted his step’; i.e. plants his step, [makes] a planting with his steps. Where, then, is this done? ‘On the earth, in the firmament, and in the sky,’ according to Sākapūṇī. Becoming terrestrial fire, he strides over,—abides in, whatever there is, on earth; in the shape of lightning, in the firmament; and in the form of the sun, in the sky. As it is said (in the R. V. x. 88, 10), ‘They made him to become threefold.’ Aurnavābha Āchārya thinks [the meaning is] this, ‘He plants one foot on the ‘samārohana’ (place of rising), when mounting over the hill of ascension; [another] on the ‘vishṇupada,’ the meridian sky; [a third] on the ‘gayaśiras,’ the hill of setting.’¹¹

It thus appears from the statement of Yāska that the two old writers whom he quotes had proposed two different interpretations of Vishṇu’s steps.

First: Sākapūṇī thought that the triple manifestation of the god, in the form of fire on earth, of lightning in the atmosphere, and of the solar light in the sky, was intended in the hymn. This threefold distribution of divine agency is thus referred to in another interesting passage of the Nirukta, vii. 5 :

⁹ Already quoted in the second volume of this work.

¹⁰ The Atharvaveda, v. 26, 7 has the following reference to Vishṇu: *Vishnur yunaktu bahudhā tapāṁsi asmin yajne suyujah svāhā*]

¹¹ See Appendix B.

Tisrah eva devatāḥ iti Nairuktāḥ Agnih prithivī-sthāno Vāyur vā Indro vā 'ntariksha-sthānah Sūryo dyu-sthānah | tāsām mahābhāgīyād ekaikasyāḥ api bahūni nāmadheyāni bhavanti | api vā karma-prithaktvād yathā hotā 'dhvaryur brahmā udgātā ity apy ekasya satāḥ | api vā prithag eva syūḥ | prithag hi stutayo bhavanti tathā 'bhidhānāni ityādi |

"There are only three deities, according to the Nairuktas (etymologists), Agni, whose place is on earth, Vāyu, or Indra, whose place is in the atmosphere, and Sūrya, whose place is in the sky. These [deities] each receive many designations, in consequence of their greatness,¹² or from the diversity of their functions, as [the appellations of] hotṛi, adhvaryu, brahman, and udgātṛi are applied to one and the same person. Or [the gods in question] may all be distinct, for distinct hymns and appellations are addressed to them," etc.¹³

According to Sākapūni, therefore, Vishṇu would be the god who is manifested in a three-fold form on earth, in the atmosphere, and in the sky.

Secondly: Aurnāvābha interprets the passage differently. He understands the three steps of Vishṇu, not of fire, lightning, and solar light, out of the different positions of the sun at his rising, his culmination, and his setting.¹⁴ According to him, therefore, Vishṇu is simply the sun.

Sāyana (see Professor Wilson's translation, p. 53, note) understands this passage as referring to the three steps of Vishṇu in his "Dwarf incarnation," of which I shall supply details further on. The commentator on the Vājasaneyi Sanhitā annotates thus on 5, 15 (=verse 17 of the hymn before us):

Vishnus trivikramāvatārām kritvā iduṁ viśvaṁ vichakrame vibhajya kramate sma | tad eva āha | tredhā padām nidadhe bhumāv ekam padam

¹² Καὶ Γάια πολλῶν δυομάτων μορφὴ μία, *Aeschylus Prom. Vinct.* v. 217.

¹³ In a previous part of this passage, vii. 4, it is said, *Mahābhāgīyād devatāyāḥ ekaḥ ātmā bahudhā stūyate | ekasya ātmāno 'nye devāḥ pratyangāni bhavanti |* "From the greatness of the Deity the one Soul is celebrated in many ways. The different gods are members of the one Soul," etc. Compare Mr. Colebrooke's Essays, i. 26 f.; or p. 12 f. of W. and N.'s ed. It appears from an advertisement in No. 76 of *Trübner's American and Oriental Literary Record*, that these Essays are being reprinted under the editorship of Prof. E. B. Cowell. (August, 1872.)

¹⁴ This is the view taken by Prof. Max Müller: "This stepping of Vishṇu is emblematic of the rising, the culminating, and the setting of the sun," etc. Trans. of R. V., vol. i., p. 117.

*anturikshe dvitīyāṁ divi tritīyam iti kramād Agni-Vāyu-Sūrya-rupena
ity arthaḥ |*

"Vishnu, becoming incarnate as Trivikrama (the god who stepped thrice), strode over,—i.e. stepped by separate strides over,—this whole [universe]. It is this that [the ṛishi] expresses [in the words], 'In three places he planted his step,' i.e. one step on the earth, a second in the atmosphere, and a third in the sky: in the successive forms of Agni, Vāyu, and Sūrya."

The commentator here combines the view that the Dwarf incarnation of Vishnu is referred to in the hymn, with the conception that his different steps on the earth, in the atmosphere, and in the sky, were taken in the successive characters of Agni, Vāyu, and Sūrya, which is the interpretation of Sākapūṇi, as explained by Durga. There is no trace in the words either of Sākapūṇi, or of Aurnavābha, as handed down by Yāska, of any allusion to such a Trivikrama incarnation of Vishnu.¹⁵

I proceed to quote in order from the Rig-veda further texts relative to Vishnu.

R. V. i. 61, 7: *Asyed u mātuḥ savaneshu sadyo mahaḥ pitum papivān
chāru annā | mushāyad Vishnū pachataṁ sahīyān vidhyad varāhāñ tiro
adrim astā—*"Having at the libations of that great measurer [of the worlds, i.e. Indra], drunk the potion, and [eaten] the pleasant oblations, the impetuous Vishnu straightway stole the cooked mess, pierced the boar and shot through the mountain." See R. V. viii. 66, 10, below, and the quotation from Sāyaṇa's note on that verse.

¹⁵ The Brāhmaṇas, as well as the hymns, contain frequent allusions to the three steps or stations of Vishnu. See the S'atap. Br. vi. 7, 4, 7 ff.; Taitt. Sanh. i. 7, 5, 4. The Vajasaneyi Sanhitā has the following additional reference to them. According to the commentator, the interlocutors in the two verses are the brahman and udgātṛi priests. Vāj. Sanh., xxiii. 49: *Pṛichhāmi tvā chitaye devasakha yadi tvam atra
manasā jagantha | yeshu Vishṇus treshu padeshu eshṭas tesu viśvam bhuvanam
āvives'a | 50 | Api tesu trishu padeshu asmi yeshu viśvam bhuvanam āvives'a |
sadyah paryemi prithivīm uta dyām ekenāngena divo asya prishṭham |* "I ask thee, friend of the gods, that I may know, if thou by thy mind hast reached so far,—did Vishnu, in the three steps (or spheres) in which he is worshipped, pervade the entire universe? | 50. I am even in those three steps by which he pervaded the entire universe. Straightway I move around the earth and heaven; with one member, (I move, over the surface of this sky.)"

R. V. i. 85, 7: *Te avardhanta sva-tavaso mahitvanū ā nākam̄ tashur
uru chakrire sadah | Vishnur yad ha āvad vrišan̄am mada-chyutam̄ vayo
na sīdann adhi barhishi priye |*

"They (the Maruts), strong in themselves, increased in greatness. They ascended to heaven, and have made [for themselves] a spacious abode. When Vishnu assisted the hero [Indra ?] who humbles pride,¹⁶ they sat down like birds on the sacrificial grass which they love."

R. V. i. 90, 5, 9.—*Uta no dhiyo go-agrāḥ Pūshan Vishno eva-yāvah |
karta nah svastimatah | 9. śām no Mitrāḥ śām Varuṇāḥ śām no bhavatu
Aryamā | śām nah Indro Brihaspatiḥ śām no Vishnur urukramaḥ |*

5. "Pūshan, Vishnu, swift goer, make our prayers to bring us cattle and other possessions: make us prosperous. . . . 9. May Mitra, may Varuṇa, may Aryaman, may Indra, may Brihaspati, may the wide-striding Vishnu, all grant us prosperity."

I now come to a hymn which, with the exception of the last verse (where two gods are alluded to), is devoted exclusively to the celebration of Vishnu's praises.

R. V. 1, 154 (=Vāj. S. 5, 18; A. V. 7, 26, 1).—*Vishnor nu kam̄*

¹⁶ Though the commentator *in loco* renders *mada-chyutam* by *madasya harṣha-sya āsektaram*, "dispenser of exhilaration" he interprets it in his note on R. V. i. 51, 2 —where it is an epithet of Indra—by *sati uṇām madasya garvasya chyāvayitaram*, "who brings down the pride of his enemies." In R. V., viii. 1, 21, the word *mada-chyut* is again applied to Indra, and in R. V. viii. 85, 5, to his thunderbolt. [I leave my translation to stand as it was in the first edition. Benfey, however, "Orient und Occident," ii. 248, renders the clause about Vishnu thus: "When Vishnu protects the dropping (Soma) who distils intoxication," and refers to a paper of his own in the Gött. Gel. Anzeigen regarding the relation of Vishnu to Soma. In Böhlingk and Roth's Lexicon the word *mada-chyut*, as it is to be understood in this passage, is translated "delightful," "gladdening," "inspiring." Prof. Müller, Translation of R. V., vol. i., renders the clause, "When Vishnu desciere the enrapturing Soma." In his note, p. 116, he remarks: "Vishnu, whose character in the hymns of the Veda is very different from that assumed by him in later periods of Hindu religion, must here be taken as the friend and companion of Indra." After quoting various texts about the two gods, he adds, "The mention of Vishnu in our hymn is therefore by no means exceptional, but the whole purport of this verse is nevertheless very doubtful, chiefly owing to the fact that several of the words occurring in it lend themselves to different interpretations." He says, p. 118, that "bringing down pride" is a meaning which the word *mada-chyut* clearly has not in the Veda. When applied to the thunderbolt, he says it ought to be rendered "wildly rushing down"; and when referred to Indra, his horses, or the Aśvins, or to horses in general, he would translate it by "furiously or wildly moving about."]

viryāni pravocham¹⁷ yaḥ pārthivāni vimame rajāṁsi | yo askabhbhayad
uttaraṁ sadhasthaṁ vihukramānas tredhā urugāyah | 2. (=A. V. 7, 26,
 2, 3; Nir. 1, 20): *Pra tad Viṣṇuh stavate viryena mṛigo na bhīmaḥ*
kucharo girishīhāḥ¹⁸ | *yasyorushu trishu vikramaneshu adhikshiyanti bhū-*
vanāni viśvā | 3. *Pra Viṣṇave śūsham etu manna girikshite urugāyāya¹⁹*
vṛishne | *yaḥ idāṁ dirgham prayataṁ sadhastham eko vimame tribhīr it*
padebhīḥ | 4. *Yasya tri pūrnā madhunā padāni akshīyamānā svadhayā*
madanti | *yaḥ u tridhātu prithivīm uta dyām eko dādhāra bhuvanāni*
viśvā | 5. *Tad asya priyam abhi pātho* (R. V. iii. 55, 10) *aśyāṁ naro yatra*
devayavo madanti | *urukramasya sa hi bandhur ithā Viṣṇoh pade parame*
madhvah utsaḥ | 6. (Vāj. S. 6, 3; Nir. 2, 7): *Tā vāṁ vāstūni uśmāsi*
gamadhyai yatra gāvo bhūri-śringāḥ ayāsaḥ | *atrāha tad urugāyasya*
vṛishnah paramam padam ava bhāti bhūri |

"I declare the heroic deeds of Viṣṇu, who traversed the mundane regions, who established the upper sphere, striding thrice, the wide-stepping. 2. Therefore is Viṣṇu celebrated for his prowess, terrible like a wild beast, destructive, abiding in the mountains [or, clouds, if this be an epithet of the god]; he within [the range of] whose three vast paces all the worlds abide. 3. Let my inspiriting hymn proceed to Viṣṇu, the dweller in the [aerial] mountains, the wide-stepping, the vigorous, who alone traversed with three steps this wide, extended firmament;—4. Whose three [steps, or] stations, replenished with

¹⁷ The same form of expression occurs in a hymn to Indra (R. V. i. 32, 1), *Indrasya* nu *viryāni pravocham*, etc. Compare R. V., ii. 15, 1.

¹⁸ On this verse the Nirukta remarks: "Kucharah" iti charati karma kutsitam| atha ched devatābhidhānān kva ayaṁ na charati iti | girishīhāḥ girishīyī giriḥ parvataḥ . . . tat-prakṛiti itarat sandhi-sāmānyād megha-sthāyī megho 'pi girir etas-mād eva | "Kuchara" is one who does (charati) a blamable action. If the word be a designation of the god, it will mean 'where does he not go?' 'Girishīhāḥ' means 'abiding in the mountains,' for *giri* means 'mountain.' . . . The author then gives various etymologies of the word *parvata*, "mountain," one of which is that it is derived from *parvan*, "a joint"; and then proceeds: "From this sense is derived another (owing to the idea of joint being common to both), viz., that of 'abiding in the clouds,' for a cloud also is called *giri* for the same reason." See Roth's Illustrations of the Nirukta, p. 17. The same comparison, *mṛigo na bhīmaḥ kucharo girishīhāḥ*, is applied to Indra in R. V., x. 180, 2 (=S. V., ii. 1223, and A. V. 7, 84, 3). Böhtlingk and Roth, s. v., think the word *Kuchara* may signify "slowly-moving," "slinking." The word *mṛiga* is applied to Varuna in R. V. vii. 87, 6.

¹⁹ *Urugāyasya=prithu-gamanasya adhikastuter rā.—Sūyana* on R. V. iii. 6, 4.
'Urugāyasya=mahāgateh.—Nir. ii. 7.

honey, imperishable, gladden us with food; who alone hath triply sustained the universe, the earth, and the sky, [yea] all the worlds. 5. May I attain to that beloved heaven of his, where men devoted to the gods rejoice; for (such a friend is he) there is a spring of honey in the highest abode of the wide-stepping Vishnu. 6. We yearn to attain to those abodes of you twain, where the many-horned and swiftly-moving cows abide. Here that supreme abode of the wide-stepping, vigorous [god] shines intensely forth."

I shall quote a portion of the explanation Sāyāna gives of the words *pārthivāni rajāṁsi*, in the first verse of the preceding hymn: *Yo Vishnuḥ pārthivāni prithivī-sambandhīni rajāṁsi ranjanātmakāni kshity-ādi-loka-trayābhimānīny Agni-Vāyu-Āditya-rūpāṇi rajāṁsi vimame viśeshena nirmame | atra trayo lokāḥ api prithivī-śabda-vāchyāḥ | tathā cha mantrāntaram* (R. V. i. 108, 9), 'yad Indragnī avamasyām prithivyām madhyamasyām paramasyām uta stha' iti | Taittirīye 'pi 'yo 'syām prithivyām asy āyushā' ity upakramya 'yo dvītiyasyāṁ trītiyasyāṁ prithivyām' iti | tasmāk lokatrayasya privithī-śabda-vāchyatvam | . . . yadvā yo Vishnuḥ pārthivāni prithivī-sambandhīni rajāṁsi adhastana-sapta-lokān vimame | . . . rajaḥ-śabdo lokāḥ-vāchī 'lokāḥ rajāṁsy uchyante' iti Yāskenoklatvāt | . . . athavā pārthivāni prithivī-nimittakāni rajāṁsi lokān vimame | bhūr-ādi-loka-trayam ity arthāḥ | bhūmyām upārjita-karma-bhogārthatvād itara-lokānāṁ tat-kāraṇatvam |

"[The meaning is], Vishnu who formed,—especially constructed,—the terrestrial [regions]; i.e., those connected with *prithivī* (the earth),—the regions (*rajāṁsi*),—the things whose nature is to delight (*ranjanātmakāni*),—existing in the form of Agni, Vāyu, and Āditya, who represent the three worlds, the earth, etc. Here all the three worlds are intended to be designated by the term *prithivī*. Thus another text [R. V. i. 108, 9] says: 'Whether, Indra and Agni, ye are in the lowest world (*prithivi*), in the middle [world], or in the highest,' etc. In the Taittirīya also, [we have the words] beginning with 'thou who with thy life art in this world,' etc.; [and proceeding] 'who in the second, or third world,' etc. Hence the three worlds are intended to be signified by the word *prithivī*. . . . Or, [the meaning may be], the Vishnu who formed the terrestrial [regions], the regions connected with the earth, the seven worlds beneath the earth. The term *rajas* denotes a world, since Yāska says 'worlds are called *rajāṁsi*.' . . . Or [the

sense may be], he made the terrestrial regions, the worlds caused by the earth, i.e. the three worlds, the earth and the others. For as the other worlds are destined to be enjoyed as the rewards of merit acquired on earth, the latter is the cause of the former."

The following is the passage of the Nirukta, iv. 19, referred to by Sāyana, which gives the meanings of *rajas*: *Rajo rajateḥ jyotiḥ rajaḥ uchyate udakam rajah uchyate lokah rajāṁsy uchyante asriq²⁰-ahani rajasū uchyete* | ‘*rajāṁsi chitrāḥ vicharanti tanyavah*’ ity api nigamo bhavati |

“*Rajas* is derived from the root *raj*. Light is called *rajas*. Water is called *rajas*. The worlds are called *rajāṁsi*. [Blood and day, or] day and night, are called *rajasū*. There is also a text (R. V. v. 63, 5), ‘Brilliant and resounding [the Maruts] sweep over the worlds.’”—See also Nir. x. 44, and xii. 23, and R. V. i. 90, 7.

In R. V. i. 164, 6, mention is made of six worlds (*rajāṁsi*): *vi yas tastambha shal imā rajāṁsi*, “who established these six worlds.”

The verb *vimame* cannot, I think, have the meaning, which the commentator assigns to it, of “constructing.” It occurs not only in verse 1, of the hymn before us, but in verse 3 also, where it must have the sense of “measuring,” or “traversing,”²¹ as it could not fitly be said of Vishnu that he constructed the firmament with three steps. The phrase *rajaso vimānah*, “measurer of the world,” occurs in R. V. x. 121, 5 (above p. 16), and in R. V. x. 139, 5, quoted in the third volume of this work, p. 260. In R. V. i. 50, 7, the participle *vimimānah* seems to have the same sense: *vi dyāṁ eshi rajas prithv ahā mimāno aktubhīḥ paśyan janmāni sūrya* | “Sun, thou traversest the sky, measuring the broad space (*rajas*), and the days, with thy rays,²² beholding created things.”

The phrase *rajaso vimānah* occurs also in R. V. iii. 26, 7 (=Vāj. S. 18, 66), where Agni says of himself that he is *arkas tridhātuh rajaso vimānah*²³ | “the threefold light, the measurer of the world,” which the commentator explains thus: *tredhā ātmānam vibhajya tatra Vāyvātmanā rajaso 'ntarikshasya vimāno vimātā 'dhishṭhāta 'smi* | “Triply

²⁰ Roth conjectures that the word *asrik* here is spurious.—Illust. of Nir., p. 49.

²¹ See Böhtlingk and Roth s. v. *mā+vt.*

²² The word *aktubhīḥ* is rendered “nights” by Yāska in his explanation of this passage, Nir. xii. 23, and by the commentator; but the latter explains the same word by *raśmibhīḥ*, “rays,” in his annotation on R. V. i. 94, 5,

²³ This verse is explained in a spiritual sense in Nirukta Parisishta ii, 1.

dividing myself, I am, in the character of Vāyu, he who abides in the atmosphere."

Compare, with the phrase before us, Habakkuk iii. 6 : "He stood and measured the earth," etc.

I shall adduce one other passage R. V. v. 81, 3 (=Vāj. S. 11, 6), in which the same phrase occurs, where this function of measuring the world is ascribed to Savitṛi (the sun): *Yasya prayānam anv anye id yayur devāḥ devasya mahimānam ojasā | yaḥ pārthivāni vimame sa etaśo rajāṁsi devāḥ Savitā mahitvanā |* "He, the god whose course and whose might the other gods have followed with vigour, who measured [or traversed] the terrestrial regions by his power, this god Savitṛi is a steed."

This text is quoted and commented on in the Satapatha Brāhmaṇa, 6, 3, 1, 18: '*Yasya prayānam anv anye id yayur' iti | Prājāpatir vai etad agre karma akarot | tat tato devāḥ akurvan 'devāḥ devasya mahimānam ojasā' iti | yajno vai malimā | devāḥ devasya yajnāñ vīryam "ojasā" ity etad | 'yaḥ pārthivāni vimame sa etaśaḥ' iti | yad vai kineha asyām tat pārthivam tad esha sarvaṁ vimimīte | raśmibhir hy enad abhyavatanoti | 'rajāṁsi devāḥ Savitā mahitvanā' iti | ime vai lokāḥ rajāṁsi | asāv Ādityo devāḥ Savitā | tān esha mahimnā vimimīte |* "Whose course the other gods have followed." Prajāpati formerly performed this rite. The gods afterwards did it, [according to the words] 'the gods [followed] his [display of] power with vigour.' Power means sacrifice. This, [then, is said, that] the gods [followed] the sacrifice, the energy, of the god with vigour. 'He who measured out the terrestrial [regions] is a steed.' Whatever is on this [earth] is terrestrial. All this he measures out: for he stretches over [all] this with his rays. 'The god Savitṛi [measured out] the regions by his power.' These worlds are the regions: that Āditya (sun) is the god Savitṛi. He measures them out by his power."

The author of the Bhāgavata Purāṇa introduces the words *pārthivāni vimane rajāṁsi*, with a part of R. V. vii. 99, 2, at the close of his account of the Dwarf incarnation of Vishṇu, assigning to them, however (whether ignorantly, or knowingly), a different meaning from that which they have in the hymn,—Bhāg. Pur. viii. 23, 29 : *Pāram mahimnāḥ uru-vikramato grināṇo yaḥ pārthivāni vimane sa rajāṁsi martyaḥ | kiṁ jāyamānaḥ uta jātaḥ upati martyaḥ ity āhu mantradṛig rishiḥ puru-*

shasya yasya | “The mortal who celebrates the utmost limits of this wide-striding (Vishnu’s) greatness, computes the [particles of the] dust of the earth. Can ‘the mortal who is being born, or has been born,’ attain to it? Thus speaks the ṛishi who saw a hymn regarding this Purusha.”

This verse is explained by the commentator thus: *Uru bahu vikramato Vishnor mahimnah pāram yo grīgāno bhavati sa martyah pārthivāni rajāmsy api vimame ganitavān | yathā pārthiva-paramānu-ganānam aśakyaṁ tathā Vishnor guna-ganānam aśakyaṁ ity arthaḥ | tathā cha mantro ‘Vishnor nu kāṁ vīryāṇi’ iti | etad eva mantrāntarārthaṁ sūchayann āha yasya purushasya pūrṇa-mahimnah pāram mantra-dṛig rishir Vasishtah ity evam āha | katham | kiṁ jāyamāno jāto vā upaiti na ko’ pi iti vadān anantatvena eva āha ity arthaḥ | tathā cha mantro ‘na te Vishno jāyamāno na jāto deva mahimnah parām antam āpa’ iti |* “The mortal who celebrates the utmost limits of the greatness of the wide-striding Vishnu, has computed also the particles of the dust of the earth. The meaning is, as the computation of the atoms of the earth is impossible, so also the enumeration of Vishnu’s qualities is impossible. Thus a hymn (R. V. 1, 154) says: ‘I declare the heroic deeds of Vishnu,’ etc. Alluding to the sense of another verse (R. V. vii. 99, 2), he says the same thing in these words: ‘regarding the utmost limit of the full greatness of which Purusha, Vasishta, the seer of the hymn, thus speaks:’ How? ‘Can any man being born, or already born, attain it?’ No one. By this expression he intimates its infinitude. Thus the hymn says: No one who is being born, or has been born, has attained, O divine Vishnu, to the furthest limit of thy greatness.”

The sixth verse of the hymn before us is thus commented on in the Nirukta, ii. 6, 7: *Sarve’pi raśmaya gāvah uchyante | . . . tāni vān vāstūni kāmayāmahe gamanāya yatra gāvo bhūri-śringāḥ . . . ayāso ’yanāḥ | tatra tad urugāyasya Vishnor mahāgateḥ paramam padam parārdhyastham avabhāti bhūri |* “All rays are called *gāvah*.” Then, after quoting the verse, the author proceeds to explain it: “We desire to attain to these regions of you two, where are the many-horned cows, . . . the moving. There the highest abode, situated in the loftiest sphere, of that wide-stepping, large-pacing, Vishnu shines forth brightly.”

The verse is rendered thus, by Roth (Illustrations of Nir., p. 19): “May we arrive at your abodes, where the many-horned, moving,

cattle are; for thence shines brilliantly down the highest place of the far-striding Showerer." Roth then proceeds to remark : "This verse occurs in a hymn to Vishnu; consequently the dual *vām* ['of you two'] cannot refer to the deity of the hymn. Durga meets the difficulty, as the commentators frequently do with inconvenient duals, by saying *vām iti dampati abhipretya*, etc. ['*vām* refers to the husband and his wife.'] But here we have rather a proof of the fact that, in the arrangement of the Veda, many verses have been inserted in wrong places. The verse is addressed to Mitra and Varuna; and, perhaps, belonged to one of the hymns to those two gods which immediately precede this in the Sanhitā. The verse has been introduced into the wrong place because Vishnu is referred to in it. Compare verse 3. The inconvenient reading has been already altered in the Vājasaneyi Sanhitā (6, 3)," which, instead of *tā vām vāstūny uśmasi gamadhyai*, "we desire to go to these abodes of you two," etc., reads, *yā te dhāmāny uśmasi*, etc., "to which realms of thine we desire," etc., etc.

In the next hymn Indra and Vishnu are jointly extolled :

R. V. i. 155.—*Pra vah pāntam²⁴ andhaso dhiyāyate mahe śurāya Vishnave cha archata | yā sānuni parvatānām adabhyā mahas tasthatur arvateva sādhunā | 2. Tvesham itthā samaraṇam²⁵ śimvator Indra-Vishnū suta-pāḥ vām urushyati | yā martyāya partidhīyamānam it kriśanor astur asanām urushyathāḥ | 3. Tāḥ iñ vardhanti mahi asya pauñsyām ni mātarā nayati retase bhuje | dadhāti putro avaram param pitur nāma trītyam adki rochane divāḥ | 4. Tat tad id asya pauñsyām griñimasi inasya trātūr avṛikasya mūlhusshāḥ | yah pārthivāni tribhir id rigāmabhir uru kramishṭorugāyāya jīvase | 5. Dve id asya kramane svardriśo abhikhyāya martyo bhuranyati | trītyam asya nakir ā da-dharshati vayaś chana patayantaḥ patatrināḥ | 6. Chaturbhīḥ sākāñ navatincha nāmabhiś chakrañ na vrittām vyatīn avīvipat | brihachchha-rīro vimimānaḥ rīkvabhir yuvā 'kumārah prati eti āhavam |*

"Sing praises to the great hero (Indra), who desires the draught of your soma, and to Vishnu, who both swiftly rose invincible, to the summit of the [aerial] mountains, as if [carried by] an excellent steed. 2. Indra and Vishnu, the drinker of the libation escapes the assault, so fierce, of you two who are violent,—who avert from the [pious]

²⁴ *Pāntam=pāñyam*.—Nir. vii. 25.

²⁵ *Samaraṇam s. =sangrāma-nāma*.—Nigh. 2, 17.

mortal that which is aimed at him,—the bolt of the archer Kṛiśānu. 3. These [libations, according to Sāyana] augment his virility; he conducts the parents (heaven and earth) to receive the fertilizing seed; the son has the inferior name; the superior belongs to the father; the third is above the light of heaven. 4. We celebrate this virility of him, the strong, the deliverer, the innoxious, the bountiful, who with three steps traversed²⁶ far and wide the mundane regions, for the sake of [granting us] a prolonged (*lit.* wide-stepping) existence.²⁷ 5. A mortal is agitated when contemplating two of the steps of this heavenly [deity]; but no one dares to attempt his third step,^{28*} not even the soaring, winged birds. 6. With four and ninety names, he has impelled his steeds, like a rolling wheel. Accoutred by his encomiasts, vast in body, the youthful, full-grown [deity], advances to the combat.”

R. V. 1, 156.—*Bhava mitro na śeyo ghritasutir vibhūta-dyumnaḥ evayāḥ u saprathāḥ | adha te Vishṇo vidushā chid ardhyāḥ stomo yajnaścha rādhyo havishmataḥ | 2. Yaḥ pūrvyāya vedhase navīyase sumajjānaye Vishṇave dadāśati | yo jātam asya mahato mahi bravat sa id u śravobhir yuṣyāṁ chid abhi asat | 3. Tam u stotāraḥ pūrvyāṁ yathā veda ritasya garbhāṁ janushā pipartana | ā asya jānanto nāma chid vivaktana mahas te Vishṇo sumatim bhajāmahe | 4. Tam asya rājā Varuṇas tam Aśinā kratuṁ sachanta mārutasya vedhasaḥ | dādhāra daksham uitamam ahar-vidāṁ vrajaṁ cha Vishṇur sakhibvān aporṇute | 5. Ā yo vivāya sachathāya daivyaḥ Indrāya Vishṇuh sukṛite sukṛittaraḥ | vedhāḥ ajinvat tri-shadasthah āryam ritasya bhāge yajamānām ā bhājat |*

“Be to us beneficent like a friend, worshipped with butter, greatly renowned, swiftly-moving, broadly diffused. Truly, Vishṇu, thy praise is to be celebrated by the sage, and sacrifice is to be performed to thee by the worshipper. 2. He who worships Vishṇu, the ancient, the disposer [or the wise], the recent, the [god] with the noble spouse,²⁸—he who extols the nature of this mighty Being, shall excel

²⁶ Compare R. V. i. 22, 17, 18 (above, p. 63, f.), and R. V. i. 154, 1, 3 (p. 69).

²⁷ Compare R. V. vi. 69, 5 (below).

^{27*} See R. V. vii. 99, 1, below.

²⁸ Sāyana gives two explanations of the word *sumaj-jāni*. The first makes it *svayam evotpattiāya*, “born by his own power” (in proof of which sense he quotes Nir. vi. 22: *Sumat svayam ity arthah* | “*sumat* means *svayam*, self”). The second meaning is thus stated: *Sutarām mādayati iti sumat | tadrisī jāyā yasya sa . . . | tasmai sarva-jagan-mādana-śīla-Srī-pataye* | “*su-mat* means ‘greatly

his friend²⁹ in renown. 3. Encomiasts, satisfy [with worship], as ye know how to do, him who, by his nature, is the primeval source of sacred rites. Knowing his name declare, ‘Vishṇu, we enjoy the good will of thee, the mighty one.’ 4. King Varuṇa and the Aśvins have done homage to the power of this ruler [or wise god] who is attended by the Maruts. Vishṇu possesses excellent wisdom, which knows the proper day;³⁰ and with his friends, opens up the cloud. 5. The divine Vishṇu, who has hastened to seek companionship with the beneficent Indra, [himself] more beneficent,—this wise [god]; occupying three stations, has gratified the Ārya, and renders the worshipper a sharer in the sacred ceremony.”

R. V. i. 164, 36 (A. V. 9, 10, 17; Nir. Par. ii. 21).—*Sapta ardha-garbhāḥ bhuvanasya reto Viṣṇos tishṭhanti pradiśā vidharmāṇi | te dhītibhir manasā te viपaśchitāḥ paribhuvāḥ pari bhavanti viśvataḥ |* “Seven embryos, the prolific sources of the world, abide by the command of Vishṇu in the function of supporting [the universe]. They by thought, and by mind, they intelligent, embracing, comprehend all things.”

I do not attempt any explanation of this obscure and mystical utterance.

R. V. i. 186, 10.—*Pro Aśvināv avase krinudhvam pra Pūshanañ svatavaso hi santi | atvesho Viṣṇur Vātāḥ Ribhuksāḥ achha sumnāya pavritīya devān |* “Dispose the Aśvins, dispose Pūshan, to succour us, for they have power in themselves. Vishṇu is free from malice, and so is Vātā (Vāyu) and Ribhuksan. May I incline the gods to be favourable to us.”

R. V. ii. 1, 3.—*Tvam Agne Indro vrishabhaḥ satām asi trañ Viṣṇur*

gladdening.’ *Sumaj-jāni* then signifies ‘one who has such a wife.’ The phrase will thus mean, ‘to the lord of S’ri, whose nature it is to gladden the world.’” Dr. Aufrecht thinks that *jāni* has always the sense of wife, and supposes the wife here alluded to be the world. Prof. Roth, Illust. of Nir., p. 90, supposes *sumat* to be derived from *su*, and to mean “easily,” “gladly.”

²⁹ Compare the words *yujyo vā sakhā vā* in R. V. ii. 28, 10, where *yujya* is explained by Sāyana as = *yojana-samarthaḥ pitrādir vā*; and R. V. i. 22, 19, where the same word *yujya* is said to be equivalent to *anukūla*, “friendly.” Compare also *ayuja* in R. V. viii. 51, 2.

³⁰ See the interpretation of the word *aharvid* given by Sāyana on R. V. i. 2, 2. In Böhtlingk and Roth’s Dictionary the word is explained as signifying “long known.”

*urugāyo namasyah | tvam brahmā rayivid Brahmanaspate tvam vidhartah
sachase purandhyā |* “Thou, Agni, art Indra, most energetic of heroes; thou art Vishnu, the wide-stepping, the adorable; thou, Brahmanaspati, art a priest, possessor of wealth; thou, sustainer, art associated with sacred wisdom.”

R.V. ii. 22, 1 (S.V. i. 457).—*Trikadrukeshu mahisho yavāśirām tuvi-
śushmas tripat somam apibad Vishṇunā sutam yathā 'vaśat | sa īm ma-
māda māhi karma kartave mahām uruṁ sa enām saśhad devo devam
satyam Indram satyah Induh |* “The great [Indra], of mighty force, satiating himself, has drunk the soma, mixed with barley-meal, poured forth by Vishnu at the Trikadruka ceremony, as much as he desired. He [Soma] has stimulated the great and vast [god, Indra,] to achieve mighty acts. He, the god, the true Indu (Soma), has attended him, the god, the true Indra.”

R.V. iii. 6, 4.—*Mahān sadhasthe dhruve ā nishatto antar dyāvā mā-
hine haryamānah | āskre sapatnī ajare amrikte sabardughe urugāyasya³¹
dhenū |* “The great [god, Agni,] is seated in his firm abode, beloved, between the mighty heaven and earth,—those two cows, joint-wives of the wide-stepping [god], united, undecaying, inviolable, dispensers of water.” Agni himself may be the “wide-stepping god” intended here.

R.V. iii. 54, 14.—*Vishnum̄ stomaśah puru-dasmam arkāh bhagasyeva
kāriṇo yāmani gmas | urukramāḥ kakuhō yasya pūrvir na mardhantī³²
yuvatayo janitriḥ |* “Our hymns and praises have proceeded to Vishnu, the worker of many wonders, like bards proceeding in the train of their lord. He is the wide-stepping, the exalted, whose [will] the numerous, youthful, mothers do not disregard.”

R.V. iii. 55, 10.—*Vishnur gopāḥ³³ paramam pāti pāthāḥ³⁴ priyā
dhāmāni amritā dadhānah | Agnis tā viśvā bhuvanāni veda mahād
devānām anuratvam ekam |* “Vishnu, a protector, preserves the highest heaven, sustaining the dear,³⁴ undecaying regions. Agni knows all these worlds: great and incomparable is the divine nature of the gods.”

³¹ *Prithugamanasya adhika-stuter vā;* Sūyaṇa, who names Agni as the god; though he makes heaven and earth to be the wives of the sun.

³² Compare R.V. i. 22, 18. The word Vishnu is here regarded by the commentator as an epithet of Agni, and rendered by “pervading.” The hymn is, however, according to the Anukramanikā, one addressed to all the gods.

³³ *Pāthāḥ* occurs also in R.V. i. 154, 5. See above.

³⁴ Or, “yast.” The commentator renders the word *priya* by *aparimita*, “unmeasured,” in his note on R.V. iii. 32, 7.

R. V. iv. 2, 4.—*Aryamanām Varunam Mitram eshām Indrā-Vishnū Maruto Aśvinā uta | su-aśvo Agne su-rathah su-rādhāḥ ā id u vaha su-havise janāya |* “Agni, [do thou, who hast] beautiful steeds, a beautiful car, and [bestowest] rich gifts, bring to the pious worshipper from among these [gods], Aryaman, Varuna, Mitra, Indra and Vishnu, the Maruts, and the Aśvins” (comp. R. V. vii. 39, 5, below).

R. V. iv. 3, 7.—*Kathā mahe puṣṭim-bharāya Pūshṇe kad Rudrāya sumakkāya havir-de | kad Vishnave uru-gāyāya retō³⁵ bravāḥ kad Agne Sarave brihatayai |* “Why, Agni, [shouldst thou declare our sin] to the great supplier of nourishment, Pūshan? why to Rudra, the vigorous, the giver of oblations? why shouldst thou declare our sin to the wide-stepping Vishnu? why to the great Saru (Nirṛiti?).”

R. V. iv. 18, 11.—*Uta mātā mahisham anvavenad amī tvā jahati putra devāḥ | Atha abravīd Vṛitram Indro hanishyan sakhe Vishno vitaram vikramasva |* “And his mother sought to draw back the mighty [Indra], saying, ‘My son, those gods forsake thee.’ Then Indra, being about to slay Vṛitra, said, ‘Friend Vishnu, do thou stride vastly.’”

The last words of this verse form the commencement of the 12th verse of the 89th hymn of the 8th Maṇḍala, which I shall introduce here.

R. V. viii. 89, 12.—*Sakhe Vishno vitaram vikramasva dyaur dehi lokaṁ vajrāya vishkabhe | hanāva Vṛitram rinachā; a sindhūn Indrasya yantu prasave visrishtāḥ |* “‘Friend Vishnu, stride vastly;’ Sky, give room for the thunderbolt to descend; let us slay Vṛitra, and let loose the waters; let them, when released, flow by the impulse of Indra.”³⁶

³⁵ Dr. Aufrecht suggests that the original reading here may have been *repas=āgas*, “sin.” But as the text stands he would connect *retas* with *sarave*, so as to give the sense, “our sin (understood), which is the occasion for the great arrow of destruction.” Böhtlingk and Roth render *retas* by “libation.”

³⁶ The Taittirīya Sanhita, ii. 4, 12, 2, has the following story about Indra and Vishnu: *Tasmād Indro 'pbhed api Tvashṭā | Tvashṭā tamai vajram asinchat | tapo vai sa vajrah āśit | tam udyanṭum na aśaknot | atha vai tarhi Vishnur anyā devatā āśit | so 'bravīd “Vishnau ehi idam īharishyāvo yena ayam idam” iti | sa Vishnus tredhā ītmanam vinyadhatte prīthivyām trītyam antarikṣhe trītyām divi trītyam | abhiparyāvarītād hy abuhet | yat prīthivyām trītyam āśit tena Indro vajram udayachhad | Vishnū-anushṭhitāḥ | so 'bravīd “mā me prahāḥ | asti vai idam mayi vīryam | tat te pradīseyām” iti | tad asmai prāyachhat | tat pratyagrihṇat | “adāhāḥ mā” iti tad Vishnave 'tiprāyachhat | tad Vishnuḥ pratyagrihṇād “asmāś Indrah īndriyām dadhāto” iti | yad antarikṣhe trītyam āśit tena Indro vajram udayachhad | Vishnū-anushṭhitāḥ | so 'bravīd “mā me prahāḥ | asti voi idam mayi vīryam | tat*

R. V. iv. 55, 4.—*Vi Aryamā Varunaś cheti panthām ishas-patiḥ su-vitāṁ gātum Agniḥ | Indrā-Vishṇu nṛi-vad u shu stavānā śarma no yan-tam amavād varūtham |* “Aryaman and Varuna know the path; so too Agni, the lord of strength [knows] a prosperous road. Indra and Vishnu, when ye are lauded, according to human ability, bestow on us prosperity and strong protection.”

R. V. v. 3, 1-3.—*Tvam Agne Varuno jāyase yat tvam Mitro bhavasi yat samiddah | tve viṣve sahasas-putra devās tvam Indro dāśushe mart-*

*te prādāsyāmī” iti | tad asmai prāyachhat | tat pratyagrihnāt | “dvīr mā adhāḥ” iti tad Viṣṇave atiprāyachhat | tad Viṣṇuh pratyagrihnād “asmāsv Indrah indriyāñ dadhātv” iti | yad divi trītyam āśit tena Indro vajram udāyachhad Viṣṇu-anu-shikhitāḥ | so ‘brāvīd mā me prahāḥ | yena aham idam asmi “tat te prādāsyāmī” iti | “tvī” ity abravīt | “sandhāñ tu sandadhāvahai | tvām eva praviśānī” iti | “yan mām praviśeḥ kim mā bhunyāḥ” ity abravīt | “tvām eva indhīya tava bhogāya tvām praviśeyam” ity abravīt | tañ Vṛitraḥ prāvisat | udarām vai Vṛitraḥ | kshut khalu vai manushyasya bhrātṛivyaḥ | yaḥ evām veda hanti kshudham bhrātṛivyaḥ | tad asmai prāyachhat | tat pratyagrihnāt | “trīr mā ‘dhāḥ” iti tad Viṣṇave ‘tiprāyachhat | tad Viṣṇuh pratyagrihnād “asmāsv Indrah indriyāñ dadhātv” iti | yat triḥ prāyachhat triḥ pratyagrihnāt tat tridhātōs tridhātutvam | yad Viṣṇur arvaliṣṭhata Viṣṇave ‘tiprāyachhat tasmād Aindrāvaishṇavaṁ havir bhavati | “Indra was afraid of him, as was also Tvashtṛi. Tvashtṛi moistened for him the thunderbolt: it was heat or austere-fervour (*tapas*). He could not lift it. Now there was another deity, Vishnu. Indra said: ‘Come, Vishnu, we two will take that whereby he is this [which he is].’ Vishnu divided himself into three parts, [placing] one on earth, a second in the air, and a third in the sky. For he was afraid of [Vṛitra’s] development (*abhiparyāvartat*: *yasmād asya Vṛitrasya abhiparyāvartat sarva-dig-vyāpi-rūpāyāḥ vriddher ayam Indro’bibhet*, Comm.). With the third [of Vishnu] which was on the earth, Indra lifted the thunderbolt, followed by Vishnu. Vṛitra said, ‘Do not smite me: there is in me this energy: that I will give to thee.’ He gave, and Indra took it, and passed it on to Vishnu, [saying,] ‘Thou hast supported me.’ Vishnu received it, [saying], ‘May Indra impart energy to us.’ Indra then lifted the thunderbolt with the third [of Vishnu] which was in the air,” etc., as before. “Indra passed it on to Vishnu, saying, ‘Thou hast twice supported me,’ etc. “Indra then, followed by Vishnu, lifted the thunderbolt with the third [of Vishnu] which was in the sky. Vṛitra said, ‘Do not smite me; I will give thee that whereby I am that [which I am].’ Indra agreed. ‘Let us make an agreement; let me enter into thee’ [said Vṛitra]. ‘If thou enterest me, wilt thou eat me?’ [replied Indra]. ‘I will kindle thee; I will enter thee for thy enjoyment’ [answered Vṛitra]. He accordingly entered into him. Vṛitra is the belly. Hunger is man’s enemy. He who knows this slays his enemy. So Vṛitra gave Indra [that whereby he was what he was]. Indra took it, [and saying,] ‘Thou hast thrice supported me,’ passed it on to Vishnu,” etc., etc., as before. “From the circumstance that the one god gave, and the other took [what was given], thrice, the ‘tridhātu’ derives its character. And from the fact that Vishnu followed Indra, and the latter passed on [what he had received] to the former, there is an oblation called ‘Aindrāvaishṇava,’ i.e. common to both the gods.”*

*yāya | 2. Tvam Aryamā bhavasi yat kānīnām nāma svadhāvan guhyam
bibharshi | anjanti mitrām sudhitām na gobhir yad dampati samanasa
krinoshi | 3. Tava śriye Maruto marjayanta³⁷ Rudra yat te jamina chāru
chitram | padaṁ yad Vishnor upamaṇi nīdhāyi tena pāsi guhyām nāma
gonām |*

“Thou, Agni, [art] Varuna, when thou art born; thou art Mitra when thou art kindled: son of strength, in thee [reside] all the gods; thou art Indra to the man who sacrifices. 2. Thou art Aryaman when thou, self-sustaining, possessest the mysterious name of the maidens. Men anoint thee, like a benevolent friend, with milk, when thou makest the husband and wife to be of one mind. 3. For thy glory, Rudra, [or, terrible Agni], the Maruts have adorned themselves, such is that beautiful and wondrous birth of thine.³⁸ Through that which has been fixed as the highest abode of Vishnu, thou possessest the mysterious name of the cows.”

R.V. v. 46, 2-4 (=Vāj. S. 33, 48, 49).—*Agne Indra Varuna Mitra
devāḥ śardhaḥ pra yanta Māruta uta Viṣṇo | ubhā Nāsatyā Rudro adha
gnāḥ Pūshā Bhagāḥ Sarasvatī jushanta | 3. Indrāgnī Mitrā-Varunā
Aditiṁ svāḥ prithivīṁ dyām Marutāḥ parvatān apaḥ | huve Viṣṇum
Pūshanām Brahmanaspatim Bhagaṁ nu śānsām Savitāram ītaye |
4. Uta no Viṣṇur uta Vāto asridho dravīnodāḥ uta Somo mayas
karat | uta Ribhavaḥ uta rāye no Aśvinā uta Tvaṣṭṛā uta Vibhvā anu
mānsate |*

2. “Agni, Varuna, Mitra, ye gods, give us strength, and thou Vishnu with the Maruts. Both the Aśvins, Rudra, and the wives of the deities, with Pūshan, Bhaga, and Sarasvatī, are pleased. 3. I invoke Indra and Agni, Mitra and Varuna, Aditi, Heaven, Earth, Sky, the Maruts, the Mountains, the Waters, Vishnu, Pūshan, Brahmanaspati; I praise Bhaga and Savitṛi, that they may succour us. 4. And may Vishnu, and the Wind, uninjuring, and Soma, the bestower of riches, give us happiness. And the Ribhus, Aśvins, Tvaṣṭṛi, and Vibhvan are favourable to us, so as to [grant us] wealth.”

R.V. v. 51, 9.—*Sajūr Mitrā-Varunābhyām sajūḥ Somena Viṣṇunā |
ā yāhi Agne Atri-vat sute rāna |* “Associated with Mitra and Varuna,

³⁷ Compare R. V. vii. 3, 5.

³⁸ This refers, Dr. Aufrecht suggests, to the production of lightning in the air at the time of a storm.

associated with Soma and Vishnu, come Agni, and rejoice in our libation, as [in that of] Atri."

R. V. v. 87, 1 (S. V. i. 462).—*Pra vo mahe matayo yantu Vishnave Marutvate girijāḥ evayāmarut | pra śardhāya prayajyave sukhādaye tavaśe bhandad-ishiṭaye dhuni-vratāya śavase | 4. Sa chakrame māhato nir uru-kramah samānasmāt sadasah evayāmarut | yadā ayukta imanā svād adhi shubhīr vishpardhaso vimahaso jigāti śeridho nrībhīḥ | 8. Advesho no Maruto gātum ā itana śrota havam̄ jaritur evayāmarut | Vishnor māhah samanyavo yuyotana smād rathyo na daṁśanā apa dveshāñsi sanutah |*

"May your hill-born (or, voice-born) hymns proceed to the great Vishnu, attended by the Maruts, O Evayāmarut, (swiftly-moving Marut?); and to the troop [of Maruts], impetuous, wearing beautiful rings, strong, rushing on exultingly,—to that power which delights in resounding. . . 4. The wide-striding [god] strode forth from the great common abode, O Evayāmarut; when by himself he has yoked his emulous and vigorous [steeds], he issues from his own [abode] with his swift heroes, augmenting our felicity. . . . 8. Maruts, come in a friendly spirit to our song, hear the invocation of your worshipper, Evayāmarut; of the same mind with the great Vishnu; like men riding in chariots, drive our enemies away far from us by your might."

The hymn from which these verses are taken is quoted and translated in Prof. Benfey's Glossary to the Sāma-veda, p. 39 f.

R. V. vi. 17, 11.—*Vardhān yañ viśve Marutah sajoshāḥ pachat śatam mahishān Indra tubhyām | Pūshā Vishnus trīṇi sarāñsi dhāvan vrītrahanam madiram amśum asmai |* "For thee, Indra, whom all the Maruts, in concert, will magnify, Pūshan and Vishnu cooked a hundred buffaloes. For him three lakes discharged the Vṛitra-slaying, exhilarating soma."³⁹

³⁹ To illustrate the last line, Dr. Aufrecht has pointed out to me another passage, R. V. viii. 66, 4: *Ekayā pratidhā'pibat sākam sāruñsi trīñeātam | Indrah somasya kāñukā |* "Indra swallowed at one draught thirty lakes of Soma. . . ." This verse is quoted in Nir. v. 11. I have not attempted to translate the difficult word *kāñukā*, at the close. See Roth's Illust. of Nir. p. 60, f. In a review of Pictet's Origines Indo-Européennes, vol. ii., in Kuhn und Schleicher's Beiträge zur Vergl. Sprachforschung, iv. 279, f., Prof. Weber refers to this passage. "Saras, a pond," he says, "in the sense of cup (R. V. viii. 66, 4. . . .), which reminds us of the 'weltmeer' (world-ocean) of our students, is no doubt merely a poetical metaphor." See also R. V. vii. 103, 7; viii. 7, 10." In R. V. v. 29, 7 f., Agni is said to have cooked three hundred buffaloes for Indra, who ate them, and drank three lakes of soma, when proceeding to fight with Vṛitra.

R. V. vi. 20, 2.—*Divo na tubhyam anu Indra satrā asuryaṁ devebhir dhāyi viśvam | Ahiṁ yad Vṛitram apo varṇivāṁsaṁ han̄ rījishin Viṣhṇuṇā sachānah |* “All divine power, like that of the Sky, was completely communicated to thee, Indra, by the gods,⁴⁰ when thou, O impetuous [deity], associated with Viṣhṇu, didst slay Vṛitra Ahi, stopping up the waters.”

R. V. vi. 21, 9.—*Pra utaye Varunam Mitram Indram Marutah krish-va avase no adya | pra Pūshanaṁ Viṣhṇum Agnim Purandhiṁ Savitāram oshadhīḥ parvataṁścha |* “Dispose to-day to our help and succour Varuṇa, Mitra, Indra, the Maruts, Pūshan, Viṣhṇu, Agni, Purandhi, Savitṛi, the plants and the mountains.”

R. V. vi. 48, 14.—*Taṁ vah Indram na sukratūn Varunam iva māyīnam | Aryamanām na mandraṁ sripra⁴¹bhojasām Viṣhṇuṁ na stuhe ādiśe |* “I praise thee, of great power like Indra, wondrous in might like Varuṇa, pleasant like Aryaman, conferring large enjoyment like Viṣhṇu, that thou mayest bestow wealth.”⁴²

R. V. vi. 49, 13.—*Yo rajānsi vimame⁴³ pārthivāni triś chid Viṣhṇur Manave bādhītāya | tasya te śarmann upadadyamāne rāyā madema tanvā tanā cha |* “May we, ourselves and our offspring, be gladdened by wealth, under the protection afforded by thee, that Viṣhṇu who thrice traversed the mundane regions for Manu [or the Āryan man] when he was oppressed.”⁴⁴

R. V. vi. 50, 12.—*Tē no Rudrah Sarasvatī sajoshāḥ mīlhushmanto Viṣhṇur mṛilantu Vāyuḥ | Ribhukshāḥ Vājo daivyo vidhātā Parjanyāvātā pipyatām ishaṁ nah |* “May these dispensers of blessings, Rudra, Sarasvatī, Viṣhṇu, and Vāyu together be gracious to us. May Ribhukshan, Vāja, the divine Vidhātṛi (or disposer), Parjanya and Vāta replenish our store of nutriment.”

⁴⁰ *Stotribhīḥ*, “worshippers,” according to Sāyana.

⁴¹ The word *sripa* occurs also in R. V. i. 96, 3; i. 181, 3; iii. 18, 5; iv. 50, 2; viii. 25, 5; and viii. 32, 10=S. V. i. 217. By Yāska, Nir. vi. 17, it is derived from the root *srip*, “to go” (see Roth's Illust., p. 83); and is rendered by Sāyana *sarpaṇa-sīla*, “going,” *prasṛita*, “extended,” etc. (See also Benfey's Glossary to the S. V.) The word *viśva-bhojasam* occurs in the preceding verse vi. 48, 13.

⁴² Such is the sense assigned to *ādiśe* by Sāyana: in Wilson's Sanskrit Dictionary I find the word *pradeśana* rendered “a gift or offering, anything given to the gods, superiors, or friends,” etc.

⁴³ *Tribhir eva vikramāṇaiḥ parimitavān* | “measured with three strides.”—Sāyana. Compare R. V. i. 154, 1, above (p. 69, ff.), and vii. 100, 4, below (p. 87).

⁴⁴ *Asurair himisitāya* | “injured by Asuras.”—Sāyana.

R. V. vi. 69, 1-8.—*Saṁ vāṁ karmanā sam ishā kinomi Indrā- Vishnū apasas pāre asya | jushethāṁ yajnāṁ dravīnaṁ cha dhattam arishṭair naḥ pathibhiḥ pārayantā |* 2. *Yā viśvāsāṁ janitārū matinām Indrā- Vishnū kalaśā soma-dhānā | pra vāṁ girah śasyamānāḥ avantu pra stomāśo gīyamānāśo arkaiḥ |* 3. *Indrā- Vishnū mada-patē madānām ā somaṁ yātaṁ dravīno dadhānā | saṁ vāṁ anjantu aktubhir matinām saṁ stomā-saḥ śasyamānāsaḥ ukthaiḥ |* 4. *Ā vāṁ aśvāso abhimāti-shāhaḥ Indrā- Vishnū sadhamādo vahantu | jushethāṁ viśvā havanā matinām upa brahmāni śrinutaṁ giro me |* 5. *Indrā- Vishnū tat panayāyyaṁ vāṁ somasya made uru chakramāthe | akriṇutam antarikṣaṁ varīyo aprathataṁ jīvase no rajāṁsi |* 6. *Indrā- Vishnū havishā vāvridhānā agrādvānā namasā rātahavyā | gṛhitāsuti dravīnaṁ dhattam asme samudraḥ sthāḥ kalaśāḥ somadhānāḥ |* 7. *Indrā- Vishnū pibatam madhvo asya somasya dasrā jaṭharām prinothām | ā vāṁ andhānsi madirāni agmann upa brahmāni śrinutaṁ havam me |* 8. (A. V. 7, 44, 1) *Ubhā jigyathur na parā jayeth na parā jīgye katarāśchanainoh | Indrāścha Vishnō yad apaspridhethāṁ tredhā sahasraṁ vi tad airayethāṁ |*

"Indra and Vishnu, I stimulate you twain with this rite and oblation: at the conclusion of this ceremony do ye accept our sacrifice, and grant us wealth, conducting us to our object by secure paths. 2. Indra and Vishnu, ye who are the generators of all prayers, and are, [as it were,] the bowls which hold the soma-juice, may the words which are now recited gratify you, and the hymns which are sung with praises. 3. Indra and Vishnu, ye two lords of exhilarating draughts, come to the soma-juice, bringing with you wealth; may the hymns uttered with praises anoint you⁴⁵ twain with the unguents of our prayers. 4. Indra and Vishnu, may your steeds, vanquishing foes, and sharing in your triumph, bear you hither. Accept all the invocations of our hymns, and hear my devotions and prayers. 5. Indra and Vishnu, this deed of you twain is worthy of celebration, that, in the exhilaration of the soma-juice, ye took vast strides;⁴⁶ ye made the

⁴⁵ Compare R. V. iii. 17, 1.

⁴⁶ The commentator remarks on this: *Yadyapi Vishnor eva vikramastathāpy ekā-thāvād ubhayor ity uchyate |* "Though 'striding' is an act of Vishnu only, yet it is so [described as here] owing to both gods having one end in view." In R. V. vii. 99, 6 (see below), the epithet *urukrama*, "far-stepping," is applied in the same way to both these deities. In the Harivansa, 7418, it is applied to Siva.

atmosphere wide, and stretched out the worlds, for our existence.^{46*} 6. Indra and Vishnu, gladdened by our oblation, ye to whom are due the first draughts of the soma, ye to whom offerings should be presented with reverence, and to whom butter is offered, bring us wealth, for ye are the ocean, the bowl in which the soma is held. 7. Indra and Vishnu, workers of wonders, drink this sweet potion ; fill your bellies with soma; the exhilarating soma-draughts have reached you; hear my prayers and invocation. 8. Ye two have both conquered, and are not vanquished. Neither of these twain has been vanquished. Vishnu, when thou and Indra strove, ye scattered thrice a thousand [of your foes].”⁴⁷

R. V. vii. 35, 9 (=A. V. xix. 10, 9).—*Sām no Aditir bhavatu vratebhīḥ
śām no bhavantu Marutāḥ su-arkāḥ | śām no Viṣṇuḥ śām u Pūshaḥ no
astu śām no bhavitraṁ śām u astu Vāyuh |* “May Aditi be propitious to us with her acts : may the well-hymned Maruts be propitious to us : may Vishnu, may Pūshan, may the Air,⁴⁸ may Vāyu, be propitious to us.”

^{46*} Comp. i. 155, 5, above.

⁴⁷ The commentator explains this as follows. *Yad yad vastu praty apaspridhethāṁ asurāḥ saha aspridhethāṁ tredhā loka-veda-vāgātmanā tridhā sthitāṁ sahasram amitaṁ cha vi tad airayethāṁ vyakramethāṁ ity arthaḥ | tathā cha brāhmaṇam ubhā jiggathur ity achhāvākasya | ubhau hi tau jiggathur na parājayethe na parājigye iti na hi layoh kataraschana parājigye ‘Indras cha Viṣṇo yad apaspridhethāṁ tredhā sahasram vi tad airayethāṁ’ iti | Indras cha ha vai Viṣṇus cha asurair yuyudhāte tān ha sma jitvā uchatus ‘kalpāmahai’ iti | te ha tathā ity asurāḥ uchuḥ | so ‘bravīd Indro ‘yāvad evāyām Viṣṇus trir vikramate tāvad asmākam atha yushmākam itarad’ iti | sa inān lokān vichakrame ‘tho vedān atho vācham | tad āluḥ ‘kiṁ tat sahasram’ iti ‘ime lokāḥ ime vedāḥ atho vāg’ iti brūyat | ‘airayethāṁ airayethāṁ’ ity achhāvākaḥ ukthyē ‘bhṛasyati | Ait. Br. 6, 15 (see Prof. Haug’s translation, pp. 403, f.). “In reference to whatever thing ye two strove, i.e. strove with the Asuras, over that, in its three characters, i.e. as existing in its character of world, Veda, and speech, and in number a thousand, and immeasurable, ye strode. Thus a Brāhmaṇa [the Aitareya, 6, 15.] says: ‘ye both conquered ; this is what the Achhāvāka priest [repeats]: for ye both conquered, ye are not vanquished, neither was vanquished, for neither of these two was vanquished’ [the last line of the verse before us is then cited]. Indra and Vishnu fought with the Asuras. Having conquered them, they said, let us divide [the world]. The Asuras said, be it so. Indra said, As much as this Vishnu strides over in three strides, so much shall be ours; the rest yours. He strode over these worlds, then the Vedas, then speech. When people say, what is that thousand? let him say, These worlds, these Vedas, then speech. The Achhāvāka priest repeats at the Ukthya ritual, ye scattered, ye scattered.” Comp. Taitt. S. vii. 1, 5, 5.*

⁴⁸ The word *bhavitra* is explained by Śāyana as = *bhuvanam antariksham udakaṁ vā*. “The world, or the atmosphere, or water.” The word, Dr. Aufrecht informs me, does not occur again in the Vedas.

R. V. vii. 36, 9.—*Achha ayaṁ vo Marutah ślokah etu achha Vishnum
nishiikta-pāṁ śravobhir ityādi* | “Maruts, may this hymn reach you: may it [reach] Vishnu, the preserver of embryos, with its eulogies,” etc.

R. V. vii. 39, 5.—*Ā Agne giro divah ā prithivyāḥ Mitraṁ vaha
Varuṇam Indram Agnim | Ā Aryamānam Aditiṁ Vishnum eshām
Sarasvatī Maruto mādayantām* | “Agni, from heaven and earth bring Mitra, Varuna, Indra, Agni, Aryaman, Aditi, Vishnu to the hymns of these persons;”⁴⁹ may Sarasvatī and the Maruts be gratified.”

R. V. vii. 40, 5.—*Asya devasya mīlhusho vayāḥ Vishnor eshasya⁵⁰
prabhrithe havirbhīḥ | vide hi Rudro rudriyam mahitvām yāsishṭām
vartir Aśvināv irāvat* | “The branches of this prolific and rapid deity Vishnu [are to be worshipped?] with oblations at the offering. For Rudra possesses impetuous power. The Aśvins have come to our place of sacrifice which is provided with food.”

R. V. vii. 44, 1.—*Dadhikrāṁ vah praihamam Aśvinā Ushasam Agniṁ
samiddham Bhagam utaye huve | Indraṁ Vishnum Pūshanam Brahma-
naspatim Ādityān dyāvā-prithivī apāḥ svāḥ* | “I invoke you for succour, first Dadhikrā, the Aśvins, Ushas, the kindled Agni, Bhaga, Indra, Vishnu, Pūshan, Brahmaṇaspati, the Ādityas, Heaven and Earth, the Waters, the Sky.”

R. V. vii. 93, 8.—*Etāḥ Agne āśushāṇasāḥ iṣṭīr yuvoḥ sachā abhi
asyāma vājān | mā Indro no Vishnur Marutah parikhyan ityādi* | “Breathing forth these petitions, may we, O Agni [and Indra], with [the help of] you twain, obtain food. Let not Indra, Vishnu, and the Maruts despise us,” etc.

⁴⁹ Böhtlingk and Roth, *s.v. esha*, conjecture that in this verse the correct reading is *eshām*, “the rapid,” as an epithet of Vishnu, and not *eshām*.

⁵⁰ Śiyana interprets the first words of the verse before us thus, *Vishnoḥ sarvadevātmakasya asya devasya anye devāḥ vayāḥ sākhāḥ iva bhavanti* | “Other gods are, as it were, branches of this god, who is the soul of all the gods.” He explains *eshasya* as follows: *Prabrithe havirbhīḥ havī-rūpair annāḥ eshasya prāpranīyasya*, “one who can be brought by oblations of food.” The same epithet *esha* is applied to Vishnu in the other two following passages referred to in Böhtlingk and Roth’s Lexicon under this word. R.V. ii. 34, 11.—*Tān vo maho Marutah evayāno Vishnur eshasya prabhrithe havāmahe* | *ityādi* | “At the offering of the rapid Vishnu we invoke you, the great, and impetuous Maruts,” etc. R.V. vii. 20, 3.—*Vidma hi Rudriyānām śushnam ugram Marutām śimivatām* | *Vishnor eshasya mīlhushām* | “For we know the fiery vigour of the sons of Rudra, the impetuous Maruts, of the rapid Vishnu, [all of them] prolific.”

R. V. vii. 99, 1.—*Paro mātrayā⁵¹ tanvā vrīdhāna na te mahitram anu
aśnuvantī ubhe te vidma rajasī prithivyāḥ Vishṇo deva tvam para-
masya vitse | 2. Na te Vishṇo jāyamāno na jāto deva mahimnāḥ param
antam āpa | ud astabhnāḥ nākam rishvaṁ brihantaṁ dādhartha prāchīṁ
kakubham prithivyāḥ | 3 (=Vāj. S. v. 16). Irāvatī dhenumatī hi
bhūtaṁ suyavasī manushe⁵² daśasyā | Vi astabhnāḥ rodasī Vishṇo ete
dādhartha prithivīṁ abhito mayukhaiḥ | 4. Uruṁ yañnāya chakratūr
u lokaṁ janayantā Sūryam Ushasam Agnim | dāsasya chid vṛishā-
śiprasya māyāḥ jaghnathur narā pṛitanājyeshu | 5. Indrā-Vishṇu driṁ-
hitāḥ S'ambaryā nava puro navatiṁ cha śnaihishṭam | śataṁ varchināḥ
sahasraṁ cha sākaṁ hatho aprati asurasya vīrān | 6. Iyam manīshā
brihatī brihantā urukramā tavasā vardhayantī | rare vāṁ stonāṁ
vidatheshu Vishṇo pīnvatam isho vṛijaneshu Indra | 7. (S. V. 2, 977;
Taitt. Sanh. ii. 2, 12, 4) Vashaṭ te Vishṇo āsaḥ ā kriṇomi tad me jushava
S'ipivishṭa havyam | vardhantu tvā sushtutayo giro me yūyam pāta svasti-
bhiḥ sadā nah |*

"Thou who, with thy body, growest beyond our measure, [men] do not attain to thy greatness: we know both thy two regions of the earth; thou, divine Vishṇu, knowest the remotest [world].^{52*} 2. No one, O divine Vishṇu, who is being born, or who has been born, knows the furthest limit of thy greatness. Thou didst prop up the lofty and vast sky; thou didst uphold the eastern pinnacle of the earth.⁵³ 3. [Ye two worlds,] be ye abundant in food, cows, and pastures, through beneficence to man. Vishṇu, thou didst prop asunder these two worlds; thou didst envelope the earth on every side with beams of light. 4. Ye (Indra and Vishṇu) have provided ample room for the sacrifice, producing the sun, the dawn, and fire. Ye, O heroes, destroyed in the battles the wonderful powers of the hostile (*dāsa*) Vṛishaśipra. 5. Indra and Vishṇu, ye smote the ninety-nine strong cities of Sambara; together, ye slew, unopposed, a thousand and a hundred heroes of the Asura Varchin. 6. This great hymn gladdens you twain, the great, the wide-striding, the powerful; Vishṇu and Indra, I present to you twain a hymn at the sacrifices. Supply abundant nutriment in our habitations. 7. Vishṇu, I utter to thee this invocation from my mouth.

⁵¹ Compare *paro-mātram richīshamam Indram*; R. V. viii. 57, 1.

⁵² Yajur-veda v. 16 reads *manave*.

^{52*} Comp. R. V. i. 155, 5, above, p. 74.

⁵³ Compare Isaiah xl. 22; xlv. 12, 18.

Sipivishta,⁵⁴ favourably receive this my oblation. May my laudatory hymns delight thee: do you always preserve us with blessings."

R. V. vii. 100.—*Nu marto dayate sanishyan yo Vishnave urugāyāya
daśat | pra yaḥ satrāchā manasā yajāte etāvantam naryam āvivāsāt |*
2. *Trañ Vishno sumatiñ viśvajanyām aprayutām evayāvo matīm dāḥ |
paroḥ yathā nah suvitasya bhūrē aśvāvataḥ puruṣchandrasya rāyāḥ |*
3. *Trir devaḥ prithivīm eshaḥ etām vi chakrame śatarchasam mahitvā |
pra Vishnur astu tavasas tavyām tveshaṁ hi asya sthavirasya nāma |*
4. *Vi chakrame prithivīm eshaḥ etām kshetrāya Vishnur manushe daśasyan |
dhruvāso asya kīrayo janāsaḥ urukshitiñ sujanimā chakāra |* 5. (S. V.
2, 976; Taitt. S. ii. 2, 12, 5; Nir. 5, 9.) *Pra tat te adya S'ipivishta
nāma aryāḥ śānsāmi vayunāni vīdvān | tañ tvā grīñāmi tavasam atavyāñ
kshayantam asya rajasaḥ parāke |* 6. (S. V. 2, 975; Taitt. S. ii. 2, 12, 5;
Nir. 5, 8.) *Kim it te Vishno parichakshyam bhūt⁵⁵ pra yad vavakṣhe
S'ipivishta asmi | mā varpo asmad apa gūha etad yad anyarūpah samithe
babhūtha |* (The seventh verse is repeated from the last hymn.)

"That man never repents who, seeking [for good], brings offerings to Vishnu, the wide-stepping, who worships him with his whole heart, and propitiates such a powerful [god]. 2. Vouchsafe to us, swiftly-moving Vishnu, thy benevolence, which embraces all mankind, thy unpreoccupied regard; that thou mayest grant us abundant good, and brilliant wealth, with horses. 3. Thrice the swift god by his greatness has traversed this earth with its hundred lights. May Vishnu the strongest prevail over the strong: for awful is the name (nature) of that immovable [being]. 4. The swift Vishnu traversed the earth to bestow it for a habitation on Manu [or man]. The men who praise him are secure: [the god] of exalted birth has given them an ample abode. 5. I, a devoted worshipper, who know the sacred rites, to-day celebrate this thy name, Sipivishta; I, who am weak, laud thee who art strong, and dwellest beyond this lower world. 6. What, Vishnu, hadst thou to blame, that thou declaredst, 'I am Sipivishta'? Do not conceal from us this form, since thou didst assume another shape in the battle."⁵⁶

⁵⁴ See the note on this word where it occurs in the hymn next following.

⁵⁵ The Sāma-veda reads *parichakshi nāma*.

⁵⁶ The following illustration of this verse is quoted by Professor Beaufey from the commentary on the corresponding passage of the S. V.: *Purā khalu Vishnūḥ svām*

R. V. viii. 9, 12.—*Yad Indrena sarathaṁ yātho Aśvinā yad vā
Vāyuna bhavathah samokasā | yad Ādityebhir Ribhubhiḥ sajoshasā yad
vā Vishnor vikramaneshu tishthathah |* “When, Aśvins, ye ride in the same car with Indra, or when ye dwell in the same abode with Vāyu, or when ye are associated with the Ādityas and the Ribhus, or when ye abide in the strides of Vishnu.”

*rūpam parityajya kritrimāṁ rūpāntaraṁ dhārayan sangrāme Vasishthasya sāhāyyam
chakāra | taṁ jānanī rishir arayū pratyāchashṭe |* “Vishnu formerly abandoning his own form, and assuming another artificial shape, succoured Vasishtha in battle. Recognizing the god, the rishi addresses him with this verse.” In Nir. v. 8 and 9, Yāska quotes verses 5 and 6 of the hymn before us in inverse order. After telling us (v. 7) that, “according to Aupamanyava, Vishnu has two names, Sipivishta, and Vishnu, of which the former has a bad sense” (*Sīpi*-*Ishṭo* *Vishnur iti Vishnor dve namanī bhavataḥ* | *kuisitārthīyam pūrvam bhavati ity Aupamanyavaḥ*), Yāska quotes verse 6, on which he observes: *Kiṁ te Vishno'prakhyātām etad bhavaty aprakhyāpanīyām yan na prabṛuṣe | ūpeḥ iva nirveshīto 'smi ity apratipanna-raśmīḥ |* *api vā praśāṁśū-nāmaiva abhipretām syāt kiṁ te Vishno'prakhyātām etad bhavati prakhyāpanīyām yad uta prabṛuṣe | S'ipivishta 'smi iti pratipanna-raśmīḥ |* *śipayo* 'tra raśmayāḥ uchyante | *tair āviśto bhavati | mā varpo asmad apagūha etat |* *varpaḥ iti rūpa-nāma |* *yad anya-rūpah samithe sangrāme bhavasi saṁyata-raśmīḥ |* “What, Vishnu, is this undeclared thing of thine, not to be declared, which thou tellest not? ‘I am enveloped like a private member,’ i.e. with rays obscured. Or, by *Sipivishta* a laudatory appellation may be intended; ‘what is this declared thing of thine, which is to be declared, that thou tellest?’ ‘I am *Sipivishta*, i.e. one whose rays are displayed.’ The word ‘*sīpi*’ here means ‘rays;’ with these he is pervaded. ‘Do not conceal this form:’ *varpas* is a word meaning ‘form.’ ‘That thou art of another form in the battle (*samithe=sangrāme*), with thy rays withheld.’” See Taitt. S., vol. ii., p. 585. On v. 5, Yāska remarks: Nir. v. 9: “*Tat te'dya S'ipivishta nāma aryah sānsāmī |* *aryo'ham asmi iśvaraḥ stonānām |* *aryas tvam asi iti vū |* *taṁ tvē staumī tavasam atavyāmī tavasah iti mahato nāmadheyam udito bhavati |* *nivasantam asya rajaṣaḥ parāke parākrānte |* “‘I, a master, to-day celebrate this thy name, *Sipivishta*.’ I am *aryah*, a master of praises. Or, thou art a master. ‘I, weak, praise thee, the strong.’ *Tavasa* is a word used for ‘great.’ ‘Dwelling beyond (*parāke=parākrānte*) this lower world.’” From the above quotation, it appears that even in the time of Yāska, the sense of the word *Sipivishta* was uncertain. In the Mahābhārata, S'āntiparva, vv. 13229, ff., Krishna is introduced as explaining the sense of the word thus (if the writer intended to represent Yāska as the Vedic rishi by whom the word was first applied to Vishnu, he could not have been a particularly good Vedic scholar): *S'ipivishteti chākhyāyām hīna-* *romā cha yo bhavet | tenūvishtam tu yat kinchich Chhipivishteti cha smṛitaḥ |* *Yāska* *mām rishir avyagro naika-yajneshu gītavān |* *S'ipivishtah iti hy asmād guhya-nāma-* *dharo hy aham |* *stutvā mām S'ipivishteti Yāsakah sarshir udāra-dhīḥ |* *mat-prasūlād adho nashītam Niruktam abhijagnīvān |* “A bald man is designated by the word *Sipivishta*. Anything which is penetrated by that is called *Sipivishta*. Yāska, the serene rishi, celebrated me at many sacrifices. In consequence of this, I bear the mysterious name of *Sipivishta*. Yāska, that rishi of large understanding, having lauded me as *Sipivishta*, recovered by my favour the Nirukta, which had been destroyed.”

R. V. viii. 10, 2.— . . . Brihaspatiñ Viśvāndevān ahañ huve
Indrā-Vishnu Aśvināv āśu-heshasā | “I invoke Brihaspati, the Viśvadevas, Indra and Vishnu, and the Aśvins with quickly neighing steeds.”

R. V. viii. 12, 16 (=S. V. i. 384; A. V. 20, 111, 1).—Yat somam
Indra Vishnavi yad vā gha Trite Āptye | yad vā Marutsu mandase sam
indubhiḥ | . . . 25. Yad Indra pritanājye devās tvā dadhire purah |
ād it te haryatā hari vavakshatuḥ | 26. Yadā Vṛitrañ nadi-vṛitañ
śavasā vajrin abadhīḥ | ād id ityādi | 27. Yadā te Vishnur ojasā trīṇi
padā vichakrame | ād id ityādi |

“Whether, Indra, thou [drinkest] soma along with Vishnu, or with Trita Āptya, or with the Maruts art exhilarated by libations. . . . 25. When, Indra, the gods placed thee in their front in the battle, then thy dear steeds waxed strong. 26. When, thunderer, thou didst by thy might slay Vṛitra, who stopped up the streams, then thy dear steeds grew strong. 27. When by thy force Vishnu stode three steps, then thy dear steeds waxed strong.”

R. V. viii. 15, 8 (=S. V. 2, 996, f.; A. V. 20, 106, 26).—Tava
dyaur Indra paumṣyam prithivī vardhati śravaḥ | tvām āpah parvatāś
cha hinvire | 9. Tvām Vishnur brihan kshayo⁵⁷ Mitro griyātī Varunah |
tvām śardho madati anu mārutam | 10. Tvaṁ vrishā janānām maṁ-
histhāḥ Indra jajnishe | satrā viśvā su-apatyāni dadhishe |

8. “Indra, the sky augments thy manhood, and the earth thy renown. The waters and the mountains stimulate thee. 9. Vishnu, who dwells on high, Mitra, and Varuna celebrate thee; the troop of Maruts follows thee with exultation. 10. Of all beings, thou, Indra, hast been born the most bountiful hero; thou hast made all things altogether prolific.”

R. V. viii. 25, 11.—Te no nāvam urushyata divā-naktām sudūnavah |
arishyanto ni pāyubhiḥ sachemahi | 12. Aghnate Vishnave vayam arish-
yantah sudānave | śrudhi evayāvan sindho pūrvā-chittaye | 13. (Nir. v. 1)
Tad vāryam vriñīmahe varishṭhaṁ gopayatyam | Mitro yat pānti Varuno
yad Aryanā | 14. Uta naḥ sindhur apām tad Marutas tad Aśvinā |
Indro Vishnur mīḍhvāṁsaḥ sajoshasah |

⁵⁷ Benfey, in his translation of the Sama-veda, renders *kshaya* by “king.” Roth, in his Lexicon, thinks this sense is not established, and renders the words *brihan kshayah* by “high abode, i.e. heaven, or those who dwell in the high abode, the gods.” He also conjectures that the correct reading in this passage may be *brikat-kshayah*, “who dwells on high.”

"Do ye, bountiful [gods], preserve our bard⁵⁸ night and day. May we, free from injury, receive your protection. 12. Free from injury, we [offer praise] to the innocuous, and bountiful Vishṇu. Listen, O self-moving Ocean, [to us] as your first thought. 13. We desire that excellent treasure, worthy to be guarded, which Mitra, Varuṇa, and Aryaman possess. 14. And may the Ocean of waters, may the Maruts, may the Aśvins, Indra, and Vishṇu, all of them prolific, associated together, [bestow] that upon us."

R. V. viii. 27, 8.—*Ā prayāta Maruto Viṣṇo Aśvinā Pūshan mākinayā dhiyā | Indrah āyātū prathamah sanishyubhir vrishā yo vrītrahā grine |* "Come hither, ye Maruts, Vishṇu, Aśvins, Pūshān, at my hymn. May Indra come the first, he who is celebrated by those who desire [his blessing], as the vigorous, the slayer of Vṛitra."

The following hymn, in the seventh verse of which Vishṇu is mentioned, is interesting from the manner in which the various characteristics of the different gods are succinctly described :

R. V. viii. 29, 1 ff.—*Babhrur eko vishunah sūnaro yuvā anjī ankte hiranyayañ | 2. Yonim ekaḥ ā sasāda dyotano antar deveshu medhiraḥ | 3. Vaśīm eko bibharti haste āyasīm antar deveshu nidhraviḥ | 4. Vajram eko bibharti haste āhitañ tena vrītrāni jighnate | 5. Tigmam eko bibharti haste āyudhañ śuchir ugro jalāsha-bheshajah | 6. Pathah ekaḥ pīpāya taskaro yathā esha veda nidhīnām | 7. Trīṇi ekaḥ urugāyo vi chakrame yatra devāso madanti | 8. Vibhir dvā charataḥ ekayā saha pra pravāsā iva vasataḥ | 9. Sado dvā chakrāte upamā divi saṁrājū sarpirāsutī | 10. Archantaḥ eke mahi sāma manvata tena sūryam arochayan |*

"One⁵⁹ is a youth, brown, variable,⁶⁰ active. A golden lustre invests him. 2. Another,⁶¹ luminous, has seated himself on the place

⁵⁸ Dr. Aufrecht tells me that the word *nāvam* is so accented that it cannot mean "ship." He regards it as a masc. noun from the root *nu*, "to praise;" and assigns to it the sense of "bard," or "hymn." That there is such a word as *nāvā* is proved by its occurrence in R. V. ix. 45, 5: *Induṁ nāvāḥ anūshata* | where it must mean "the bards, or hymns, celebrated Indu."

⁵⁹ Soma, as the moon, according to the commentator. M. Langlois thinks the sun is meant. Dr. Aufrecht thinks the troop of Maruts, *Marud-gana*, may be meant, to whom, he remarks, the epithet *babhru*, "dark-brown, tawny," is as applicable as it is to their master, Rudra, to whom it is frequently given.

⁶⁰ Böhtlingk and Roth understand *vishuza* of the changing phases of the moon.

⁶¹ Agni, according to the commentator. *Atra yonim iti lingād Agnir uchyate |*

of sacrifice, wise, amidst the gods. 3. Another⁶² holds in his hand an iron axe, steadfast, among the gods. 4. Another⁶³ holds the thunderbolt poised in his hand, with which he slays his enemies. 5. Another,⁶⁴ bright, fiery, possessing healing remedies, holds a sharp weapon in his hand. 6. Another⁶⁵ watches the roads like a robber: he knows the treasures. 7. Another,⁶⁶ wide-stepping, strode three [strides, in the regions] where the gods rejoice. 8. Two [others]⁶⁷ ride on birds (horses) with one [goddess]: they dwell afar, as if abroad. 9. Two [others],⁶⁸ the highest, have made their abode in the sky, monarchs, worshipped with butter. 10. Some, worshipping, have meditated a great sāma-hymn, by which they have caused the sun to shine."

R. V. viii. 31, 10.—*Āśarma parvatānām vrinīmahe nadinām ā Vishnoḥ sachā-bhuvah* | "We seek for protection from the mountains, the rivers, and Vishnu who is associated with them."

R. V. viii. 35, 1, 14.—1. *Agninā Indrena Varunena Vishnunā Ādityaiḥ Rudrair Vasubhiḥ sachā-bhuvā | sajoshasū Ushasū Suryena cha somam pibatam Aśvinaḥ* | 14. *Angiravantū uta Vishnuvantū Marutvantū jaritur gachhatoh havam ityādi* | "Aśvins, drink the soma-juice, united with Agni, Indra, Varuna, Vishnu, the Ādityas, Rudra, the Vasus, and associated with Ushas and Sūrya. 14. Attended by Angiras, by Vishnu, and by the Maruts, you come at the invocation of your worshipper."

R. V. viii. 66, 10.—*Viśvā it tā Vishnur ābhārad urukramas tvā iṣhitaḥ | śatam mahishān kshīra-pākam odanām varāham Indra emusham* | "The wide-striding Vishnu, urged by thee, O Indra, carried off all [these things], a hundred buffaloes, broth cooked with milk, and a fierce (?) hog."

This verse is considered by Dr. Aufrecht to contain an allusion to

⁶² Tvaṣṭṛi.

⁶³ Indra.

⁶⁴ Rudra. Compare R. V. i. 43, 4, where Rudra is named, and the same epithet, *julūsha-bheshaja*, is applied to him, and R. V. vii. 35, 6, where he is called *jalūsha*, "healing."

⁶⁵ Pūshan.

⁶⁶ Vishnu.

⁶⁷ The Aśvins. In various passages of the R. V., the daughter of the Sun is said to ride on the ear of the Aśvins. See the account of these deities in the fifth volume of this work. In R. V. v. 73, 5, the goddess is called Sūryā.

⁶⁸ Mitra and Varuna.

some myth (also referred to in R. V. i. 61, 7, quoted in p. 67), in which Vishṇu appears to have been represented as carrying off cattle, a hog, and other provisions for the use of Indra. Compare Professor Wilson's note (d) on R. V. i. 61, 7. The same story may be alluded to in R. V. vi. 17, 11, above, p. 81. See also the note there.

Sāyana gives two explanations of the verse (viii. 66, 10), that of the Nairuktas or etymologists, and that of the Aitihasikas or recorders of legends. I cite the latter only. The story there told is the same as I have already cited above (pp. 39 f.) from the Taittirīya Sanhitā; but it is here given in a different and conciser version. Part of the following quotation consists of Sāyana's own application of two Vedic texts, R. V. i. 61, 7, quoted above, p. 67, and viii. 66, 10, which has just been given.

Aitihāsika-pakṣe | charaka-brāhmaṇe itihāsaḥ āmnāyate | “Vishṇur yajnah | sa devebhyāḥ ātmānam antaradhbāt | tam anya-devatāḥ na avindan | Indras tv avet | sa Indram abravīt ‘ko bhavān’ iti | tam Indrah pratyabrvīd ‘aham durgānām asurānām cha hantā | bhavāns tu kah’ iti | so ‘bravīd ‘aham durgād āhartā | tvam tu yadi durgānām asurānām cha hantā tato ‘yam varāho vāma-mushaḥ ekavimśatīḥ purām pāre ‘śmanmayānām vasati | tasminn asurānām vasu vāmam asti | tam imām jahi’ iti | tasya Indras tāḥ puro bhittvā hrīdayam avidhyat | adhi tatra yad āśit tad Vishṇur āharad” iti | so ‘yam itihāso “asya id u mātuḥ savaneshu” “viśvā it tā Vishṇur” ity ābhyaṁ pratipāditāḥ | taylor madhye “asya id u mātūr” ity atra Vishṇunā “he Indra tvam ‘durgānām hantā’ ity ātmānam kathayasi tarhi vāma-mushaṁ varāham asurām jahi” ity uktārtha “vidhyad varāham” iti pādena pratipāditāḥ | Indrena cha ‘Vishṇo tvam “durgād āhartā” iti brushe | mayā purāṇī jitāny asuraś cha ghātitas tasya vāmaṁ vasv ānaya’ ity uktō Vishṇu-mūrtis tasya Varāhāsurasya dhanam mumosha | so ‘rtha “mushāyad Vishṇuh pachatam” iti pādena sūchitāḥ | sa kim punar mushitavān iti tad atra uchyate “viśvā it tā” iti |

“On the part of the Aitihāsikas a story is recorded in the Charaka Brāhmaṇa (i.e. the Brāhmaṇa of the Black Yajur Veda): ‘Vishṇu is the sacrifice. He withdrew himself from the sight of the gods. The other gods did not discover him; but Indra knew [where he was]. He said to Indra, Who art thou? Indra replied, I am the destroyer of castles, and Asuras; but who art thou? He said, I am he who

removes [the spoil] from the castle: but if thou art the destroyer of castles and Asuras, then this Varāha, a plunderer of goods, dwells on the other side of twenty-one stone ramparts; in him abide the wealth and property of the Asuras: slay him. Indra broke through these ramparts, and pierced his heart; and Vishnu carried off all that was found there.' This story is set forth in the two verses, the one beginning 'Having at the libations,' etc. (R. V. i. 61, 7), and 'The wide-striding Vishnu,' etc. (viii. 66, 10). In the fourth quarter of the first of these verses the words 'pierced the boar' (Varāha) refer to the clause of this story in which Vishnu says, 'Thou, Indra, callest thyself a destroyer of castles; slay then the Asura Varāha, the plunderer of goods.' The third quarter of the same verse, 'the impetuous Vishnu stole the cooked mess,' alludes to the other clause of the story in which the being in the form of Vishnu, being addressed by Indra in the words, 'Vishnu, thou callest thyself the being who carries off goods from the castle. I (Indra) have conquered the castles and slain the Asura; now, therefore, bring the treasures plundered, the property of the Asura Varāha.' But what was it that he plundered? That is declared in the words, the wide-striding Vishnu, etc. (viii. 66, 10)." The verse is then explained. The story in the Brāhmaṇa seems to be made up from the obscure hints in the hymns.

R. V. viii. 72, 7 (=Vāj. S. 33, 47).—*Adhi na Indra eshāñ Vishno sajātyānām | ita Maruto Aśvinā |* "Remember, Indra, Vishnu, Maruts, Aśvins, us thy kinsmen."

R. V. ix. 33, 3 (S. V. 2, 116).—*Sutāḥ Indrāya Vāyave Varunāya Marudbhyaḥ | somāḥ arshanti Vishnave |* "The soma-draughts poured forth, hasten to Indra, Vāyu, Varuna, the Maruts, and to Vishnu."

R. V. ix. 34, 2.—*Sutāḥ Indrāya Vāyave Varunāya Marudbhyaḥ | somo arshaḥi Vishnave |* "The soma hastens to Indra, Vāyu, Varuna, the Maruts, and Vishnu."

R. V. ix. 56, 4.—*Tvam Indrāya Vishnave svādūr Indo pari srava | nrīn stotṛīn pāhi aṁhasaḥ |* "Indu, do thou flow, sweet, to Indra, to Vishnu. Preserve from sin the men who praise thee."

R. V. ix. 63, 3.—*Sutāḥ Indrāya Vishnave somaḥ kalaśe aksharat | madhumān astu Vāyave |* "The soma, when poured forth, flowed into the vessel for Indra, for Vishnu. May it be honied for Vāyu."

R. V. ix. 65, 20 (S. V. 2, 345).—*Apsāḥ Indrāya Vāyave Varuṇāya Marudbhyaḥ | somo arshati Viṣhnave |* “Pouring forth streams, the soma hastens to Indra, Vāyu, Varuṇa, the Maruts, and to Viṣhṇu.”

R. V. ix. 90, 5.—*Matsi Soma Varunam matsu Mitram matsu Indram Indo pavamāna Viṣhnum | matsu śardho Mārutam matsu devān matsu mahām Indram Indo madāya |* “Soma, Indu, purified, thou exhilaratest Varuṇa, thou exhilaratest Mitra, thou exhilaratest Indra, thou exhilaratest Viṣhṇu, thou exhilaratest the troop of the Maruts, thou exhilaratest the gods, and the great Indra, that they may be merry.”

R. V. ix. 96, 5 (=S. V. ii. 293).—*Somaḥ pavate janitā matināṁ janitā divo janitā prithiviyāḥ | janitā Agner janitā Sūryasya janitā Indrasya janitā uta Viṣhnoḥ |* “Soma is purified [he who is] the generator of hymns, the generator of the Sky, the generator of the Earth, the generator of Agni, the generator of Sūrya, the generator of Indra, and the generator of Viṣhṇu.”

This verse is quoted, and thus explained in the Nirukta-pariśishtā, ii. 12: *Somaḥ pavate | somaḥ sūryaḥ prasavanāt | janitā matināṁ prakāśa-karmanāṁ āditya-raśmīnāṁ divo dyotana-karmanāṁ āditya-raśmīnāṁ prithiviyāḥ prathana-karmanāṁ āditya-raśmīnāṁ Agner gati-karmanāṁ āditya-raśmīnāṁ Sūryasya svīkarana-karmanāṁ āditya-raśmīnāṁ Indrasya aiśvarya-karmanāṁ āditya-raśmīnāṁ Viṣhṇor vyāpti-karmanāṁ āditya-raśmīnāṁ ity adhidīvatam | atha adhyātmam | somaḥ ātmā apy etasmād eva indriyāṇāṁ janitā ity arthaḥ | api vā sarvābhir vibhūtibhir vibhūtata (?) ātmā ity ātmā-gatim āśaḥṣṭe |* “Soma is purified. Soma is ‘sūrya’ (the sun), from generating (prasavanāt). He is the generator of hymns (or thoughts), i.e. of those solar rays whose function it is to reveal; of the Sky, i.e. of those solar rays whose function it is to shine; of the Earth, i.e. of those solar rays whose function it is to spread; of Agni, i.e. of those solar rays whose function it is to move; of Sūrya, i.e. of those solar rays whose function it is to appropriate (*svīkarana*); of Indra, i.e. of those solar rays whose function is sovereignty; of Viṣhṇu, i.e. of those solar rays whose function is diffusion: such is the mythological explanation. Now follows the spiritual interpretation, i.e. that which refers to soul. Soma is also the soul; and for this cause he is the generator of the senses: such is the meaning. Or, he thus declares the course of the soul, that it is variously modified by all its changing manifestations.”

R. V. ix. 166, 6 (=S. V. ii. 366).—*Pavasva vāja-sātamah pavitre dhārayā sutah | Indrāya Soma Vishṇave devehyo madhumatlamah |* “Soma, be purified, dispenser of strength, poured out in a stream into the filter, for Indra, for Vishnu, for the gods, most honied.”

R. V. x. 1, 3.—*Vishṇur itthā paramam asyu vidvān jāto brihan abhi pāti trītyam | āsū yad asya payo akrata svāmī sachetaso abhi achanti atra |* “Vishnu, knowing thus his (Agni’s) highest [birth-place], when born, the great being, protects his third [birth-place, on earth]. Men unanimously worship him here, when they offer him their libation face to face.”⁶⁹

R. V. x. 65, 1.—*Agnir Indro Varuno Mitro Aryamā Vāyuh Pūshā Sarasvatī sajoshasah | Ādityāḥ Vishṇur Marutah Svar brihat Somo Rudro Aditir Brahmanaspatih |* “Agni, Indra, Varuna, Mitra, Aryaman, Vāyu, Pūshan, Sarasvatī, associated together, the Ādityas, Vishnu, the Maruts, the great Sky, Soma, Rudra, Aditi, Brahmanaspati.”

R. V. x. 66, 4, 5.—*Aditir dyāvā-prithivī ritam mahad Indrā-Vishṇū Marutah Svar brihat | devān Ādityān avase havāmahe Vasūn Rudrān Savitāram sudañnasasam | 5. Sarasvān dhībhir Varuno dhṛitarataḥ Pūshā Vishṇur mahimā Vāyur Aśvinā | brahma-kṛito amṛitāḥ viśva-redasah śarma no yañsan trivarūtham aṁhasaḥ |*

“We invoke Aditi, Heaven and Earth, the great Ceremonial, Indra and Vishnu, the Maruts, the great Sky, the divine Ādityas, to our succour, the Vasus, Rudras, and Savitri, the wonder-working. 5. May Sarasvat, through our prayers, may Varuna, whose ordinances are fixed, Pūshan, Vishnu, the great Power, Vāyu, the Aśvins, the immortals, offerers of prayer, possessors of all wealth, grant us a triple protection from evil.”

R. V. x. 92, 11.—*Tē hi dyāvā-prithivī bhūri-retasā Narāśāṁsaś chaturango Yamo 'ditih | devas Tvashtā Dravīnodah Ribhuksanaḥ prarodasi Maruto Vishṇur arhire |* “The prolific Heaven and Earth, the four-limbed Narāśansa, Yama, Aditi, the god Tvashtri, Dravīodas, the Ribhuksans, the two worlds, the Maruts, Vishnu have been honoured.”

R. V. x. 113, 1.—*Tam asya dyāvā-prithivī sachetasā viśvebhir devair anu śushmam āvatām | yad ait kṛinvāno mahimānam indriyam pītvī somasya kratumān avardhata | 2. Tam asya Vishṇur mahimānam ojasā*^{69*}

⁶⁹ See above p. 66 f.; and the fifth volume of this work, p. 207.

^{69*} The same combination of words, *mahimānam ojasā*, occurs in R. V. v. 81, 3, above, p. 72.

*añśūm dadhanvān madhuno vi rapṣate | devebhir Indro maghavā sāyā-
vabhir Vṛitrañ jaghanvān abhavad vareṇyah |* “The concordant heaven
and earth, with all the gods, have stimulated that vigour of his.
When he went on displaying his energetic greatness, drinking the
soma, the powerful god exulted. 2. Vishnu, in his might, bringing
the soma plant, [the source of] his greatness, is full of the honied
juice. Indra, the opulent, with the gods attending, having slain Vṛitra,
became distinguished.”

R. V. x. 128, 2 (A. V. 5, 33).—*Mama devāḥ vihave santu sarve
Indravanto Maruto Vishnur Agnir ityādi |* “May the gods all attend
on my invocation, the Maruts with Indra, Vishnu, Agni,” etc.

R. V. x. 141, 3 (Vāj. S. 9, 26; A. V. 3, 20, 4).—*Somañ rājānam
avase 'gnīñ gṛbhīr havāmahe⁷⁰ | Ādityāñ Vishnuñ Sūryam brahmā-
nancha Brīhaspatim | . . . 5. (Vāj. S. 9, 27; A. V. 3, 20, 7.) Arya-
manam Brīhaspatim Indrañ dānāya chodaya | Vātañ Vishnuñ Saras-
vatīñ Savitārancha vājinam |* “We invoke with hymns king Soma,
to our aid, and the Ādityas, Vishnu, Sūrya, and the priest Brīhaspati.
5. Excite Aryaman, Brīhaspati, Indra, to generosity, and Vāta, Vishnu,
Sarasvatī, and Savitri, the heroic.”

R. V. x. 181, 1.—*Prathaś cha yasya Saprathaś cha nāma ānushṭu-
bharya havisho havir yat | Dhātur dyutānāt Savituś cha Vishnoḥ rathan-
taram ā jabhāra Vasishṭhaḥ |* 2. *Avindan te atihitāñ yad āśid yañasya
dhāma paramāñ guhā yat | Dhātur dyutānād Savituś cha Vishnor Bhar-
advājō bṛihad ā chakre Agneḥ |* 3. *Te 'vindan manasā dīdhyānāḥ yajuḥ
skannam prathamañ devayānam | Dhātur dyutānād Savituś cha Vishnor
ā Sūryād abharan gharmaṁ ete |*

“Vasishtha has received from the shining Dhātri, from Savitri, and
from Vishnu, the Rathantara, that which is the offering of the fourfold
sacrifice, whereof Prathas and Saprathas are the names. 2. These
[sages] discovered what was very far removed, the supreme and secret
abode of sacrifice. Bharadvāja has received the Bṛihat from the
shining Dhātri, from Savitri, from Vishnu, and from Agni. 3. Con-
templating with their minds, these [sages] discovered the descended
Yajush, the first path to the gods. From the shining Dhātri, Savitri,
Vishnu, Sūrya, they brought down Gharma.”

R. V. x. 184, 1 (=A. V. 5, 25, 5).—*Vishnur yoniñ kalpayatu Tvaṣṭā*

⁷⁰ The Vājasaneyi Sanhitā reads *anvārabhāmahe* instead of *gṛbhīr havāmahe*.

rūpāṇi piṁśatu | ā siṁhatu Prajāpatir Dhātā garbhāṁ dādhātu te |
 “Let Vishnu form the womb; let Tvaṣṭri mould the forms; let Prajāpati infuse [the seminal principle]; let Dhātri form the embryo.”

SECT. II.—*Subordinate position occupied by Vishnu in the hymns of the Rig-veda as compared with other deities.*

The preceding passages are all, or nearly all, which the Rig-veda contains regarding Vishnu. In my remarks on R. V. i. 22, 16 ff. (above p. 64 ff.), I have quoted the opinions of two of the most ancient interpreters of the Veda, Śākapūni and Aurnavābha, on the character of Vishnu. The former regards him as a god who, in what are called his three strides, is manifested in a threefold form, as Agni on earth, as Indra or Vāyu in the atmosphere, and as the Sun in heaven. The second writer, Aurnavābha, on the other hand, interprets Vishnu’s three strides as the rising, culmination, and the setting of the sun. These three strides are also noticed, as we have seen above, in R. V. i. 154, 1, 2, 3, 4; i. 155, 4, 5; vi. 49, 13; vii. 100, 3, 4; viii. 29, 7; while in other places (R. V. ii. 1, 3; iii. 54, 14; iv. 3, 7; iv. 18, 11; viii. 89, 12; v. 3, 3; v. 87, 4; viii. 9, 12; viii. 66, 10; x. 1, 3) the epithet “wide-stepping,” or “wide-striding,” is either applied to this deity, or, at least, some allusion is made to this function, or to this god’s station in the heavens. In R. V. vi. 69, 5, and vii. 99, 6, Indra is associated with Vishnu as taking vast strides.

As the peculiar divine office of Vishnu, indicated by his three steps, stages, or stations, was differently understood by the oldest interpreters whose opinions have been handed down to us, it is natural to suppose that it was not so clearly defined or understood as the functions of some of the other gods, as Agni and Indra for example. But the specific character of many, I may say most, of the Vedic gods is far from being distinctly determined in the hymns.

Some other acts of even a higher character are attributed to Vishnu. In R. V. i. 154, 1, 2; vii. 99, 2, 3, he is said to have established the heavens and the earth, to contain all the worlds in his strides; in R. V. vi. 69, 5, and vii. 99, 4, to have, with Indra, made the atmosphere wide, stretched out the worlds, produced the sun, the dawn and fire; in R. V. i. 156, 4, to have received

the homage of Varuna; while in R. V. vii. 99, 2, his greatness is described as having no limit within the ken of present or future beings. The attributes ascribed to Vishnu in some of these passages are such that, if these latter stood alone in the Rig-veda, they might lead us to suppose that this deity was regarded by the Vedic Rishis as the chief of all the gods. But, as we have already seen, Indra is associated with Vishnu even in some of those texts in which the latter is most highly magnified (as R. V. i. 155, 1 ff.; vi. 69, 1 ff.; vii. 99, 4 ff.; viii. 15, 10); nay, in one place (R. V. viii. 12, 27), the power by which Vishnu takes his three strides is described as being derived from Indra; in R. V. iv. 18, 11, vi. 20, 2, and viii. 89, 12, he is the associate of Indra; in another text (R. V. viii. 15, 9), Vishnu is represented as celebrating Indra's praises; while, in R. V. ix. 96, 5, Vishnu is said to have been generated by Soma.

It is also a fact, notorious to all the students of the Rig-veda, that the hymns and verses which are dedicated to the praises of Indra, Agni, Mitra, Varuna, the Maruts, the Aśvins, etc., are extremely numerous; whilst the entire hymns and separate verses in which Vishnu is celebrated are much fewer, and have all, or nearly all, been adduced in the preceding pages.

The reader will also have noticed that, in a large number of shorter passages which I have cited, Vishnu is introduced as the subject of laudation among a great crowd of other divinities, from whom he is there in no way distinguished as being in any respect superior. From this fact, we may conclude that he was regarded by those writers as on a footing of equality with the other deities.

Further, the Rig-veda contains numerous texts in which the Rishis ascribe to Indra, Varuna, and other gods, the same high and awful attributes and functions which are spoken of in the hymns before cited as belonging to Vishnu. I shall quote a sufficient number of these texts to show that, in the Rig-veda, Vishnu does not hold a higher rank than several of these other divinities. If, on the other hand, we look to the large number of texts, in which, as I have just stated, some of the other gods are celebrated, and to the comparatively small number of those in which Vishnu is exclusively or prominently magnified, we shall come to the conclusion that the latter deity occupied a somewhat subordinate place in the estimation and affections of the ancient rishis.

I shall first adduce a number of passages in which divine attributes and functions of the highest character are ascribed to Indra.⁷¹

R. V. i. 7, 8—*Indro dirghāya chakshase ā sūryam̄ rohayad divi ityādi*
“Indra has raised up the sun in the sky to be seen from afar,” etc.

R. V. i. 52, 8.— . . . ayachhathāḥ bāhvōr vajram̄ āyasm̄ adhārāyo
divi ā sūryam̄ dṛīṣe | . . . 12. *Tvam̄ asya pāre rajaso vyomanāḥ*
svabhāty-ojāḥ avase dhrishan-manāḥ | *chakrishe bhūmim̄ pratimānam̄*
ojasāḥ apāḥ svāḥ paribhūr eshi ā divam̄ | 13. *Tvam̄ bhuvāḥ pratimānam̄*
prithivyāḥ rishva-virasya brihataḥ patir bhūḥ | *viśvam̄ ā aprāḥ anta-*
riksham̄ mahitvā satyam̄ addha nakir anyas tvāvān | 14. *Na yasya*
dyāvā-prithivī anu vyacho na sindhavo rajaso antam̄ ānaśuh | *nota sca-*
vrishṭim̄ made asya yudhyataḥ eko anyach chakrishe viśvam̄ ānushak |

“Thou hast grasped in thine arms the iron thunderbolt; thou hast placed the sun in the sky to be viewed. . . . 12. [Dwelling] on the further side of this atmospheric world, deriving thy power from thyself, daring in spirit, thou, for our advantage, hast made the earth, the counterpart⁷² of [thy] energy; encompassing the waters and the sky, thou reachest up to heaven. 13. Thou art the counterpart of the earth, the lord of the lofty sky, with its exalted heroes. Thou hast filled⁷³ the whole atmosphere with thy greatness. Truly there is none other like unto thee.⁷⁴ 14. Whose vastness neither heaven and earth have equalled, nor the rivers of the atmosphere have attained its limit,—not when, in his exhilaration, he fought against the appropriator of the rain (?); thou alone hast made everything else in due succession.”

R. V. i. 55, 1.—*Divaś chid asya varimā vi paprathe Indram̄ na*
mahnā prithivī chana prati | “His vastness is extended even beyond the sky: the earth is not comparable to Indra in greatness.”

R. V. i. 61, 9.—*Asya id eva praririche mahitvāṁ divas prithivyāḥ*
pari antarikṣat ityādi | “His greatness transcends the sky, the earth, and surpasses the atmosphere,” etc.

⁷¹ Compare the additional texts of the same tenor in the fifth vol. of this work, pp. 99 ff.

⁷² Compare R. V. i. 102, 8; ii. 12, 9; x. 111, 5 (below). The word *pratimāna* also occurs in R. V. x. 138, 3.—See the second volume of this work, p. 362.

⁷³ Compare R. V. i. 81, 5; ii. 15, 2; vi. 17, 7; vii. 20, 4; vii. 20, 4; vii. 98, 3; and x. 134, 1 (below).

⁷⁴ Compare R. V. i. 81, 5; iv. 30, 1; vi. 30, 4; and vii. 32, 23 (below).

R. V. i. 81, 5.—*Ā paprau pārthivāṁ rajo badbadhe rochanā divi | na tvāvān Indra kaśchana na jāto na janishyate ati viśvaṁ vavakshitha |* “He has filled the terrestrial region: he has fastened the luminaries in the sky. No one like thee, Indra, hath been born, or shall be born: thou hast transcended the universe.”

R. V. i. 102, 8.—*Trivishti-dhātu pratimānam ojasas tisro bhūmir nriपते trīṇि rochanā | ati idam viśvam bhuvanāṁ ravaकshitha aśatrur Indra janushā sanād asi |* “The three worlds, O king, the three luminaries are a triple counterpart of [thy] energy. Thou hast transcended this whole universe. By nature, Indra, thou art of old without an enemy.”⁷⁵

R. V. i. 103, 2.—*Sa dhārayat prithivīm paprathachoha vajrena hatvā nir apah sasarja | ahann Ahim ityādi |* “He established the earth and stretched it out; smiting with the thunderbolt, he let loose the waters. He slew Ahi,” etc.

R. V. i. 121, 2.—*Stambhīd hā dyāṁ ityādi | 3. . . . tastambhad dyāṁ chatushpade naryāya dvipade |* “He has supported the sky, etc. 3. . . . He has propped up the sky for the four-footed [beasts], and for the two-footed race of man.”

R. V. ii. 12, 1 (Nirukta, x. 10).—*Yo jātah eva prathamo manasvān devo devān kratunā paryabhūshat⁷⁶ | Yasya śushmād rodasi abhyasetāṁ nṛīmasya mahnā sa janāsaḥ Indrah | 2. Yāḥ prithivīm vyathamānāṁ adriñhad yaḥ parvatān prakupitān aramnāt | yo antarikshāṁ vimame variyo yo dyāṁ astabhnāt sa janāsaḥ Indrah | 9. . . . Yo viśvasya pratimānam babbūva yo achyuta-chyut sa janāsaḥ Indrah | 13. Dyāvā chid asmai prithivī namete śushmāch chid asya parvatāḥ bhayante ityādi |*

“He who, immediately on his birth, the first, the wise, surpassed the gods in force; at whose might the two worlds shook, through the greatness of his strength, he, O men, is Indra. 2. He who fixed the quivering earth; who gave stability to the agitated mountains;

⁷⁵ Compare R.V. viii. 21, 13; x. 133, 2 (below).

⁷⁶ *Kratunā karmanā paryabhavat paryagrihnāt paryarakshad atyakrāmad vā . . . nṛīmpasya mahnā balasya mahattvena*.—Nirukta. At the end of the comment the writer adds: *iti risher dṛishṭīrthasya prītir bhavaty ākhyāna-saṁyuktā |* “Thus when the rishi has seen the subject [of his hymn], gratification ensues, conjoined with a narrative.”

who measured⁷⁷ the vast atmosphere; who propped up the sky, he, O men, is Indra. 9. . . He who has been a counterpart of the universe; who casts down the unshaken, he, O men, is Indra. . . . 13. Even the sky and the earth bow down to him; even of his might the mountains are afraid," etc.

R. V. ii. 1.—*Pra gha nu asya mahato mahāni satyā satyasya karaṇāni vocham | trikadrakeshu apibat sutasya asya made ahim Indro jaghāna |* 2. *Avaṁśe dyām astabhāyad brihantam ā rodasī aprinād antariksham | sa dhārayat prithivīm paprathach cha somasya tā made Indraś chakāra |* 3. *Sadmeva prācho vi mināya mānair ityādi |*

"I declare the mighty deeds of this mighty one; the true acts of this true one. From the three cups Indra drank of the soma, and in its exhilaration he slew Ahi. 2. He propped up the vast sky in empty space;⁷⁸ he hath filled the two worlds, and the atmosphere. He hath upheld the earth, and stretched it out. Indra has done these things in the exhilaration of the soma. 3. He measured with measures the eastern (regions) as an abode," etc.

R. V. iii. 30, 9.—*Ni sāmanām ishirām Indra bhūmim mahīm apārām sadane sasattha | astabhnād dyām vrishabho antariksham arshantu āpas twayeha prasūtāḥ |* "Thou, Indra, hast fixed in its place the level, the blooming,⁷⁹ earth, the great, the boundless. The vigorous god has propped up the sky, and the atmosphere: may the waters flow, sent forth now by thee."

R. V. iii. 32, 7.—*Yajāma id namasā vriddham Indram brihantam rishvam ajaram yuvānam | yasya priye mamatur yajniyasya na rodasī mahimānam mamāte |* 8. *Indrasya karma sukṛitā purūṇi vratāni derāḥ na minanti viśve | dādhāra yaḥ prithivīm dyām utemān jajāna sūryam ushasām sudaṁsāḥ |* 9. *Adrogha satyān tava tad mahitvān sadyo yaj jāto apibo ha somam | na dyāvah Indra tavasas te ojo nāhā na māsāḥ śārado varanta⁸⁰ |*

⁷⁷ Compare R. V. i. 154, 1, 3, and the other corresponding passages above, p. 69 ff.; and R. V. ii. 15, 3, immediately following. The word here, however, may mean "constructed." With the first part of the verse compare R. V. x. 149, 1, below (p. 110).

⁷⁸ Compare R. V. x. 149, 1 (below); and Job xxvi. 7, "He stretcheth out the north over the empty place, and hangeth the earth upon nothing." See also R. V. x. 111. 5; and vi. 72, 2 (below).

⁷⁹ Böhtlingk and Roth, s.v., explain *ishira* as meaning "fresh," "blooming."

⁸⁰ Compare verse 16 of this same hymn, and R. V. viii. 77, 3: *Na tvā brihanto adrayo varante |* "The mighty mountains do not stop thee."

"We worship, with reverence, the mighty Indra, the powerful, the exalted, the undecaying, the youthful. The beloved⁸¹ worlds (heaven and earth) have not measured, nor do they [now] measure, the greatness of this adorable being.⁸² 8. Many are the excellent works which Indra has done; not all the gods are able to frustrate the counsels of him, who established the earth, and this sky, and, wonder-working, produced the sun and the dawn. 9. O innoxious god, thy greatness has been veritable since that time when, as soon as thou wast born, thou didst drink the soma. Neither the heavens, nor the days, nor the months, nor the seasons, can resist the energy of thee [who art] mighty."

R. V. iii. 44, 3.—*Dyām Indro haridhāyasam prithivīn̄ harīarpusam adhārayad ityādi* | "Indra upheld the sky with its golden supports, and the earth with its golden form," etc.⁸³

R. V. iv. 16, 5.—*Vavakshe Indro amitam rījishī ubhe ā prapau rodasī mahitvā* | *ataś chid asya mahimā virechi abhi yo viśvā bhuvanā babbhūva* | "The impetuous⁸⁴ Indra hath waxed immeasurably; he has filled both worlds with his vastness. Even beyond this extends the majesty of him who transcends all the worlds."

R. V. iv. 30, 1.—*Nakir Indra tvaḥ uttaro na jyāyān asti Vṛitrahan* | *nakir eva yathā tvam* | "There is none, Indra, higher than thee, or superior to thee, thou slayer of Vṛitra; neither is there any like thee."

R. V. vi. 17, 7.—*Pāprātha kshām mahi dañso vi ūrvīm upa dyām rishvo bṛihad Indra stabhāyah* | *adhārayo rodasī devaputre pratne mātarā yahvī ritasya* | "Thou hast filled the broad earth with thy mighty

⁸¹ Sūyāna explains *priye* as meaning *aparimite*, "inmeasurable."—See vii. 87, 2.

⁸² Dr. Aufrecht proposes to translate the last clause thus: "his beloved (spouses), heaven and earth, imagine, but do not measure (=comprehend) the greatness of this holy being." He regards the repetition of the root *mā* "to measure" in two different forms as purposeless, and conjectures that *māmatuh* may be the perfect of *mān*, and used for *māmanatuh* or *mānnatuh*. Compare the aorist *amata*, and *sasavān* for *sasavān*; see also R. V. vii. 31, 7: *Mahān asi yasya te 'nu svadhāvarī sahāḥ* | *māmatuh Indra rodasī* | "Thou art great, (thou) to whose energy the self-supporting Heaven and Earth have submitted themselves."

⁸³ In the hymn from which this verse is taken, the changes are rung on the words *hari*, *harita*, etc.

⁸⁴ See Böhtlingk and Roth's Lexicon under the word *rījishin*, and Benfey's note 260, on R. V. i. 32, 6, in his "Orient und Occident." The verse before us (iv. 16, 5) is translated by the same author in his Glossary to S. V., p. 162. See also his Glossary to the Sāmaveda, s.v. *rījishin*.

works; thou, Indra, exalted, hast mightily propped up the sky; thou hast supported the two worlds, of whom the gods are the offspring, the ancient and mighty parents of holy rites."

R. V. vi. 30, 4.—*Satyam it tad na tvāvān anyo asti Indra devo na martyo jyāyān ityādi* | "This is a truth, there is no other, god or mortal, like thee, Indra, or greater than thee," etc.

R. V. vi. 31, 2.—*Tvad-bhiyā Indra pārthivāni viśvā achyutā chit
chyāvayante rajañsi | dyāvā-kshāmā parvatāso vanāni viśvām dṛiḥam
bhayate ajmann ā te* | "Through fear of thec, Indra, all the mundane regions, however steady, totter; heaven and earth, mountains, forests, everything that is fixed, is afraid at thy coming."

R. V. vi. 38, 3.—*Taṁ vo dhiyā paramayā purājām ajaram Indram
abhi anūshi arkair ityādi* | "I have lauded with an excellent prayer, and with praises, thee, Indra, born of old, and undecaying."

R. V. vii. 20, 4.—*Ubhe chid Indra rodasī mahitvā ā paprātha ta-
vishibhis tuvishmaḥ ityādi* | "Thou, powerful Indra, hast filled both worlds with thy mighty deeds," etc.

R. V. vii. 32, 16.—*Tava id Indra avamañ vasu tvam pushyasi ma-
dhyamam | satrā viśasya paramasya rājasi nakis tvā gosu vrinvate | 22. Abhi tvā śāra nonumah adugdhāḥ iva dhenavāḥ | iśānam
asya jagataḥ svardriśam iśānam Indra tasthushaḥ | 23. Na tvāvān anyo
divyo na pārthivo na jāto na janishyate ityādi*^{ss} |

"Thine, O Indra, is the lowest wealth; thou possessest the middle; verily thou rulest over all the very highest; none resist thee among the cattle. 22. We, O heroic Indra, like unmilked cows, approach with our praises thec who art the heavenly lord of this moving, and of the stationary [world]. 23. No one, celestial or terrestrial, has been born, or shall be born, like to thee."

R. V. vii. 98, 3 (=A. V. 20, 87, 3).— Ā Indra paprātha
uru antarikshañ yudhā devebhyo varivāś chakartha | "Indra, thou hast filled the wide sky: thou hast by battle acquired freedom for the gods." ^{ss}

^{ss} This entire hymn is translated in Müller's *Anc. Sansk. Lit.* pp. 543 ff.

^{ss} The words at the close of this verse occur also in R. V. i. 59, 5 (see below). In regard to *varivāś*, compare R. V. i. 63, 7: *aññoḥ rājan varivāś Pūruve kub* | "Thou affordest relief to Pūru from his strait." The word occurs R. V. ix. 97, 16, in the plural, *varivāñsi kriyvan*. In the Nighantu, 2, 10, it is said to mean "wealth."

R. V. viii. 3, 6 (=S. V. ii. 938).—*Indro mahnā rodasī paprathach
chhavaḥ Indraḥ sūryam arochayat | Indre ha viśvā bhuvanāni yemire
ityādi |* “The mighty Indra by his power has spread out the two worlds; Indra has lighted up the Sun: on Indra all the worlds are supported,” etc.⁸⁷

R. V. viii. 21, 13 (=S. V. 1, 399; A. V. 20, 114, 1).—*Abhrātrivyo
anā tram anāpir Indra janushā sanād asi | yudhā id āpitvam ichhase |* “Indra, by thy nature, thou art indeed of old without a rival, without a fellow. By battle thou seekest alliance.”

R. V. viii. 36, 4.—*Janitā divo janitā prithivyaḥ ityādi |* “Generator of the sky, generator of the earth,” etc. (Indra).

R. V. viii. 37, 3.—*Ekarād asya bhuvanasya rājasī ityādi |* “Thou rulest a sole monarch over this world,” etc. (Indra).

R. V. viii. 51, 2.—*Ayujo asamo nrībhīr ekaḥ krishṭīr ayāsyah |
pūrvī ati pravārvīdhe viśvā jātāny ojasā ityādi |* “Without a fellow, unequalled by men, [Indra] alone, unconquerable, has surpassed in power many tribes, and all creatures.”

R. V. viii. 59, 5 (=S. V. i. 278).—*Yad dyāvah Indra te śataṁ śatam
bhūmīr uta syuḥ | na tvā vajrin sahasraṁ sūryāḥ anu na jātam ashṭa
rodasi |* “If, Indra, a hundred skies, and a hundred earths were thine, a thousand suns could not equal thee, thunderer, nor could anything created, [nor] the two worlds.”

This verse is quoted and briefly commented on in the Nirukta Parīśishta i. 1, ff.: *Atha imāḥ atistutayah ity āchakshate api vā sampratyayah
eva syād mahābhāgyād devatāyāḥ | . . . Yadi te Indra śataṁ divāḥ śatam
bhūmayāḥ pratimānāni syur na tvā vajrin sahasram api sūryāḥ na dyāvā-
prithivyāv apy abhyaśnuvitām iti |* “Now these [which follow] are what are called exaggerated praises; or they may be expressions of perfect faith owing to the grandeur of the Deity.” Then, after citing

⁸⁷ In the 8th verse of this hymn (=S. V. 2, 924; Vāj. S. 33, 97; A. V. 20, 99, 2) the following words occur: *asyed Indro vāvṛidhe vṛishṇyañ ūavo made sutasya
vishṇavi |* “Indra increased his fecundating strength, in the exhilaration of this soma, at the sacrifice.” *Vishṇavi*, the word here rendered “sacrifice,” is the locative case of *vishṇu*. Böhtlingk and Roth, *s.v.*, think the word here has this sense, as the Brāhmaṇas frequently employ the phrase *yajno vai Vishṇuh |* “Vishnu is the sacrifice.” The commentator of the Vāj. Sanhitā explains it by *sarva-śarīra-vyāpake*, “That which pervades the whole body.” Sāyana, too, makes it = *kṛitsna+dehasya vyāpake |*

passages referring to Agni and Varuna, the writer quotes the verse before us, and thus paraphrases it: "If, Indra, a hundred skies, a hundred earths be the counterparts [with which thou art compared], not even a thousand suns, O thunderer, nor heaven and earth, can equal thee."

R. V. viii. 67, 5.—*Nakīm Indro nikartave na S'akraḥ pariśaktave viśvāṁ śrinoti paśyati* | "Indra is not to be overcome, Sakra is not to be overpowered. He hears and sees all things."⁸⁸

R. V. viii. 77, 4.—*Yoddhā 'si kravā śarasota dañsanā viśvū jātā abhi majmanā* | ā tvā ayam arkaḥ ṛtaye varavartati yañ Gotamāḥ ajijanan | 5. (S. V. 1, 312.) *Pra hi ririkshe ojasā divo antebhyas⁸⁹ pari* | *na tvā vivyācha rajaḥ Indra pārthivam anu svadhāñ ravaṇkshitha* |

"A warrior, thou surpassest all creatures in power, in vigour, in exploits, in strength. This hymn, which the Gotamas have generated, incites thee to succour us. 5. For by thy might thou hast overpassed the bounds of the sky. The mundane region hath not contained thee: thou hast grown according to thine own will."⁹⁰

R. V. viii. 78, 5 (=S. V. ii. 779 f.)—*Yaj jāyathāḥ apūrvya Maghavan Vṛitra-hatyāya* | *tat prithivīm aprathayas tad astabhuāḥ uta dyām* | 6. *Tat te yajno ajāyata tad arkaḥ uta haskrītiḥ* | *tad viśvam abhibhūr asi yaj jātañ yachcha jantvam* |⁹¹

"When thou, O unrivalled Maghavan (Indra), wast born for the destruction of Vṛitra, then thou didst spread out the earth, and then thou didst establish the sky. 6. Then was thy sacrifice produced; then thy hymn and thy song of praise. Then thou didst transcend all things that have been born, or shall be born."

R. V. viii. 82, 11.—*Yasya te nu chid ādiśām na minanti svarājyañ na devo na adhṛigur janāḥ* | "Whose command, and empire, no one,—whether god, or audacious mortal,—can resist."

R. V. viii. 86, 9.—*Na tvā devāsaḥ dśata na martyāso adrivaḥ* | *viśvā*

⁸⁸ This hymn is translated by Professor Müller, Zeitsch. D. M. G. for 1853, p. 375.

⁸⁹ Instead of *antebhyas* the S. V. reads *sudobhyas*.

⁹⁰ At the end of the verse the S. V. reads *ati viśvam ravaṇkshitha* | "Thou hast transcended the universe." On the sense of *svadhā*, see Roth, Illust. of Nir. pp. 40 f. and 132; and Müller, Transl. of R. V. vol. i. pp. 49 ff.

⁹¹ Compare the words *yad bhūtañ yachcha bhāvyum* in the Purusha Sūkta, R. V. x. 90, 2. See the first volume of this work, in the early part of which this entire hymn is translated.

jātāni śavasā abhibhūr asi ityādi | 10 (S. V. i. 370). Viśvāḥ pritanāḥ abhibhūtarāṁ naraṁ⁹² sajūs tatakshur Indraṁ jajanuś cha rājase | kratvā varishṭhaṁ vare⁹³ āmurim uta ugram ojishṭhaṁ tavasam⁹⁴ tarasvinam |

“Thee, O hurler of rocks, neither gods nor mortals have equalled. Thou transcendent in power all creatures, etc. 10. They, united, have formed and generated for dominion the heroic Indra, the vanquisher of all armies, eminent in power, destroyer, fierce, strong, vigorous, and swift.”

R. V. viii. 87, 2.—*Tvam Indra abhibhūr asi tvāṁ sūryam arochayaḥ | viśvakarmā viśvadevo mahān asi | “Thou, Indra, art the most powerful; thou hast kindled the sun; thou art great, the architect of all things, and the lord of all.”*

R. V. x. 43, 5 (=A. V. 20, 17, 5; Nir. 5, 22).—*Kṛitaṁ na śvaghñī vichinoti devane saṁvargaṁ yad Maghavā sūryaṁ jayat | na tat te anyo anu vīryaṁ śakad na purāṇo Maghavan na uta nūtanaḥ | “When Maghavan has conquered spoils⁹⁵ from the sun, he is like a gamester who gathers in his gains at play.⁹⁶ No other, Maghavan, either old or recent, can imitate that thy prowess.”*

R. V. x. 48, 3.—*Mahyaṁ Tvashṭā vajram atakshad āyasam mayi devāso avrijann api kratum | mama anīkaṁ sūryasya iva dustaram mām āryanti kritena kartvena cha | “Tvashṭri fashioned for me (Indra) an iron thunderbolt; into me the gods have infused force. My splendour is unsurpassed, like that of the sun. Men praise me for what I have done and shall do.”*

R. V. x. 86, 1 (=A. V. xx. 126, 1).—. . . viśvasmād Indrah uttaraḥ | (Repeated at the close of every verse of this hymn.) “Indra is superior to every other.”

⁹² The Sāma-veda reads *naraḥ*.

⁹³ The Sāma-veda reads *kratve vare sthemany āmurim*. It is difficult to assign a sense to *vare* in the text.

⁹⁴ The Sāma-veda reads *tarasaṁ*.

⁹⁵ Śāyana explains *saṁvargan* as = *saṁyag vrishṭer varjayitāram* | “discharger of rain.” The word, as Dr. Aufrecht informs me, occurs only once again in the R. V. viz. in viii. 64, 12: *saṁvargam saṁ rayiṁ jaya* | and he adds that the translation “spoils” is supported by several passages of the S. P. Br. e.g. i. 7, 2, 24 (p. 69): *pitur dāyam upeyuh . . . kathaṁ nv imam api saṁvṛtingimahi* (Schol. *apaharemahi*): Ibid. *samavṛinjata*, *saṁvṛinkte*. S. P. Br. i. 9, 2, 34: *sarvāṁ yajnaṁ saṁvṛijya* (= *saṁāpti-pūrvāṁ saṁhṛitya*). In the R. V. Indra is called *saṁvṛik samatsu* “the spoiler in battles.”

⁹⁶ The same phrases occur in R. V. x. 42, 9, and A. V. 7, 50, 6; 20, 89, 9.

R. V. x. 111, 1.—*Manishinah pra bharadvam manisham yathā yathā
matayah santi nrinām | Indram satyair ā īrayāma kritebhīḥ sa hi vīro
girvanasyur vidānah |* 2. *Ritasya hi sadaso dhītir adyaut saṁ gārshteyo
vrishabho gobhir ānat | ud atishāhat tavishena rareṇa mahānti chid
saṁvivyācha rajāñsi |* 3. *Indrah kila śrutyai asya veda sa hi jishṇuh
pathikrit sūryāya | ād menām kriṇvann achyuto bhuvad goḥ patir divāḥ
sanajāḥ apratītaḥ |* 4. *Indro mahā mahato arṇavasya vratā aminād
Angirobhīr grinānah | purūṇi chid ni tatāna rajāñsi dādhāra yo
dharunām satyatātā |* 5. *Indro divāḥ pratimānam prithīyāḥ viśvā
veda sarvā hanti Sushnām | mahām chid dyām ā atanot sūryena
chāskambha chit skambhanena skabhiyān |*

“Sages, present the prayer, according as are the various thoughts of men. Let us move Indra, with his genuine acts, for he is a hero, and loves our hymns. 2. The hymn has shone forth from the place of sacrifice. The bull, offspring of a heifer, has approached the cows; he has arisen with a loud bellowing; he has embraced in himself the vast regions. 3. Indra by hearing is surely aware of this [hymn]. For he, the victorious, has formed a path for the sun, and then creating the female of the bull, became the unshaken, eternal and matchless lord of the sky (compare R. V. i. 51, 13; i. 121, 2). 4. Celebrated by the Angirases, Indra by his power has defeated the designs of the great streaming [cloud-demon];⁹⁷ he has stretched out many worlds, he who has laid a foundation in truth. 5. Indra, [who is] the counterpart of the heaven and of the earth, knows all libations, slays Sushṇa; with the sun, he has extended the vast sky, and, [being] a strong supporter, he has supported it with a support.”⁹⁸

R. V. x. 133, 2 (=S. V. ii. 1151).—*Tvām sindhūn arāśrīyah adha-
rāčo ahann Ahim | aśatrur Indra jajnishe viścam pushyasi vāryam
ityādi |* “Thou hast let loose the streams to flow downwards; thou hast slain Ahi. Indra, thou hast been born without a foe: thou possessest all that is desirable,” etc.

R. V. x. 134, 1 (=S. V. i. 379).—*Ubhe yad Indra rodasi āpaprātha*

⁹⁷ That this is the allusion in the word *arṇava* is shown by the following passage: R. V. x. 67, 2.—*Indro mahā mahato arṇavarṣa vi mūrdhīnam ubhīnād Arbūlata
ityādi |* “Indra by his power split asunder the head of the great streaming Arbuda,” etc.

⁹⁸ Compare R. V. vi. 72, 2, below.

*ushāḥ iva | mahāntam̄ tvā mahīnām̄ sañrājaṁ charshanānām̄ | devī janitri
ajyanad bhadrā janitri ajyanat⁹⁹ |* “When thou, Indra, like the dawn,
didst fill both the worlds, a divine mother bore thee, the mighty
monarch of mighty creatures,—a gracious mother bore thee.”

How great soever the attributes assigned to Indra may be, we see that here he is not regarded as a self-existent being, but as the son of a mother. See the earlier part of the account of this deity in the fifth volume of this work.

The two following texts refer to Indra in conjunction with another god:

R. V. vi. 72, 2.—*Indrā-Somā vāsayatha ushāsam ut sūryam̄ nayatho
jyotiṣhā saha | upa dyām̄ skambhathuh skambhanena aprathatam̄ prithi-
vīm mātarām̄ vi |* “Indra and Soma, ye cause the dawn to shine, ye
make the sun to rise with the light. Ye have propped up the sky
with a support,¹⁰⁰ ye have spread out the earth, the mother.”

R. V. vii. 82, 5.—*Indrā-Varunā yad imāni chakrathur viśvā jātāni
bhuvanasya majmanā ityādi |* “Indra and Varuna, since ye have made
all these creatures of the world by your power,” etc.

The passages next following celebrate the divine attributes of Varuna:

R. V. i. 24, 8.—*Uruṁ hi rajā Varunāś chakāra sūryāya panthām
anu-stavai u ityādi |* “King Varuna hath made a broad path for the
sun to follow,” etc.

R. V. ii. 27, 10.—*Tvaṁ viśveshāṁ Varuna asi rājā ye cha devāḥ asura
ye cha mārtāḥ |* “Thou, divine Varuna, art king of all, both of those
who are gods, and of those who are men.”—Quoted in Müller’s Anc.
Sansk. Lit., p. 534.

R. V. vi. 70, 1.—*Ghrītavatī bhuvanānām abhiśriyā ūrvī prithvī ma-
dhu-dughe supeśasū | dyāvā-prithvī Varunasya dharmanā vishkabhite
ajare bhūri-retasā |* “Full of fatness, the common abodes of creatures,
wide, broad, dropping sweetness, beautiful in form, heaven and earth
are sustained asunder by the support of Varuna, undecaying, abundant
in fertility.”

R. V. vii. 86, 1.—*Dhīrā tu asya mahinā janūṁshi vi yas tastambha
rodasi chid ūrvī | pra nākam rishvāṁ nunude bṛihantām dvitā nakshatram
paprathach cha bhūma |* “Wise are his creations who by his power

⁹⁹ The last line is repeated at the close of each of the five following verses.

¹⁰⁰ Compare R. V. ii. 15, 2; x. 111, 5; and x. 149, 1, below.

propelled asunder the two worlds, thought vast. He raised up the lofty and wide firmament, and spread out apart the stars and the earth."—This hymn is translated in Müller's Sansk. Lit., pp. 540 f.

R. V. vii. 87, 1.—*Radat patho Varunaḥ sūryāya pra arṇāṁsi samudriyā nadinām | sargo^{100*} na srishṭo arvatir ritāyan chakāra mahīr avanīr ahabhyaḥ |* 2. *Ātmā te vāto rajaḥ ā navīnot paśur na bhūrñir yavase savavān^{100†} | antar mahī brihati rodasī ime viśvā te dhāma Varuna priyāni |*

"Varuna has opened out paths for the sun, and the courses of the rivers leading to the ocean. Like a troop (of horses) let loose, following the mares, he has made great channels for the days. 2. The wind, thy breath, has sounded through the atmosphere, like an impetuous beast rushing along a pasture. Within [thee?] are these two great and vast worlds; all thy realms, O Varuna, are beloved."¹⁰¹

R. V. viii. 42, 1.—*Astabhnād dyām Asuro viśvavedāḥ amimīta vari-mānam prithivyāḥ | āśīda viśvā bhuvanāni samrāḍ viśvā it tāni Varuṇasya vratāni |* 2. *Eva vandasva Varunāṁ brihantaṁ namasya dhīram amṛitasya gopām | sa naḥ śarma trivarūthaṁ viyaṁsad ityādi |*

"The omniscient Spirit (*Asura*) has propped up the sky; he has measured¹⁰² the expanse of the earth; he has occupied all the worlds, the monarch: all these are the achievements of Varuna. 2. Reverence, then, the mighty Varuna, bow down before the wise guardian of immortality. May he extend to us triple protection," etc.

The next texts refer to the Sun (Sūrya, Āditya, or Savitṛi):

R. V. i. 50, 7.—*Vi dyām eshi rajas prīthv ahā mimāno aktubhīḥ | paśyan janmāni Sūrya |* "Thou traversest the sky, the broad expanse, measuring the days with thy rays; beholding created things, O Sūrya."

R. V. viii. 90, 11, 12 (=S. V. ii. 1138, 9).—*Baḍ mahān asi Sūrya baḍ Āditya mahān asi | mahas te sato mahimā panasyate addha deva mahān asi | Baṭ Sūrya śravasā mahān asi satrā deva mahān asi | mahān devānām asuryaḥ purohito vibhu jyotir adābhyaṁ |*

"Verily, Sūrya, thou art great; verily, Āditya, thou art great. The majesty of thee who art great is celebrated: certainly, god, thou art great. 12. Verily, Sūrya, thou art great in renown: O god, thou art

^{100*} The word *sarga* occurs also in R. V. i. 190, 2; iii. 33, 4; vi. 32, 5; vi. 46, 13.

^{100†} In regard to this participle, see the note (82) on R. V. iii. 32, 7, above, p. 102.

¹⁰¹ See note (81) on R. V. iii. 32, 7, above, p. 102.

¹⁰² See above, p. 71.

truly great; through thy greatness thou art the divine leader of the gods, the pervading, irresistible luminary."

R. V. x. 149, 1.—*Savitā yantraiḥ prithivīm aramnād askambhane
Savitā dyām adṛimhat | aśvam iva adhukshad dhunim antariksham
atūrte baddham Savitā samudram | 2. Yatra samudraḥ shabhiḥ vi-
aunad apām napāt Savita tasya veda | ato bhūr atah āḥ utthitam rajo ato
dyāvā-prithivī aprathetām |*

"Savitri has established the earth by supports; Savitri has fixed the sky in unsupported space;¹⁰³ Savitri has milked the atmosphere, which resembles a sounding horse,—the ocean fastened in the impassable expanse. 2. Savitri, the son of the waters, knows the place where the ocean, supported, issued forth. From him the earth, from him the atmosphere arose; from him the heaven and earth extended."

¹⁰³ In later times, as is well known, the earth is represented in Hindu mythology as resting on the head of the serpent S'esha, or on some other support. Thus it is said in the Vishnu Pur. ii. 5, 19 (Wilson, Dr. Hall's ed. ii. 212): *Sa bibhrat s̄ekharī-bhūtan aśeṣaī kshiti-māṇḍalam | āste pātāla-mūla-sthā S'esho' s̄esha-surāchitah |* "S'esha, worshipped by all the gods, supports the whole region of the earth which forms a diadem on his head, and stands beneath the base of Pātāla." The Siddhāntas, or scientific astronomical works of India, however, maintain that the earth is unsupported. Thus it is said in the Siddhānta-sīromāni, iii. 2: *Bhūmeḥ piṇḍah śaśāṅka-jna-kavi-ravi-
kujejyārki-nakshatra-kakshā-vṛittair vṛitah san mrid-anila-salila-vyoma-tejomayo
'yam | nānyādīlārah sva-śaktiyāva vṛiyati niyatām tisṭhati ityādi | . . . 4. Mūrto
dhariā ched dharitryās tad-anyas tasyāpyanyo 'syavam atrānavasthā | antye kalpā
chet sva-śaktiḥ kim ādye kiṁ no bhūmir ityādi |* which is thus translated by the late Mr. L. Wilkinson in the Bibl. Indica (new series), No. 13: "2. This globe of the earth formed of [the five elementary principles] earth, air, water, the ether, and fire, is perfectly round, and encompassed by the orbits of the Moon, Mercury, Venus, the Sun, Mars, Jupiter, and Saturn, and by the constellations. It has no [material] supporter; but stands firmly in the expanse of heaven by its own inherent force. On its surface throughout subsist [in security] all animate and inanimate objects, Danujas and human beings, gods and Daityas." . . . "4. If the earth were supported by any material substance or living creature, then that would require a second supporter, and for that second a third would be required. Here we have the absurdity of an interminable series. If the last of the series be supposed to remain firm by its own inherent power, then why may not the same power be supposed to exist in the first—that is, in the earth? For is not the earth one of the forms of the eight-fold divinity, i.e. of S'iva?" Arya Bhatṭa, one of the most ancient of Indian scientific astronomers, even maintained that the alternation of day and night is the result of the rotation of the earth on its own axis. His words, as quoted by Mr. Colebrooke (Essays, ii. p. 392), are these: *Bha-panjarah sthīro bhūr evāvṛityāvṛitya prātiidaivasikāv
udayāstamayau sampādayati nakshatra-grahānām |* "The starry firmament is fixed. It is the earth, which, continually revolving, produces the rising and setting of the constellations and planets."

The first of the preceding verses is quoted by Yâska (Nir. x. 32), and illustrated as follows: *S'avitâ yantraih prithivim aramayat | anâram-bhañe 'ntarikshe Savitâ dyâm adriñhat | aśvam iva adhukshad dhunim antarikshe megham baddham atûrte baddham atûrge iti vâ 'tvaramâñe iti vâ Savitâ samuditâram iti | kam anyam madhyamâd evam avakshyat | Ādityo 'pi Savitâ vchyate.* “Savitri by supports has caused the earth to rest; Savitri has fixed the sky in the place which has no basis—the atmosphere. Savitri has milked the cloud fastened in the atmosphere,—the impassable, or the un hastening—(the cloud) sounding as a horse, and that which rises. What other god than the intermediate one (i.e. the deity residing in the atmosphere) would he have thus described? The sun also (whose place is in the sky) is called Savitri.”

Prof. Roth (Illust. of Nir., p. 143) thus translates the verse: “Savitri has fixed the earth with supports, he has fastened the heaven in unsupported space; he has milked the atmosphere shaking itself like a horse, the stream which is confined within limits which cannot be overpassed.” In his Lexicon, however, Prof. Roth gives to *dhuni* the sense of “sounding” (which is also adopted by Prof. M. Müller, Transl. of R. V. i. 95). He then observes: “According to Yâska the Savitri who is here mentioned must be the intermediate one, on account of his function in causing rain.”

The following passages refer to Agni :

R. V. i. 59, 5.—*Divaś chit te bṛihato Jātavedo raiśvânara pra ririche mahitvam | râjâ krishṇinâm asi mânushinân yudhâ drebhyo varîvaś chakartha |* “Jâtavedas, present with all men, thy greatness surpasses even that of the vast sky. Thou art the king of human creatures; by battle thou hast obtained freedom for the gods” (see R. V. vii. 98, 3, above p. 103).

R. V. i. 67, 3.—*Ajo na kshâñi dâdhâra¹⁰³ prithirîm tasthambha dyâm mantreibhiḥ satyair ityâdi |* “Like the moving [sun, or the unborn] he upheld the broad earth; he supported the sky with true texts,” etc.

The next verses celebrate the greatness of Parjanya :

R. V. vii. 101, 4.—*Yasmin viśvâni bhurânâni tasthus tisro dyâras tredhâ sasrur âpaḥ ityâdi | 6. Sa retodhâḥ vrishabhaḥ śâśratînân tasminn âtmâ jugataś tastushâścha |* (Compare R. V. i. 115, 1.) “He

¹⁰³ Comp. R. V. viii. 42, 10:—*Taḥ skambhena ri rodasi ajo na dyâm adhârayat |*

in whom all the worlds abide, and the three heavens, and [by whom] the waters flowed in three directions, etc. 6. He is the bull that impregnates all [the cows]: in him is the soul of the moving and stationary world" (comp. *suryah ātmā jagatas tastushaś cha*, R. V. i. 115, 1).

The next passage refers to the god called Gandharva:

R. V. x. 139, 5.— . . . *Divyo Gandharvo rajaso viśvānaḥ* | "The divine Gandharva, measurer of the world," etc.

The last set of passages which I shall adduce celebrate the greatness of Soma :

R. V. ix. 61, 16 (= S. V. 1, 484).—*Pavamāno ajījanad divaś chitraṁ na tanyatum* | *jyotir vaiśvānaram brihat* | "The purified [Soma] has generated the great light which is common to all mankind, like the wonderful thundering of the sky."

R. V. ix. 86, 28.—*Tavemāḥ prajāḥ divyasya retasas tvaṁ viśvasya bhuvanasya rājasi* | *athedāñ viśvam pavamāna te vaše tvam Indo prathamo dhāmadhāḥ asi* | 29. *Tvaṁ samudro asi. viśvavit kave tavemāḥ pancha pradiśo vidharmani* | *tvaṁ dyāṁ cha prithivīṁ cāti jabhrishe tava jyotiṁshi pavamāna sūryaḥ* | 30. *Tvam pavitre rajaso vidharmani devabhyaḥ soma pavamāna pūyase* | *tvāṁ Uṣijah prathamāḥ agribhñata tubhyemā viśvā bhuvanāni yemire* |

" All these creatures spring from thy divine seed ; thou art the lord of the whole universē. All this, purified god, is under thy control ; thou, Indu, art the first sustainer of the regions. 29. Thou, sage, art an all-containing ocean ; all these five quarters of the world are upheld by thee. Thou hast ascended beyond the sky and the earth ; thine, O purified god, are the luminaries and the sun. 30. In the filter which is the support of the world, thou, pure Soma, art purified for the gods. The Uśijes first gathered thee. To thee all these worlds have bowed."

R. V. ix. 89, 6.—*Vishṭambho divo dharunāḥ prithivyāḥ viśvāḥ uta kshitayō kaste asya ityādi* | "He is the supporter of the sky, the upholder of the earth : all men are in his hand."

R. V. ix. 96, 5, which has been quoted above (p. 94), should be again referred to here.

R. V. ix. 97, 24.—*Pavitrebhiḥ pavamāno nrīchakshāḥ rājū devānām uta martyānām ityādi* | "[Soma], purified by filters, the beholder of men, is the king of gods and of mortals," etc.

R. V. ix. 100, 8.—*Pavamāna mahi śravaś chitrebhir yāsi rāśmibhiḥ*¹⁰⁴ | *śardhan tamāṁsi jighnase viśvāni dāśusho grihe* | 9. *Tvaṁ dyāṁ cha mahi- vrata prithivīṁ chāti jabhrishe ityādi* | “Thou, pure [Soma], marchest onward to great renown, by thy brilliant rays; daring, thou willest to destroy all darkness in the house of thy worshipper. 9. Thou, achiever of great deeds, hast ascended above heaven and earth,” etc.

R. V. ix. 107, 7.— . . . *Tvaṁ kavir abhavo deva-vitamahā sūryamāṁ rohayo divi* | “Thou art a sage most pleasing to the gods; thou hast caused the sun to rise in the sky.”

R. V. ix. 109, 4 (=S. V. ii. 591).—*Pavasra soma mahān samudrah pītā devānāṁ viśvā abhi dhāma* | “Be purified in all abodes, Soma, [who art] a great ocean, the father of the gods,” etc.

The preceding texts are amply sufficient to show that Vishnu is not the only god to whom the highest divine functions are ascribed in the Veda, but that, on the contrary, the same attributes are assigned, and with far greater frequency, to several of the other deities.

The following passage from Professor Müller's Ancient Sanskrit Literature (p. 532 f.) shows that all the principal Vedic deities are, in their turn, addressed by their worshippers as supreme :

“When these individual gods are invoked, they are not conceived as limited by the power of others as superior or inferior in rank. Each god is to the mind of the supplicants as good as all the gods. He is felt, at the time, as a real divinity, as supreme and absolute, in spite of the necessary limitations which, to our mind, a plurality of gods must entail on every single god. All the rest disappear for a moment from the vision of the poet, and he only who is to fulfil their desires stands in full light before the eyes of the worshippers. ‘Among you, O gods, there is none that is small, none that is young: you are all great indeed,’¹⁰⁵ is a sentiment which, though, perhaps, not so distinctly expressed as by Manu Vaivasvata, nevertheless, underlies all the poetry of the Veda. Although the gods are sometimes distinctly invoked as the great and the small, the young and the old (R. V. i. 27, 13), this is only an attempt to find the most comprehensive expression for the divine powers, and nowhere is any of the gods represented as the slave

¹⁰⁴ Compare R. V. ix. 4, 1: *Sanā cha Soma jeshi cha paravāna mahi śravah* | and ix. 83, 5: *Jayan śravo brihat* |

¹⁰⁵ R. V. viii. 30, 1, quoted by Müller, p. 531.

of others. It would be easy to find, in the numerous hymns of the Veda, passages in which almost every single god is represented as supreme and absolute. In the first hymn of the Second Maṇḍala, Agni is called the ruler of the universe,¹⁰⁶ the lord of men, the wise king, the father, the brother, the son, and friend of men ;¹⁰⁷ nay, all the powers and names of the others are distinctly ascribed to Agni. The hymn belongs, no doubt, to the modern compositions ; yet, though Agni is thus highly exalted in it, nothing is said to disparage the divine character of the other gods. Indra is celebrated as the strongest god in the hymns as well as in the Brāhmaṇas, and the burden of one of the songs of the Tenth Book¹⁰⁸ is : *Viśvamād Indra uttarah* | ‘Indra is greater than all.’ Of Soma it is said that he was born great, and that he conquers every one.¹⁰⁹ He is called the king of the world,¹¹⁰ he has the power to prolong the life of men,¹¹¹ and in one verse he is called the maker of heaven and earth, of Agni, of Sūrya, of Indra, and of Vishṇu.¹¹² If we read the next hymn, which is addressed to Varuna (*oīparōs*), we perceive that the god here invoked is, to the mind of the poet, supreme and almighty. Nevertheless, he is one of the gods who is almost always represented in fellowship with another, Mitra; and even in our hymn there is one verse, the sixth, in which Varuna and Mitra are invoked in the dual. Yet what more could human language achieve, in trying to express the idea of a divine and supreme power, than what our poet says of Varuna : ‘Thou art lord of all, of heaven and earth.’ Or, as is said in another hymn (ii. 27, 10), ‘Thou art the king of all ; of those who are gods, and of those who are men,’ ” etc.

SECT. III.—*Vishnu as one of the Ādityas.*

In the hymns of the Veda the Ādityas, or sons of Aditi, are alluded to as being seven or eight in number ; but only six deities, of whom Vishṇu is not one, are specified by name as belonging to this class.¹¹³

¹⁰⁶ “*Tvaṁ viśvāni svanīka patyase* | ii. 1, 8.—See Nirukta Parisishtā i.

¹⁰⁷ ii. 1, 9.

¹⁰⁸ x. 86.

¹⁰⁹ ix. 59.

¹¹⁰ ix. 96, 10 : *bhuvanasya rājā*.

¹¹¹ ix. 96, 14.

¹¹² ix. 96, 5.

¹¹³ See Bühltingk and Roth's Lexicon under the word *Āditya* ; Prof. Roth's dissertation on the Ādityas in his paper “on the principal gods of the Arian nations,” Journal of the German Oriental Society, vol. vi., pp. 68 ff.; and the 5th vol. of this work, pp. 54 ff. Sūrya (the Sun) is however called *Āditeya* in R. V. x. 88, 11 (Nir. vii. 29).

The following are the only texts which I consider it necessary to cite on this subject:

R. V. ii. 27, 1 (Nir. xii. 36).—*Imāḥ girāḥ Ādityebhyo ghritasnāḥ sanād rājabhyo juhvā juhomī | śrīnotu Mitro Aryamā Bhago nas tuvijāto Varuno Daksho Aṁśah |* “With my tongue I of old offer up these praises, dropping with unctuousness, to the kings, the Ādityas: may Mitra, Aryaman, Bhaga, the mighty Varuna, Daksha, Anśa, hear us.” Yāska makes *tuvijātaḥ* to be = *bahujātaś cha Dhātā*, thus understanding it to designate Dhātri, as a seventh Āditya.

R. V. ix. 114, 3.—*Sapta diśo nānā-sūryāḥ sapta hotārah ritvijāḥ | devāḥ Ādityāḥ ye sapta tebhīḥ Somābhīraksha naḥ |* “The seven points of the compass, with their respective suns, the seven hotṛi priests, and the seven gods, the Ādityas,—with these, O Soma, protect us.”

In another text (R. V. x. 72, 8, 9), which has already been quoted in p. 12 f., it is said that Aditi had eight sons, though she only presented seven of them to the gods, and cast out Mārtāṇḍa, the eighth.

In his explanation of the first text, which I have now quoted (R. V. ii. 27, 1), Sāyana observes of the Ādityas: *Te cha Taittirīye ‘ashṭau putrāśo Aditer’ ity upakramya spashṭam anukrāntāḥ | ‘Mitraścha Varuṇaścha Dhātācha Aryamācha Aṁśuścha Bhagāścha Indraścha Vivavāṁś cha ete’ iti |* “They (the Ādityas) are distinctly specified in the passage of the Taittirīya, beginning with the words, ‘The eight sons of Aditi,’ as ‘these, Mitra, Varuṇa, Dhātri, Aryaman, Anśu, Bhaga, Indra, and Vivasvat.’”

In a passage of the Satapatha Brāhmaṇa (iii. 1, 3, 3 ff.) quoted above (p. 14, f.), the Ādityas are alluded to as eight in number, in conformity with the text of the R. V. x. 72, 8, 9. In other texts of the same Brāhmaṇa mention is made of twelve Ādityas.

Vishṇu, as is remarked by Messrs. Böhtlingk and Roth, s.v., is mentioned along with the Ādityas [of the R. V., and other gods with whom they were afterwards associated] in A. V. xi. 6, 2: *Brūmo rājā-nañ Varuṇam Mitrañ Vishnum atho Bhagam | Aṁśañ Vivasvantam brūmas te no mūnchantu aṁhasaḥ | 3 | Brūmo devañ Savitāram Dhātāram uta Pūshanam | Tvāṣṭāram agriyam brūmāḥ |* “We invoke King Varuṇa, Mitra, Vishṇu, Bhaga, Anśa, Vivasvat. May they free us from calamity. 3. We invoke the God Savitṛi, Dhātri, Pūshan, and Tvāṣṭṛi the chief,” etc.

The following are two passages of the Satapatha Brāhmaṇa in which mention is made of the Ādityas as being twelve in number.

Satapatha Brāhmaṇa, vi. 1, 2, 8.—*Sa manasā eva vācham mithunam samabhuvat sa dvādaśa drapsān garbhī abhavat | te dvādaśa Ādityāḥ asriyanta tān dikshu upādadhāt |* “With his mind he associated conjugally with Speech. He became pregnant with twelve drops. They were created the twelve Ādityas. Them he placed in the quarters of the horizon.”

Satapatha Brāhmaṇa, xi. 6, 3, 8 (=Bṛih. Ār. Up. iii. 9, 5, p. 646). *Katame Ādityāḥ iti | dvādaśa māsāḥ saṁvatsarasya ete Ādityāḥ—ete hi idāṁ sarvam ādadānāḥ yanti | te yad idāṁ sarvam ādadānāḥ yanti tasmād Ādityāḥ iti |* “How many Ādityas are there? There are twelve months of the year. These are the Ādityas. For they go on taking (*ādadānāḥ*) all this. Since they go on taking all this, they are called Ādityas.”

The Taittirīya Brāhmaṇa, iii. 9, 21, 1, tells a story of the Ādityas: *Ādityāś cha Angirasaś cha suvarge loke 'spardhanta | te 'ngirasaḥ Ādityebhyo 'mum Ādityān aśvām śvetam bhūtaṁ dakshinām anayan | te 'bruvan “yāṁ no 'neshṭa sa varyo 'bhūd” iti | tasmād aśvām savarya ity āhvayanti | tasmād yajne varo dīyate | yat Prajāpatir ālabdho 'śvo 'bhavat tasmād aśvo nāma | yat śvayad-arur āśit tasmād arvā nāma | yat sadyo vājān samajayat tasmād vājī nāma | yad asurānām lokān ādatta tasmād Ādityo nāma |* “The Ādityas and the Angirases strove in heaven. The Angirases brought that Āditya, who had become a white horse, to the Ādityas as a present. The latter said, ‘He whom you have brought to us has become excellent (*varya*).’ Hence men call to a horse, *o savarya*. Hence a boon (*vara*) is given at a sacrifice. Inasmuch as Prajāpati when sacrificed became a horse (*aśva*, which means “pervading,” according to the commentator), he has the name of *aśva*. Inasmuch as he suffered pain from swelling (so the commentator renders *śvayad-aruḥ*, stating that Prajāpati suffered from a swollen eye), he is called *arvan*. Inasmuch as he conquered riches [or, in races] (*vāja*), he got the name *vājin*. Inasmuch as he took (*ādatta*) from the Asuras their worlds, he is called *Āditya*.”

The Taitt. Āraṇyaka, i. 14, 1, also derives Āditya from the root ā+dā: *Yo 'sau tapann udeti sa sarvesham bhūtānām prāṇān ādāya udeti | mā me prajāyāḥ mā paśūnām mā mama prāṇān adāya udagāḥ | asau yo*

'stam eti sa sarveshām bhūtānām prānān ādāya astam eti | mā me prajāyāḥ mā paśunām mā mama prānān ādāya astām gāḥ | “That [Sun] which rises glowing, rises taking the breath of all creatures. Do not rise [O Sun], taking the breath of my offspring, or of my cattle, or of myself. That [Sun] which sets, sets taking the breath of all creatures. Do not set [O Sun], taking the breath of my offspring, or of my cattle, or of myself.”

The Nirukta, ii. 13, gives various etymologies of the word Āditya : *Ādityah | kasmād | ādatte rasān | ādatte bhāsām jyotishām | ādīptō bhāsā iti vā | Aditeḥ putraḥ iti vā | alpapravayogaṁ tu asya etad ār̄chā-bhyāmnāye | sūkta-bhāk “sūryam ādityeyam” Aditeḥ putram | evam anyāsām api devatānām ādityapravādāḥ stutayo bhavanti | tad yathā etad | Mitrasya Varunasya Aryamano Dakshasya Bhagasya Aṁśasya iti |*

“The Āditya: whence [so called]? He takes up the fluids.¹¹⁴ He takes up the light of the luminaries; he is illuminated (*ādīptah*) by light; or, he is the son of Aditi. But this [appellation] is seldom applied to him in the text of the Rigveda. *Sūrya Āditye*, Sūrya the son of Aditi, is mentioned in a hymn.¹¹⁵ In the same way there are praises of other deities, addressed to them as Ādityas; as in the case of *Mitra*, *Varuṇa*, *Aryaman*, *Daksha*, *Bhaga*, *Anśa*.”

In the following texts from the Mahābhārata and Purāṇas, the Ādityas, though their names are not always uniformly given, are stated or understood to be twelve in number, except in one case where only eleven are specified. Vishṇu is almost always named as one of them,

¹¹⁴ *Sahasra-gunam utrasaṭṭum ādatte hī rasān raviḥ |* “For the sun takes up the fluids [from the] earth, to discharge them again a thousand-fold.”—Raghuvanṣa, i. 18. In the hymn to the Sun, Mahābh. iii. 166 ff., it is similarly said, v. 179 : *Tvam ādāyāṁśubhis tejo nīdāghe sarva-dehinām | sarvaushadhi-rasānām cha punar varṣhāsu murchasi |* “Having in the hot season taken up by the rays the substance of all embodied beings, and the essence of all plants, thou again dischargest them in the rainy season.” And Manu says : *Asaṭṭau māsān yathā “dityas toyāṁ harati raśmibhiḥ | tathā haret karaṁ rāshṭrād nityam arkavrataṁ hi tat |* “As Āditya (the sun) during eight months draws up water by his rays, so let him (a king) extract revenue from his country, for that is his continual solar function.”—Manu, ix. 305.

¹¹⁵ Dr. Aufrecht conjectures that the word *sūkta-bhāk* should be read *asūkta-bhāk* “has not a hymn devoted to him;” as he appears to be only mentioned in one verse, R. V. x. 88, 11 (Nir. vii. 29). Durga, however, as quoted by Roth (Illust. p. 21), says : *sūkta-bhāg eva chaitad abhidhānām na havirbhāk |* “This appellation has a hymn devoted to it, but no oblation is ordained [to be offered to the god under this name].” By “hymn” Durga may only mean part of a hymn.

and as by the time when these works were written, his dignity had become enhanced in general estimation, he is declared to be the greatest of the twelve.

Mahābhārata, i. 2,519, 2,522 ff.—*Marīcheḥ Kaśyapah putraḥ
Kaśyapāt tu imāḥ prajāḥ | prajajnire mahābhāgūḥ Daksha-kanyās
trayodaśa | 2,522. Adityān dvādaśādityāḥ sambhūtāḥ bhū-
vaneśvarāḥ | ye rājan nāmātaś tāṁs te kṛtayishyāmi Bhārata | Dhātā
Mitro'ryamā Śakra Varuṇas tv Añśāḥ eva cha | Bhago Vivasvat Pūshā
cha Savitā daśamas tathā | ekādaśas tathā Tvaṣṭṛa dvādaśo Vishṇur
uchyate | jaghanyajas tu sarveshāṁ Ādityānāṁ gunādhikāḥ |*

“Kaśyapa was the son of Marīchi; and from Kaśyapa these beings were born. There were thirteen eminent daughters of Daksha . . . 2,522. I will recount to thee, by name, king of the race of Bharata, the twelve Ādityas, lords of the world, who were produced from Aditi; ¹¹⁶ Dhātṛi, Mitra, Aryaman, Śakra (Indra), Varuṇa, Anśa, Bhaga, Vivasvat, Pūshan, and Savitṛi the tenth; the eleventh is Tvaṣṭṛi, and the twelfth is called Vishṇu, who, though the latest born, surpasses all the Ādityas in his attributes.”

Mahābhārata, i. 2,598.—*Marīcheḥ Kaśyapah putraḥ Kaśyapasya
Surāsurāḥ | jajnire nrīpa-śārdūla lokānām prabhavas tu saḥ |
2,600. Dvādaśāvāditeḥ putrāḥ Śakra-mukhyāḥ narādhīpa | teshām
avarajo Vishṇur yatra lokāḥ pratiṣṭhitāḥ |*

“From Kaśyapa, who was the son of Marīchi, were produced, O king, the deities (Suras) and the Asuras; and he was the source from which all beings sprang. . . . 2,600. Aditi had twelve sons, beginning with Śakra. The youngest of them was Vishṇu, on whom the worlds are supported.”

Mahābhārata, xiii. 7,092 f.—*Añśo Bhagaścha Mītraścha Varuṇaścha
jaleśvaraḥ | tathā Dhātā 'ryamā chaiva Jayanta Bhāskaras tathā |
Tvaṣṭṛa Pūshā tathaivendro dvādaśo Vishṇur uchyate | ity ete dvādaśā-
dityāḥ Kaśyapeyāḥ iti śrutiḥ |*

“Anśa, Bhaga, Mitra, Varuṇa, lord of the waters, Dhātṛi, Aryaman, Jayanta, Bhāskara, Tvaṣṭṛi, Pūshan, Indra, and Vishṇu, who is called

¹¹⁶ In the hymn to the sun, Mahābh. iii. 166 ff., it is said that that Luminary, dividing himself twelvefold, became the twelve Ādityas (*kṛtvā dvādaśadhā "tmānaṁ dvādaśādityatāṁ gataḥ*).

the twelfth: these are the twelve Ādityas, the sons of Kaśyapa, according to tradition (or the Veda, śruti)."

Mahābhārata, v. 3,501 ff.—*Akshayaś chāvyayaś chaiva Brahmā lokapitāmahaḥ | tathaiva bhagavantau tau Nara-Nārāyaṇāv riśīḥ | Ādityā-nām hi sarveshāṁ Viṣṇur ekaḥ sanātanāḥ | ajayyaś chāvyayaś chaiva śāsvataḥ prabhur iśvaraḥ | nimitta-maranaś chānye chandra-surya-mahījalam | Vāyur Agnis tathā "kāśām grahās tārā-gaṇās tathā | te cha kshayānte jagato hitvā lokā-trayaṁ sadā | kshayaṁ gachhanti vai sarve sriyante cha punaḥ punaḥ | muhūrta-maranaś tv anye mānushāḥ mrigapakshināḥ |* "Brahmā, the parent of the world, is undecaying and imperishable; and so too are the venerable Rishis, Nara, and Nārāyaṇa. Viṣṇu alone of all the Ādityas is eternal, invincible, imperishable, everlasting, potent, the lord. Other beings perish on some occasion, [as at the end of a Kalpa],—¹¹⁷ the moon, the sun, the earth, water,¹¹⁸ air, fire, the ether, the planets, and the stars. At the dissolution of the universe, all these invariably abandon the three worlds, and perish, and are created again and again. Other [creatures], men, beasts, and birds, die after a brief interval (*muhūrta*)."

Viṣṇu Purāṇa, 1, 15, 90 ff. (vol. ii. pp. 26 f. of Dr. Hall's edition of Wilson's translation)—*Pūrvamanvantare śreshṭhāḥ dvādaśaśan surottamāḥ | Tushitāḥ nāma te 'nyonyam uchur Vaivasvate 'ntare | upasthitē 'tiyāsasāś Chākshushasyāntare Manoḥ | samavāyikritāḥ sarve samāgamyā parasparam | Āgachhata drutāṁ devāḥ Āditiṁ sampraviśya vai | Manvantare prasūyāmas tan naḥ śreyo bhaved iti | evam uktrā tu te sarve Chākshushasyāntare Manoḥ | Mārichāt Kaśyapāj jātas te 'dityā Daksha-kanyayā | tatra Viṣṇuscha Śakraścha jajnāte punar eva hi | Aryamā chaiva Dhātācha Tvaṣṭā Pūshā tathaiva cha | Vivasvān Savitā chaiva Mitro Varuṇāḥ eva cha | Aṁśo Bhagaś chātitejāḥ Ādityāḥ dvādaśa smṛitāḥ | Chākshushasyāntare pūrvam āsan ye Tushitāḥ smṛitāḥ | Vaivasvate 'ntare te vai Ādityāḥ dvādaśa smṛitāḥ |*

"In the former Manvantara there were twelve eminent and re-

¹¹⁷ I suppose *nimitta-maranaḥ* is to be understood practically in this sense.—See Wilson's Viṣṇu Purāṇa, Dr. Hall's ed. i. 113; v. 186, and note. Nārāyaṇa, in his commentary on the Mahābhārata, explains the phrase thus: *Nimittam pralayādīnimittam maranaṁ nāśo yeshāṁ te nimitta-maranaḥ* |

¹¹⁸ Water and ether are said in the Rāmāyaṇa to have preceded Brahmā.—See above, p. 33. See also the order of creation described in the Sātapatha Brāhmaṇa, and in Manu, in section ii., chapter i., above.

nowned deities called Tushitas; who, being assembled together, said to each other in the Chākshusha Manvantara, when the Vaivasvata Manvantara was approaching, ‘Come quickly, deities, let us enter into Aditi, and be born in the [next] Manvantara: this will be for our welfare.’ Having thus spoken in the Chākshusha Manvantara, they were all born from Kaśyapa, son of Marīchi, and Aditi, daughter of Daksha. In this way Viṣṇu and Sakra (Indra) were again born, and Aryaman, Dhātri, Tvaṣṭṛi, Pūshan, Vivasvat, Savitri, Mitra, Varuna, Anśa, and the energetic Bhaga: these are known as the twelve Ādityas. Those who formerly in the Chākshusha Manvantara were called the Tushitas, are known as the twelve Ādityas in the Vaivasvata Manvantara.”

The same story is repeated in very nearly the same words in the Harivanśa, verses 171 ff.

The following is another passage from the Harivanśa, verses 11,548 ff.:
*Ādityāṁ jajnire rājann Ādityāḥ Kaśyapād atha | Indro Viṣṇur Bhagas
 Tvaṣṭṛā Varuno 'ṁśo 'ryama Raviḥ | Pūshā Mitrascha varado Manuh
 Parjanyaḥ eva cha | ity ete dvādaśādityāḥ variṣṭhāḥ tridivaukasah |*
 “From Kaśyapa and Aditi were born the Ādityas, Indra, Viṣṇu, Bhaga, Tvaṣṭṛi, Varuna, Anśa, Aryaman, Ravi (the Sun), Pūshan, Mitra, the bestower of boons, Manu, and Parjanya,—these are the twelve Ādityas, most eminent celestials.”

In the same work, verses 12,456 f., we read: *Aryamā Varuno
 Mitrah Pūshā Dhātā Purandaraḥ | Tvaṣṭṛā Bhago 'ṁśah Savitā Par-
 janyaścheti visrutāḥ | Ādityāṁ jajnire devāḥ Kaśyapāl loka-bhāvanāḥ |*
 “The gods, creators of the worlds, known as Aryaman, Varuna, Mitra, Pūshan, Dhātri, Purandara (Indra), Tvaṣṭṛi, Bhaga, Anśa, Savitri, and Parjanya, were sprung from Kaśyapa and Aditi.”

Only eleven names occur in this list: that of Viṣṇu is omitted.

The next is another legend on the same subject from the same work. Here quite a different origin is assigned to the Ādityas, who are said to have sprung from the face of Vivasvat or Mārtanda, the Sun.

Harivanśa, 589 ff.—*Tato nirbhāsitām rūpaṁ tejasā sañhatena vai |
 kāntāt kāntataraṁ drashtum adhikām śuśubhe tadda | mukhe nirvartitām
 rūpaṁ tasya devasya gopateḥ | tataḥ-prabhriti devasya mukham āśit tu
 lohitam | mukha-rāgantu yat pūrvam Mārtandasya mukha-chyutam |
 Ādityāḥ dvādaśaiveha sambhūtāḥ mukha-sambhavāḥ | Dhātā 'ryamā cha*

*Mitraścha Varuno'ṁśo Bhagas tathā | Indro Vivasvān Pūshā cha
Parjanyo daśamas tathā | tatas Tvashṭā tato Viṣṇur ajaghaṇyo jaghaṇ-
yajah | harshaṁ lebhe tato devo ḍriṣṭivā "dityān sva-deha-jān |* "Then his appearance, illuminated with concentrated lustre, shone forth more brilliantly, fairer than the fairest to behold. This appearance was produced in the face of that god, the lord of rays. Henceforward the face of the god was red. From the previous colour of the face which fell from the countenance of Mārtanda were produced twelve face-born Ādityas: Dhātri, Aryaman, Mitra, Varuna, Anśa, Bhaga, Indra, Vivasvat, Pūshan, Parjanya the tenth, then Tvashṭri, then Viṣṇu not the least, though the last born. The god then rejoiced, beholding the Ādityas, sprung from his own body."

This story is not only in opposition to the ordinary account of the Ādityas being sons of Aditi, but it contradicts itself. Vivasvat is one of the Ādityas, who is produced from Vivasvat; and Tvashṭri was already existing, and playing a part in the former part of the legend. (See Langlois's note 7, p. 50 of his French version of the Harivansā.) The Viṣṇu Purāna tells the same story about Vivasvat, but says nothing of the birth of the Ādityas. (See Wilson's translation, Dr. Hall's ed., iii. 20 f.)

*Bhāgavata Purāṇa, vi. 6, 24 f.—S'rīnu nāmāni lokānām mātrīnām
śāmkarāni cha | atha Kaśyapa-patnīnām yat-prasātam idāṁ jagat |
Aditir Ditir ityādi | 36 f. Athātāḥ śrūyatāṁ vaṁśo yo 'diter
anupūrvaśāḥ | yatra Nārāyaṇo devo svāṁśenāvātarad vibhuḥ | Vivasvān
Aryamā Pūshā Tvashṭā 'tha Savitā Bhagāḥ | Dhātā Vidhātā Varuno
Mitraḥ Sakraḥ Urukramāḥ |*

"Hear now the auspicious names of the wives of Kaśyapa, the mothers of the worlds, from whom this universe was produced; Aditi, Diti, etc. . . . 36 f. Hear now, in order, the race of Aditi, in which the all-pervading god, Nārāyaṇa, descended in a part of himself,—Vivasvat, Aryaman, Pūshan, Tvashṭri, Savitri, Bhaga, Dhātri, Vidhātri, Varuna, Mitra, Sakra, Urukrama (the wide-strider=Viṣṇu)."

SECT. IV.—*Stories regarding Viṣṇu from the Satapatha Brāhmaṇa, the Taittiriya Āraṇyaka, the Panchaviṁśa Brāhmaṇa, the Rāmāyaṇa, the Mahābhārata, and the Purāṇas.*

The following story from the Satapatha Brāhmaṇa (in which Viṣṇu is represented as a dwarf, and as having, under the form of

sacrifice, conquered the whole earth), with others of the same tenor, contains the germ of the story of the Dwarf Incarnation:

Satapatha Brâhmaṇa, i. 2, 5, 1 ff.—*Devâścha vai Asurâśha ubhaye prâjâpatyâḥ paspridhire | tato devâḥ anuvyam iva āsuḥ | atha ha Asurâḥ menire ‘asmâkam eva idam khalu bhuvanam’ iti | 2. Te ha uchur ‘hanta imâm prithivîm vibhajämahâ tâm vibhajya upajîvâma’ iti | tâm auksheṇaiś charmabhiḥ paśchât prâncho vibhajamânah abhîryuh | 3. Tad vai devâḥ śuśruvur “vibhajante ha vai imâm Asurâḥ prithivîm preta tad eshyîmo yatra imâm Asurâḥ vibhajante | ke tataḥ syâma yad asyai na bhajemahi” iti | te yajnam eva Vishnum puraskritya īyuh | 4. Te ha uchuh “anu no ‘syâm prithivîm âbhajata astr eva no ‘py asyâm bhâgah” iti | te ‘surâḥ asûyantah iva uchur ‘yâvad eva esha Vishnur abhiseñe tâvad vo dad-mah’ iti | 5. Vâmano ha Vishnur âsa | tad devâḥ na jihidire “mahad vai no ‘dur ye no yajna-sammitam adur” iti | 6. Te prâñchañ Vishnum nîpâdyâ chhandobhir abhitah paryagrighnan “gâyatreñâ tvâ chhandasâ parigrihnâmi” iti dakshinatas | “traishṭubhena tvâ chhandasâ parigrihnâmi” iti paśchât | “jâgatena tvâ chhandasâ parigrihnâmi” iti uttarataḥ | 7. Tâm chhandobhir abhitah parigrihya agnim purastât samâdhâya tenâ archantaḥ śrâmyantaś cheruh | tena imâm sarvâm prithivîm samavindanta | tad yad enena imâm sarvâm samavindanta tasmâd vedir nâma | tasmâd âhur ‘yâvatî vedis tâvatî prithivi’ iti | etayâ hi imâm sarvâm samavindanta | evam ha vai imâm sarvâm sapatnânâm sañvriñkte nirbhajaty asyai sapatnân yaḥ evam etad veda | 8. So ‘yân Vishnur glânaś chhandobhir itah parigrihito ‘gnih purastâd na apakramanam âsa | sa tataḥ eva oshadhînâm mûlany upa mumlocha | 9. Te ha devâḥ uchuḥ “kva nu Vishnur abhüt kva nu yajno ‘bhûd” iti | te ha uchuś “chhandobhir itah parigrihito ‘gnih purastâd na apakramanam asty atra eva anvîchhata” iti tâm khanantah iva anvîshus tañ tryangule ‘nvavindaṁs tasmât tryangulâ vediḥ syât | tad u ha api Pâñchis tryangulâm eva saumyasya adhvârasya vedim chakre | 10. Tad u tathâ na kuryâd ityâdi |*

“The gods and Asuras, who were both sprung from Prajâpati, strove together. Then the gods were, as it were, worsted, and the Asuras thought, ‘This world is now certainly ours.’ 2. Then they spake, ‘Come, let us divide this earth, and having divided it, let us subsist thereon.’ They accordingly went on dividing it with ox-hides from west to east. 3. The gods heard of it, [and] said, ‘The Asuras are dividing this earth; come, we shall go to the spot where they are

dividing it. Who shall we become (*i.e.* what shall become of us), if we do not share in it?' Placing at their head Vishnu, the sacrifice, they proceeded [thither], 4. and said, 'Put us with yourselves in possession of this earth; let us also have a share in it.' The Asuras, grudging as it were, answered, 'We give you as much as this Vishnu can lie upon.'¹¹⁹ 5. Now, Vishnu was a dwarf. The gods did not reject that offer; [but said among themselves], 'They have given us much, [these Asuras], who have given us what is co-extensive with sacrifice.' 6. Then having placed Vishnu to the east, they surrounded him with metres; [saying], on the south side, 'I surround thee with the Gāyatrī metre;' on the west, 'I surround thee with the Trishubh metre;' on the north, 'I surround thee with the Jagati metre.' 7. Having thus surrounded him with metres, they placed Agni (fire) on the east, and thus they went on worshipping and toiling. By this means they acquired the whole of this earth; and since by this means they acquired (*samavindanta*) it all, therefore [the place of sacrifice] is called *vedi* (from the root *vid*, 'to acquire'). Hence men say, 'as great as is the altar, so great is the earth;' for by it (the altar) they acquired the whole of this [earth]. Thus he who so understands this, appropriates all this [earth] from rivals, dispossesses from it rivals. 8. Then this Vishnu, being wearied, surrounded by metres, with Agni to the east, did not advance; but then hid himself among the roots of plants. 9. The gods then exclaimed, 'What has become of Vishnu? what has become of the sacrifice?' They said, 'Surrounded by metres, with Agni to the east, he does not advance; search for him here.' So digging, as it were, they searched for, and found him at a depth of three fingers; therefore let the altar [have a trench] three fingers deep; therefore, also, Pānchi¹²⁰ made an altar of this description for the soma sacrifice. 10. But let no one do so," etc.

The next story from the same work relates how Vishnu became pre-eminent among the gods, and how he lost his head. Here also he is identified with sacrifice:

¹¹⁹ Compare with this story the similar one quoted above in the note on R. V. vi. 69, 8 (p. 84 f.) from the Aitareya Brāhmaṇa, 6, 15.

¹²⁰ *Pānchik soma-yāgasayapi vedīm tryangula-khatām eva mene*! "Pānchi thought that the altar for the soma sacrifice also should have a trench three fingers deep." (Commentary.) Pānchi is again mentioned in the Sātapatha Brāhmaṇa, ii. 1, 4, 27 (p. 143), along with Āsuri and Mādhuki, where the commentator speaks of them as three munis (Āsuri-prabhr̥itayas trayo munayah). See Weber's Ind. Stud. i. 192, 434.

Satapatha Brāhmaṇa, xiv. 1, 1, 1 ff.—*Devāḥ ha vai satram nishedur Agnir Indraḥ Somo Makho Viṣṇur viśve-devāḥ anyatra eva Aśvibhyām |*
 2. *Teshāṁ Kurukshetram devayajanam āsa | tasmād āhuḥ “Kuru-kshetram devānāṁ devayajanam” iti | tasmād yatra kva cha Kurukshetrasya nigachhati tad eva manyate “idaṁ devayajanam” iti tad hi devā-nāṁ devayajanam |* 3. *Te āsata | “śriyāṁ gachhema yaśaḥ syāma annādāḥ syāma” iti tatho eva ime satram āsate “śriyāṁ gachhema yaśaḥ syāma annādāḥ syāma” iti |* 4. *Te ha ūchur “yo naḥ śramena tapasā śraddhayā yajnena āhutibhir yajnasya udričham pūrvo ’vagohhāt sa naḥ śreshṭhaḥ ‘sat tad u naḥ sarveshāṁ saha” iti “tathā” iti |* 5. *Tad Viṣṇuh prathamah prūpa | sa devānāṁ śreshṭhaḥ ’bhavat tasmād āhur “Viṣṇur devānāṁ śreshṭhah” iti |* 6. *Sa yaḥ sa Viṣṇur yajnah sa | sa yaḥ sa yajno ’sau sa Ādityaḥ | tad ha idaṁ yaśo Viṣṇur na śāśaka samyantum | tad idam apy etarhi na eva sarvah iwa yaśaḥ śaknoti samyantum |* 7. *Sa tisri-dhanvam¹²¹ adāya apachakrāma | sa dhanur-ārtyā śirah upastabhyā tashthau | tam devāḥ anabhidhrishnuvantaḥ samantam parinyaviśanta |* 8. *Tāḥ ha vamryah ūchuḥ | imāḥ vai vamryo yad upadikāḥ | “yo ’syā jyām apyadyāt kim asmai prayachhetā” iti “annādyam asmai prayachhema api dhanvann apo ’dhigachhet tathā asmai sarvam annādyam prayachhema” iti |* 9. *Tasya upaparāśritya jyām apijakshus tasyāṁ chhinnāyāṁ dhanur-ārtyau viṣphurantyau Viṣṇoh śirah prachichhidatuḥ |* 10. *Tad gṛiṇṇ iti papāta | tat pativā ’sāv Ādityo ’bhavat | atha itaraḥ prāṇ eva prāvṛiyyata | tad yad gṛiṇṇ ity apataṭ tasmād gharmah | atha yat prāvṛiyyata tasmād pravargyah |* 11. *Te devāḥ abruvan | “mahān vata no vīro ’pādi” iti tasmād mahāvīrah | tasya yo raso vyaksharat tam pāni�hiḥ sammarijus tasmāt samrāṭ |* 12. *Tam devāḥ abhyasriyyanta¹²² yathā vittim vetyamānāḥ evam | tam Indraḥ prathamah prūpa | tam anvangam anunyapad-yata | tam paryagṛihnat tam parigṛihya idaṁ yaśo ’bhavad yad idam Indro yaśaḥ | yaśo ha bhavati ya evaṁ veda |* 13. *Sa u eva makhaḥ sa Viṣṇuh | tataḥ Indro makhavān abhavad | makhavān ha vai tam Maghavān ity āchakshate paroksham paroksha-kāmāḥ hi devāḥ |* 14.

¹²¹ This word occurs also in Śatap. Br. xi. 1, 5, 10; in Taitt. S. i. 8, 19, 1, and Taitt. Br. ii. 7, 9, 2, in all which places it is explained by the Comm. *tisribhir ishubhī yuktaṁ* (or *sahitaṁ*) *dhanva* (or *dhanuh*).

¹²² This, according to Böhtlingk and Roth, is the correct reading, in place of *abhimriyyanta*, given in Weber's edition. See a parallel passage, Śatap. Br. iv. 1, 3, 5.

*Tābhyo vamribhyo 'nnādyam prāyachhan | āpo vai sarvam annām tābhīr
hi idam abhiknūyam iva adanti | yad idam kiñvadanti | 15. Atha
imām Vishṇum yajnam tredhā vyabhajanta | tena apaśirshnā
yajnena devā archantā śrāmyantas cheruh |*

"The gods, Agni, Indra, Soma, Vishṇu, Makha, and all the [other] deities, excepting the Aśvins, were present at a sacrifice. 2. Kurukshetra was the place of their divine worship. Hence, men say that Kurukshetra is the country where the gods sacrifice. Consequently, to whatever part of Kurukshetra a man goes, he looks upon it as a place for divine worship, since it was the spot where the gods worshipped. 3. They were [there. They said], 'May we attain prosperity, become famous, and eat food.' And in the very same way these [men] attend a sacrifice [saying], 'May we attain prosperity, become famous, and eat food.' 4. Then [the gods] said, 'Whoever among us, through toil, austerity, faith, sacrifice, and oblations, first comprehends the issue of the sacrifice, let him be the most eminent of us: this [shall be] common to us all.' [To this they consented, saying], 'Be it so.' 5. Vishṇu first attained that [proposed object]. He became the most eminent of the gods: wherefore men say, 'Vishṇu is the most eminent of the gods.' 6. He who is this Vishṇu is sacrifice; he who [is] this sacrifice is the Āditya. Vishṇu could not control [his love of] this fame.¹²³ And the same is the case now, that every one cannot control [his love of] fame. 7. Taking his bow and three arrows, he departed. He stood, resting his head on the end of his [bended] bow. Being unable to overcome him, the gods sat down all around him. 8. Then the ants said to them (now the ants were the same as *upadikās*—another name for ants), 'What will you give to him who gnaws the bowstring?' [The gods replied], 'We will give him the enjoyment of food, and he shall find waters even in the desert; so shall we give him every enjoyment of food.' 9. [The ants, then], approaching, gnawed his bowstring. When that was cut, the ends of the bow, starting asunder, cut off the head of Vishṇu. 10. It fell, making a sound (*ghrin*). That having fallen, became that Āditya. Then the rest of him became extended towards the east. Since the head fell with the sound of *ghrin*, hence *ghurma*, ['the

¹²³ It seems as if there were a play of words here, the word *yasah*, "fame," having reference to the words *sa yah sa Vishnuḥ*, etc., *sa yah sa yajnah*, etc. "He who [is] this Vishṇu," etc. "He who [is] this sacrifice," etc.

sacrificial kettle,' received its name] ; and since he became extended, (*prāvṛijyata*), the *pravargya* [received its appellation]. 11. The gods then said, 'A great hero (*mahān vīrah*) of ours has fallen.' Hence arose the name of *mahāvīra* (a sacrificial vessel).¹²⁴ They wiped (*sammamṛjjuh*) with their hands the fluid (blood) which flowed from him. Hence arose the name of *saṃrāt*. 12. The gods rushed towards him (*Vishṇu*), as men about to obtain property do. Indra first reached him. He came into contact with him limb by limb. He embraced him. Having embraced him, he became this fame, which Indra is. He who so knows this becomes fame. 13. That *Vishṇu* was indeed *Makha*.¹²⁵ Hence Indra became *Makhavat* (the possessor or associate of *Makha*). He is *Makhavat*: they call him *Maghavat* esoterically; for the gods love what is esoteric. 14. They (the gods) gave food to those ants. All food is water; for with water men, as it were, moisten the food which they eat: as the common saying is. 15. Then they divided into three portions this *Vishṇu*, the sacrifice. With that headless sacrifice (see above), the gods went on worshipping and toiling."

I am indebted to Professor Weber for the next two passages; the first from the Taittiriya Ārānyaka,¹²⁶ and the second from the Pancha-

¹²⁴ A long account is given of the *gharma*, *pravargya*, and *mahāvīra* in Katyāyāna's S'rauta Sūtras, xxvi.

¹²⁵ In regard to this word I quote the explanation of Böhtlingk and Roth, s. v. 2 c: "This is the name of a malign mythical being, as is to be conjectured from the following passages, R. V. x. 171, 2: *tvam Makhasya dodhaṭah s'iro ava tvacho bharaḥ* ("Thou hast smitten off the head, the skin, of the furious Makha"); ix. 101, 13, *apaśvānam arādhasam̄ hata Makham̄ va Bhṛigavah* | ("Drive away the niggardly dog, as the Bhṛigus did Makha"). Herewith is to be connected the mention made of Makha's head in sacrificial formulæ, Vāj. Sanhitā, 37, 3: *devī dyāvā-prithivī Makhasya vām adya s'iro rādhyāsam̄ devayajane prithivyāḥ* | 4. *Devyo vamryo bhūtasya prathamaṭah makhasya vo 'dyā s'iro rādhyāsam̄ devayajane prithivyāḥ* | ("O divine heaven and earth, may I rightly prepare for you to-day the head of Makha, on the part of the earth where the gods sacrificed. . . . 4. O divine ants, firstborn of created things, may I rightly prepare for you the head of Makha on the part of the earth where the gods sacrificed"); ibid. 11, 57; Taitt. S. i. 1, 8, 1; iii. 2, 4, 1, *namo 'gnaye Makhagñe* | *Mukhasya mā yaśo 'ryād ity āhavaniyam upatishṭhate* | *yajno vai makhaḥ* ('Adoration to Agni, the slayer of Makha. May the fame of Makha come to me. So (saying), he stands by the āhavaniya-fire. Makha is sacrifice'), etc.

¹²⁶ This part of the Taitt. Ār. has now been printed in the Bibliotheca Indica, pp. 590 ff. The commentary on it will be found in pp. 371 ff.

viṁśa Brāhmaṇa, which both relate the same story which has just been given from the Satapatha Brāhmaṇa.

Taittiriya Āraṇyaka, v. i. 1-7.—1. *Devāḥ vai satram āsata ṛiddhi-parimitāṁ yaśaskāmāḥ | te 'brūvan “yan naḥ prathamaṁ yaśāḥ riehhāt sarveshāṁ nas tat saha asad” iti | teshāṁ kurukshetraṁ vedir āśit | tasyai Khāṇḍavo dakshinārdhāḥ āśit Tūrghnam uttarārdhāḥ Parīṇajaghaṇārdho Maravāḥ utkaraḥ |* 2. *Teshāṁ Makhaṁ Vaishṇavaṁ yaśāḥ ārchedhat | tad nyakāmayata | tena apākrāmat | taṁ devāḥ anvāyan yaśo 'varurutsa-mānāḥ | tasya anvāgatasya savyād dhanur ajāyata dakshinād ishavaḥ | tasmād ishudhanvam puṇya-janma yajna-janma hi |* 3. *Tam ekaṁ santam bahavo na abhyadhriśnuwan | tasmād ekam ishudhanvāṁ¹²⁷ vīram bahavo 'nishudhanvāḥ na abhidhriśnuwanti | so 'smayata “ekam mā santam bahavo na abhyadharshishur” iti | tasya sishmīyānasya tejo 'pākrāmat | tad devāḥ oshadhiśhu nyamrijuh | te śyāmākāḥ abhavan | smayākāḥ vai nāma ete |* 4. *Tat smayākānāṁ smayākatvam | tasmād dīkṣhitena apigṛihya smetavyām tejaso dhrityai | sa dhanuḥ pratiskabhyā atishṭhat | taḥ upadīkāḥ abruvan | “varaṁ vṛināmahai | atha vaḥ imāṁ randhayāma | yatra kva cha khanāma tad apo 'bhītrinādāma” iti | tasmād upadīkāḥ yatra kva cha khanānti tad apo 'bhītrinādānti |* 5. *Vārevrīlāṁ hy āśām | tasya jyām apyādan | tasya dhanur vīpravamāṇāṁ śiraḥ udavartayat | tad dyāvāprithivī anuprāvartata | yat prāvartata tat pravargyasya pravargyatvam | yad ghrāṁ ity apatāt tad gharmasya gharmatvam | mahato vīryam apaptad iti tad mahāvīrasya mahāvīratvam |* 6. *Yad asyāḥ samabharaṁs tat samrājaḥ samrāṭtvam | taṁ strītaṁ devatās tredhā vyagrihṇata | Agniḥ prātaḥsavānam Indro mādhyandinaṁ savānam Viśvedevās trītiya-savānam | tena apaśirshnā yajnena yajamānāḥ na āśisho 'vārundhata na suvargaṁ lokam abhyajayan | te devāḥ Aśvināv-abruvan |* 7. *“Bhīshajau vai sthāḥ | idāṁ yajnasya śiraḥ pratidhattam” iti | tāv abrūtāṁ “varaṁ vṛināvahai grahaḥ eva nāv atrāpi grihyatām” iti | tābhyaṁ etam āśvinam agrihnan | tāv etad yajnasya śiraḥ pratyadhattām yat pravargyah | tena saśirshnā yajnena yajamānāḥ ava āśisho 'rundhata | abhi suvargaṁ lokam ajayan | yat pravargyam praviniṣakti yajnasya eva tach chhiraḥ pratidhātī | tena saśirshnā yajnena yajamāno 'va āśisho rundhe 'bhi suvargaṁ lokāṁ jayati | tasmād esha āśvina-pravayāḥ iva yat pravargyah |*

¹²⁷ The Bibl. Ind. reads ishudhanvinam.

"The gods, desirous of glory, were attending a sacrifice complete in every respect. They said, 'Whatever glory first comes to us, that shall be common to us all.' Kurukshtera was their altar. Khāṇḍava was its southern, Tūrghna its northern, and Parīṇāh its hinder section. The Marus were the earth dug from it. 2. Glory came to Makha Vaishṇava among their number. This glory he eagerly desired; with it he departed. The gods followed him, seeking to obtain [this] glory. From the left [hand] of him while thus followed, a bow was produced, and from his right hand arrows. Hence a bow and arrows have a holy origin, for they are sprung from sacrifice. 3. Though many, they could not overcome him, though he was only one. Therefore many men without bows and arrows cannot overcome one hero who has a bow and arrows. He smiled, 'Though they are many, they have not overcome me who am only one.' Strength departed from him as he continued to smile. This the gods put upon the plants. They became śyāmāka grain. For they are smilers (*smayākāḥ*). 4. Hence this grain derives its name. Wherefore a person who has been consecrated should smile with [his mouth] shut, that he may retain his strength. He stood leaning on his bow. The ants said [to the gods], 'Let us choose a boon; and after that we shall subject him to you. Wherever we dig, let us open up water.' Hence wherever ants dig, they open up water. 5. For this was the boon which they chose. They knawed his (Vishṇu's) bowstring. His bow, starting asunder, hurled his head upwards. It travelled through heaven and earth. From its so travelling (*prāvartata*), the pravargya derives its name. From its falling with the sound of *ghrāñ*, gharma obtained its name. Strength (*vīrya*) fell from the mighty one (*mahataḥ*): hence the mahāvīra got its name. 6. As they gathered it (*samabharan*) from this [earth], a samrāṭ obtains his appellation. The gods divided him when prostrate, into three parts; Agni [took] the morning oblation; Indra the midday oblation, and the Viśvedevas the third oblation. Sacrificing with this headless sacrifice, they (the gods), neither obtained blessings, nor conquered heaven. 7. The gods said to the Aśvins, 'Ye two are physicians, replace this head of the sacrifice.' They said, 'Let us ask a boon, let our graha (libation of Soma) be offered here also.' [The gods accordingly] recognized this Aśvina [libation] for them. [The Aśvins] replaced this head of the sacrifice, which is

the pravargya. Sacrificing with this sacrifice with a head, they obtained blessings, they conquered heaven.¹²⁸ When one offers the pravargya, then he replaces the head of the sacrifice. Sacrificing with this sacrifice with a head, a man obtains blessings, and conquers heaven. Hence this pravargya is principally efficacious through texts addressed to the Aśvins."

PanchaviṄśa Brāhmaṇa, vii. 5, 6.—*Devaḥ vai yaśaskāmāḥ satrum
āsata Agnir Indro Vāyur Makhaḥ te 'bruvan 'yan no yaśaḥ richhat tan
naḥ saha asad' iti | teshāṁ Makhaṁ yāśaḥ ārchedat | tad ādāya apā-
krāmat | tad asya pra saha āditsanta tam paryayatanta | sa dhanuḥ pra-
tishtabhyā atishthat tasya dhanur-ārtnir ūrdhvā patitrā śiro 'chhinat
sa pravargyo 'bhavat | yajno vai Makhaḥ | yat pravargyam pravṛinjanti
yajnasya eva tach chhiraḥ pratidadhati |*

"Desirous of glory, the gods, Agni, Indra, Vāyu and Makha, were attending a sacrifice. They said, 'Whatever glory comes to us, that shall be common to us.' Glory came to Makha among their number. Taking it, he departed. The others wished to take their share in it. They surrounded him. He stood leaning on his bow. The end of his bow, springing upwards, cut off his head. He became the pravargya. Makha is sacrifice. When men offer the pravargya, they replace the head of Makha."

The Aitareya Brāhmaṇa has these two passages relating to Vishṇu, 1, 1: *Agnir vai devānāṁ avamo | Vishṇuh paramas | tadantareṇa sarvāḥ
anyāḥ devatāḥ*. "Agni is the lowest, Vishṇu the highest, among the gods; between them both are placed all the other deities." In his Anc. Sansk. Lit., p. 390, note, Prof. Müller remarks that "this passage proves nothing as to the relative dignity of Agni and Vishṇu." Again, 1, 30, on quoting R. V. 1, 156, 4, the Aitareya says: *Vishṇur
vai devānāṁ dvārapaḥ | sa eva asmai etad dvāram virinoti*. "Vishṇu is the door-keeper of the gods; he opens for him this door." The Taitt. Br. iii. 1, 5, 7, has the following: *Vishṇur vai akāmayata punyāṁ
ślokaṁ śrīnvīya na mā pāpī kīrttir āgachhet*. "Vishṇu desired, 'May I hear a holy verse; may no ill renown reach me.'" The Taitt. S. iii. 4, 5, 1, says: *Rudraḥ paśūnāṁ Tvashṭā rūpāṇāṁ Vishṇuh parrutā-*

¹²⁸ Compare the close of the story about the Aśvins quoted from the Śatapatha Brāhmaṇa, iv. 1, 5, 1 ff., in the fifth volume of this work, pp. 250 ff.

nām Maruto gaṇānām adhipatayah. “Rudra is the lord of beasts, Tvaṣṭri of forms, Viṣṇu of mountains, the Maruts of hosts.”

The following passage from the Rāmāyāna gives the legend of the Dwarf incarnation in its later form :

“Rāmāyāna (Schlegel’s ed.), i. 31, 2 ff.—2. *Iha Rāma mahābāho Viṣṇur deva-namaskritah | tapaś-charaṇa-yogārtham uvāsa sa mahātapaḥ |* 3. *Esha pūrvāśramo Rāma vāmanasya mahātmanah | siddhāśramah iti khyātah siddho yatra mahātapaḥ |* 4. *Abhibhūya cha devendram purā Vairochanir Balih | traīlokyā-rājyam bubhuje balotseka-madānvitah |* 5. *Tato Balau tadā yajnaṁ yajamāne bhayārditah | Indrādayah suraganāḥ Viṣṇum uchur ihāśrane |* 6. “*Balir Vairochanir Viṣṇo yajate ‘sau mahābalah | kāma-dah sarva-bhūtanām maharddhīr asurādhipah |* 7. *Ye chainam abhivartante yāchitārah itastatah | yacheha yatra yathāvacheha sarvām tebhyaḥ prayachchhati |* 8. *Sa tvāṁ sura-hitārthāya māyā-yogam upāśritah | vāmanatvāṁ gato Viṣṇo kuru kalyānam uttamam” |* 9.¹²⁹ [Etasminn antare Rāma Kaśyapo ‘gni-sama-prabhaḥ | Adityā sahitō Rāma dīpyamānah ivaujasā | 10. Devī-sahāyo bhagavān divya-varsha-sahasrakam | vrataṁ samāpya vara-daṁ tushṭāra Madhusūdanam | 11. “Tapomayaṁ tapo-rāśīṁ tapo-mūrtīṁ tapo-dhanam | tapasā tvāṁ su-taptena paśyāmi purushottamam | 12. S’arīre tava paśyāmi jagat sarvam idam prabho | tvam anādir anirdeśyas tvāṁ ahaṁ śaraṇām gataḥ” | 13. Tam uvācha Hariḥ prītaḥ Kaśyapaṁ dhūta-kalmasham | varām varaya bhadram te varārha ‘si mato mama | 14. Tach ehrutvā vachanaṁ tasya Mārichah Kaśyapo ‘bravīt | “putratvāṁ gachchha bhagavann Adityāḥ mama chānagha | 15. Bhrātā bhava yavīyāṁs tvāṁ S’akrasyāsura-sūdana | śokārtanām tu devānām sākāyyām kartum arhasi” | 16. Atha Viṣṇur mahātejāḥ Adityām samajāyata | chhatri bhikshuka-rūpena kamandalu-śikhōjjvalah |] 17. Evam uktah surair Viṣṇur vāmanām rūpam āsthitaḥ | Vairochanim upāgamyā trin yayāchātmanah kramān |

¹²⁹ The following verses 9–16 seem to be rightly inclosed in brackets by Schlegel, as interpolated. A comparison of verse 8 with verse 17 shows that the latter must originally have followed immediately after the former. It will be seen, however, that in verse 19 of the text of the Bombay edition, as quoted further on, the words at the beginning of verse 17 of Schlegel’s edition : *Evam uktah surair Viṣṇuh* (“Viṣṇu being thus addressed by the deities”), are omitted, and the appearance of interpolation is avoided. Compare the versions of the story given below from the Mahābhārata and the Bhāgavata Purāna, where the dwarf is said to have been the son of Kaśyapa and Aditi. This is also the parentage of Viṣṇu as one of the twelve Adityas.—See above, pp. 118 ff.

18. *Labdhvā cha trīn kramān Viṣṇuḥ kṛitvā rūpam athādbhutam | tribhiḥ kramais tada lokān ājahāra tri-vikramāḥ |* 19. *Ekena hi padā kṛitsnām prithivīṁ so 'dhyatishṭhata | dvitiyena vṛyayaṁ ryoma dyā. tṛitiyena Rāghava |* 20. *Tuṁ chāsuram Balīm kṛitvā pātāla-talavasīnam | trailokya-rājyam Indrāya dadāv uddhritya kaṇṭakam |*

The readings of this passage, as given in the Bombay edition¹³⁰ i. 29, 2 ff., differ occasionally from those of Schlegel's. I subjoin them here: 2. *Iha Rāma mahābāho Viṣṇur dera-namaskritāḥ | varshāni subahūnīha tathā yuga-śatāni cha |* 3 | *tapas-charana-yogar�ham uvāsa sumahātapaḥ |* [verses 3b and 4a correspond,—with only the difference of *hy* *atra* for *atra*,—with verse 3 of Schlegel's edition] 4b | *citasminn eva kāle tu rājā Vairochanir Balīḥ |* 5 | *nirjītya daivata-ganān sendrān saha-marud-ganān | kārayāmāsa tad-rājyām trishu lokeshu viśrutāḥ |* 6 | *yajnaṁ chakāra¹³¹ sumahān assurendro mahābalāḥ | Bales tu yajamānasya devāḥ sāgnyi-purogamāḥ | samāgamyā svayām chāira Viṣṇum īchur ihāśrame |* 7 | “*Balir Vairochanir Viṣṇo yajate yajnam uttamam |*

¹³⁰ See Prof. Weber's account of this edition in the Journal of the German Oriental Society for 1863, vol. 17, pp. 771 ff.

¹³¹ In his note on this passage, the commentator discusses the question how Bali could sacrifice to the gods, since he was at enmity with Indra and the rest of them: *Nanu “asurasya Balir deva-dvisho yāgādayanupacpactir yāga-tarpanīya-devatābhāvād Indradīnām tad-dveshyatvāt | nacha śabda-mātraṇ devatā iti yuktam artha-vāda-prāmāṇyena devatāyāḥ vigrahavatvasya uttara-mīmāṁsāyāṁ siddhāntitvād” iti ohet | na | karma-deva-ājāna-deva bhedena devānām devāividhyāt | tatra ye karmāṇā devatvam prāptās te karma-devāḥ | ājāna-deras tu yojanā-mantvārtha-bhūtāḥ mantrenā nitya-sambaddhāḥ karma-devebhyāḥ prāchīnāḥ eva | tat-karma-devānām deshyatve 'py ājāna-devinām yajne tarpyatve na doshaḥ | vighna-kartvō 'py atra karma-devīḥ eva | yajñādyadhihikārbhāvo 'py ājāna-devinām eva sva-yashārya-devatāntarabhāvāt | karma-devānām tv asty eva | atāḥ eva Indradīnām yajñādi-śravṇām na anupannam |*

“But is there not an absurdity in the idea of sacrifice, etc., being celebrated by Bali, the enemy of the gods, from there being no deities who could be gratified by it, since Indra and the rest of them were the objects of his hostility? And it is not correct to say that a god is a mere name, for in the Uttara Mīmāṁsā the corporeality of the deities is established on the authority of the Arthāvadas (illustrative passages of the Vedas). [See the passage of Sankara's Commentary on the Brahma or Vedānta Sūtras, i. 3, 28, quoted in the third vol. of this work, pp. 99 ff., especially p. 102 at the foot.] If this objection be urged, then I reply, that the case is not so; for the gods are of two kinds, work-gods, and those who are gods from their birth. (See the fifth vol. of this work, p. 17, f. note 26, and the Sātap. Br. xiv. 7, 1, 34 f.) Of these two kinds, the gods who have become such by works of merit are ‘work-gods.’ But it is those who are gods from their birth that are the objects of the sacrificial formulas, and eternally connected with those formulas; and they are more ancient than the ‘work-gods.’ Even if the ‘work-gods’ be objects of hostility, no exception can be taken to the supposition that the gods by birth may be gratified by sacrifice. And in

asamāpta-vrata tasmin svakāryam abhipadyatām | [verses 8–15a correspond with verses 7–14a of Schlegel's ed., substituting however *tapātmakam* for *ta婆-dhanam*, and *purushopamam* for *purushottamam*] 15b | *Adityāḥ devatānāṁ cha mama chaivānuyāchitam |* 16 | *varam varada suprīto dātum arhasi suvrata |* [verses 16b and 17 agree with 14b and 15 of Schlegel's edition] 18. *Ayaṁ Siddhāśramo nāma prasādāt te bhavishyati | siddhe karmani deveśa uttishṭha bhagavann itaḥ |* 19. *Atha Viṣṇur mahātejāḥ Adityān samajāyata | Vāmanān rūpam āsthāya Vairochanīm upāgamat |* 20 | *trīn padān atha bhikshitvā pratigrihya eha medinīm | akramya lokān lokārthī sarva-loka-hite rataḥ |* 21 | *Mahendrāya punaḥ prādād niyamya Balim ojasū | trailokyam sa mahātejāś chakre S'akra-vaśam punaḥ |*

I subjoin the text of the same passage according to Signor Gorresio's edition :

Rāmāyaṇa (Gorresio's ed.), i. 32, 2 ff.—*Esha pūrvāśramo Rāma vāmanasya mahātmānaḥ | siddhāśramāḥ iti khyātaḥ siddho yatra mahā-yaśūḥ |* 3. *Viṣṇur vāmana-rūpena tapyamāno mahat tapah | trailokyarājye 'pahṛite Balinendrasya Rāghava |* [verses 4, 5, 6 correspond word for word with those of Schlegel's edition] 7. *Tuṁ tvaṁ vāmana-rūpena gatvā bhikshitum arhasi | viṣṇumāns trīn mahābāho dātā hi niyatām sa te |* 8. *Bhikshito viṣṇumān etāṁs trīn vīrya-bala-darpitaḥ | paribhūya jagan-nāhaṁ tubhyāṁ vāmana-rūpiṇe |* 9. *Ye hy enam abhiyāchante lipsamānāḥ svam īpsitam | tān kāmair īpsitaiḥ sarvān yojayaty asureśvaraḥ |* 10. *Sa tvaṁ trailokyarājyaṁ no hṛitam bhūyo jagat-pate | dātum arhasi nirjitya viṣṇumāir bhūribhis tribhiḥ |* 11. *Ayaṁ siddhāśramo nāma siddha-karmā bhavishyati | tasmin karmani saṁsiddhe tava satya-parā-krama |* [Gorresio's edition does not contain any verses corresponding to those marked by Schlegel as spurious, viz. lines 9–16 of his edition.] 12. *Evam uktāḥ surair Viṣṇur vāmanān rūpam āsthitaḥ | Vairochanīm upāgamyā trīn ayāchata viṣṇumān |* [The remaining verses are word for word the same as in Schlegel's recension.]

the case before us it is the 'work-gods' who are the disturbers of the sacrifice. Further, it is the gods by birth who are incapable of performing sacrifice, because there are no other deities to whom they could offer it. [See the first vol. of this work, p. 365, note 163] Whereas the 'work-gods' can perform sacrifice. Wherefore the tradition that Indra and the rest performed sacrifice is not absurd." It is strange for readers of the Vedic hymns to be told that Indra is not an object of worship by sacrifice.

The following is a translation of the passage according to Schlegel's edition :

Viśvāmitra speaks : " 2. In this place, O large-armed Rāma, Vishṇu, the great ascetic, reverenced by the gods, dwelt for the purpose of practising austerity, and contemplation. 3. This, Rāma, was the former hermitage of the magnanimous dwarf, renowned as the 'Hermitage of the Perfect,' where the great ascetic was perfected. 4. Formerly, Bali, the son of Virochana, after conquering the chief of the gods (Indra) enjoyed the empire of the three worlds, intoxicated with the increase of his power. 5. When Bali was then celebrating a sacrifice, Indra and the other gods, disturbed with apprehension, addressed Vishṇu in this hermitage. 6. 'That mighty Bali, son of Virochana, O Vishṇu, is now performing sacrifice,—he who grants the desires of all creatures, the prosperous lord of the Asuras. 7. Whatever suppliants wait upon him from whatever quarter, he bestows on them in a proper manner all whatever, of any sort of thing, [they wish]. 8. Do thou, O Vishṇu, assuming a magical state for the benefit of the deities, take the shape of a dwarf, and bring about our highest welfare.' [9. At this period, O Rāma, the divine Kaśyapa, luminous as fire, glowing, as it were, with splendour, attended by the goddess Aditi, (10) having completed an act of austerity which had lasted for a thousand years of the gods, celebrated [thus] the praises of the boon-bestowing Madhusūdana : 11. 'Through intense austerity I behold thee, the supreme Spirit, whose essence is austerity, who art a congeries of austerity, the impersonation of austerity, who art rich in austerity. 12. In thy body, lord, I behold this whole universe ; thou art unbeginning and ineffable; to thee I have resorted as my refuge.' 13. Then Hari, gratified, spake to Kaśyapa, whose taint of sin had been purged away : 'Ask a boon ; may good attend thee ; thou art regarded by me as deserving a boon.' 14. Hearing these words of his, Kaśyapa, son of Marichi, replied : 'Sinless lord, become the son of Aditi and myself. 15. Slayer of the Asuras, become the younger brother of Sakra (Indra). Thou oughtest to succour the gods who are oppressed with grief.' 16. Vishṇu, of mighty energy, was accordingly born of Aditi, shaded by an umbrella, in the form of a mendicant, resplendent with a drinking gourd, and a lock of hair on the crown of his head.] 17. Thus addressed by the deities, Vishṇu took the form of a dwarf, and approaching the son of Virochana,

begged three of his own paces. 18. Having obtained three paces, the thrice-stepping Vishnu assumed a miraculous form, and with three paces took possession of the worlds. For with one step he occupied the whole earth, with a second the eternal atmosphere, and with a third the sky, O Raghava. Having then assigned to the Asura Bali an abode in Patala (the infernal region), he gave the empire of the three worlds to Indra, after removing his enemy."

I subjoin a translation of those parts of the Bombay text which are different from Schlegel's:

2. "In this place, O great-armed Rama, Vishnu, the great ascetic, revered by the gods, dwelt very many years and hundreds of yugas, (3) for the purpose of practising austerity and contemplation. [Verses 3b and 4a are almost identical with the reading of the other edition.] 4b. But at this very period the renowned King Bali, son of Virochana, (5) having conquered the hosts of the deities, including Indra and the Maruts, ruled in their stead over the three worlds. 6. This very great and potent lord of the Asuras celebrated a sacrifice. While he was doing so, the gods, headed by Agni, assembled, and addressed Vishnu in this hermitage. 7. 'Bali, the son of Virochana, O Vishnu, is celebrating a grand sacrifice. Let his rite remain incomplete; and let our object be attained. [Verses 8-15a correspond very nearly with 7-14a of the other edition.] 15b-16b. O boon-bestowing, holy, deity, be well pleased, and bestow the boon which Aditi, the gods, and I solicit. [Verses 16b and 17 agree with 14b and 15 of the other ed.] 18a. This by thy favour shall be called Siddhasrama (the hermitage where the work was accomplished). The work being accomplished, depart hence, O king of the gods.' 19. Then the glorious Vishnu was born of Aditi. Assuming the form of a dwarf, he approached the son of Virochana. 20. Then having begged for three paces of ground, and having occupied the earth, he, desiring the worlds, devoted to the good of all creatures, having stalked over the worlds, (21) restored them to Mahendra (great Indra), having overcome Bali by his might. This glorious being made the three worlds again subject to Sakra (Indra)." (See note ¹²⁹ above.)

I add a translation of those parts of Gorresio's text which differ from Schlegel's :

"2. This, Rama, is the former hermitage of the magnanimous dwarf,

called the 'Hermitage of the Perfect,'^{131*} where the illustrious Vishṇu was perfected, (3) when performing a great act of austerity in the form of a dwarf, [at the time] when the empire of the three worlds had been taken away from Indra by Bali. [Verses 4–6 correspond word for word with those of Schlegel's edition.] 7. 'Now thou shouldst go in the form of a dwarf, and beg three paces, O large-armed. 8. For, proud of his valour and strength, after his victory over the lord of the world (Indra), he, when supplicated, will certainly give these three paces to thee [appearing] in the form of a dwarf. 9. For that lord of the Asuras fulfils the desires of all those persons who supplicate him for their accomplishment. 10. Thou, lord of the world, oughtest to give us back the empire of the three worlds which has been taken away from us, after thou hast conquered it by three vast strides. 11. This which is called Siddhāśrama (the hermitage where the work was fulfilled),^{131*} shall be [a place] where this work is fulfilled, when this work has been accomplished by thee, O possessor of real might.' Thus addressed by the deities, Vishṇu assumed the form of a dwarf, and approaching the son of Virochana, begged for three paces." (The rest corresponds with Schlegel's edition, except, as above stated, in the omission of verses 9–16 there given.)

The following are two brief notices of the dwarf incarnation from the Mahābhārata :

Mahābhārata, Sāntiparva, vv. 12943 ff.—*Virochanasya balarān
Baliḥ putro mahāsurah | abadhyah sarva-lokānām sa-devāsura-rakshasām |
bhavishyati sa S'akrancha sva-rājyād chārayishyati (=chyāvayishyati?) |
trailokye 'prahṛite tena vimukhe cha S'achipatau | Ādityān dvūdaśūdityāḥ
sambhavishyāmi Kaśyapāt | tato rājyam pradāsyāmi S'akrāyāmita-tejaseḥ |
devatāḥ sthāpayishyāmi sveshu sthāneshu Nārada | Balinchaiva karishyāmi
pātula-tala-vūsinam | Dānavančha Balim śreshṭham abadhyam sarva-
daivataih |*

After referring to his Boar, and Man-lion incarnations, Vishṇu says to Nārada : "The great Asura Bali, the strong son of Virochana, shall be indestructible by all beings, including gods, Asuras, and Rākshasas. He shall oust Sakra (Indra) from his kingdom. When the three worlds have been taken by Bali, and the lord of Sachi (Indra) has been put to flight, I shall be born in the form of the twelve Ādityas, the

^{131*} The participle *siddha* means both "perfect" and "accomplished."

son of Kaśyapa and Aditi. I will then restore his empire to Sakra of boundless energy; will reinstate the gods in their several positions; will place Bali in Pātāla, the eminent Dānava Bali, indestructible by all the gods."

Mahābhārata, Vanaparva, vv. 484 ff.—¹³² *Aditer api putratvam etya Yādava-nandana | tvāṁ Viṣṇur iti vikhyātaḥ Indrād avarajo vibhuḥ |* śisur bhūtvā divāṁ khancha prithivīncha parantapa | tribhir vikramanaiḥ Kṛishṇa krūntavān asi tejasā | samprāpya divam ākāśam āditya-sadane sthitāḥ | atyārohaścha bhūtātman bhāskaram svena tejasā | prādurbhāva-sahasreshu teshu teshu tvayā vibho | adharma-ruchayaḥ Kṛishṇa nihataḥ śataśo' surāḥ | “And thou, Kṛishṇa, of the Yādava race, having become the son of Aditi, and being called Viṣṇu, the younger brother of Indra, the all-pervading, becoming a child, O vexer of thy foes, hast by thy energy traversed the sky, the atmosphere, and the earth, in three strides. Having attained to the sky and the ether, and occupied the abode of the Ādityas, thou, O soul of all beings, hast overpassed the sun by thine own lustre. In these thousands of thy manifestations, O all-pervading Kṛishṇa, thou hast slain hundreds of Asuras who delighted in iniquity.”

The next passage is a short notice of the same incarnation from the Viṣṇu Purāṇa :

Vish. Pur. iii. 1 (p. 265 of Wilson's translation; vol. iii., p. 18, of Dr. Hall's ed.).—*Manvantare tu samprāpte tathā Vaivasvate dvija | vāmanaiḥ Kaśyapād Viṣṇur Ādityāṁ śambabhūva ha | Tribhīḥ kramair imān lokān jitvā yena mahātmanā | Purandarāya trailokyaṁ dattān nihata-kaṇṭakam |* “So when the Vaivasvata manvantara had arrived, Viṣṇu was born as a dwarf, the son of Aditi and Kaśyapa. By this great being, after he had conquered these worlds by three paces, the three worlds were given to Purandara (Indra), his enemy being destroyed.”

The story of Viṣṇu's incarnation as a dwarf is told in a greatly developed form in the fifteenth and following sections of the eighth Book of the Bhāgavata Purāṇa. As the whole narrative is too long to be quoted here in extenso, I shall give an abstract of the contents of these sections, translating in full some of those portions which appear the most important. The story commences thus :

¹³² See Lassen's Indian Antiquities, vol. i., p. 489, note, and p. 779 f. and note (pp. 587, and 921 of the second edition).

Bhāgavata Purāṇa, viii. 15, 1.—*Baleḥ pada-trayam bhūmeḥ kasmād
Harir ayāchataḥ | bhūteśvarah kripaṇa-val labdārtho 'pi babandha tam |*
2. *Etad veditum ichhāmo mahat kautūhalām hi naḥ | yajneśvarasya
pūrnasya bandhanām chāpy anāgasāḥ |*

The king asks: “Why did Hari, the lord of creatures, ask, like a poor man, three paces of land from Bali? and why, when he had obtained his object, did he bind him? 2. This we desire to know; and we have a great curiosity;—and also why an innocent being was bound by the perfect lord of sacrifice?” The sage Suka replies (verses 3 ff.) that after Bali had been deprived of life by Indra, he was restored by the Brāhmans of the race of Bṛigu, who consecrated him for supreme dominion, and celebrated for him a Viśvajit sacrifice, which had the virtue of enabling him to conquer all his enemies. He then sets out (verse 11), attended by a host of Daityas, to attack the capital of Indra, which is described with all its splendours and attractions. When Bali had invested the city (verse 23), Indra inquires of his spiritual preceptor how it is that his enemy has acquired this tremendous power, which appears altogether irresistible.

The preceptor replies (verses 15, 28 ff.): *Jānāmi Maghavan śatror
unnater asya kāranam | śishyāyopabhṛitaṁ tejo Bṛigubhir brahma-
vādibhiḥ | 29. Bhavod-vidho bhavān vā'pi varjayitveśvaraṁ Harim |*
*nāsyā ṣaktāḥ purāḥ sthātum kṛitāntasya yathā janāḥ | 30. Tasmād
nilayam (= adarśanam,¹³³ Comm.) utsrijya yūyām sarve trivishṭapam |*
*yāta kālam pratikshanto yataḥ śatror viparyayāḥ | 31. Esha vipra-
balodarāḥ sampraty arjita-vikramāḥ | teshām evāvamānenā sānubandho
vinankshyati |*

“I know, Maghavan, the cause of the exaltation of this your enemy to be the might imparted to their pupil by the Bṛigus, the declarers of the Veda. 29. No one such as you, not even you yourself, [nor any one] excepting only Hari the lord, is able to stand before him, as men [are unable to confront] death. 30. Wherefore do ye all, abandoning heaven, disappear, expecting [the operation of] time, from which [shall come] the overthrow of your enemy. 31. He now reaps the fruits of Brahmanical power, and thus his prowess has become augmented. Through contempt of these same Brāhmans, he shall perish with all his dependents.”

¹³³ The word *nilaya*, however, may also mean “abode,” in which case the sense will be “abandoning heaven, your abode, depart,” etc.

(The prophecy here uttered in regard to the fall of Bali as a result of his disregard of the Brahmans will hereafter be found to be fulfilled. See below, sect. 20, vv. 14 ff., p. 145.)

Following the advice of their preceptor, Indra and the other gods abandoned heaven, and Bali took possession of the celestial capital, when the Bhṛigus celebrated for him a hundred aśvamedhas (or horse-sacrifices).

The sixteenth section opens with an account of the distress of Aditi, the mother of the gods, at the discomfiture of her sons by the Daityas. She receives a visit from her husband the Prajāpati Kaśyapa, who makes various conjectures about the cause of her apparent unhappiness, of which (verse 15 f.) he receives an explanation. He then replies :

(Sect. 16, vv. 18 ff.)—*Eam abhyarthito 'dityā Kas tām āha smayann
iva | aho māyā-balāñ Vishnoḥ sneha-baddham idāñ jagat | 19. Kva deho
bhautiko 'nātmā kva chātmā prakṛiteḥ parah | kasya ke pati-putrādyāḥ
mohāḥ eva hi kāraṇam | 20. Upatishṭhasva Purusham bhagavantañ
Janārdanam | sarva-bhūta-guhāvāsañ Vāsudevañ jagad-gurum | 21.
Sa viddhāsyati te kāmān Harir dīnānukampanah | amoghā bhagavad-
bhakiir natureti matir mama |*

18. “ Being thus entreated by Aditi, Ka¹³⁴ (Kaśyapa) answers her, as it were smiling, ‘O, the power of Vishnu’s illusion ! this world is bound by affection. 19. Where is this elemental body, which is not soul ? and where is soul, which is superior to matter ? (*i.e.* how great is the superiority of soul to the body !)¹³⁵ Who are the husband, or the sons, or other relatives, of any person ?¹³⁶ (*i.e.* there are no such things

¹³⁴ For an explanation of this word see above, p. 15, note 43. Here it stands for Kaśyapa.

¹³⁵ Compare for this idiom the Raghuvāṁśa, i. 2: *Kva sūrya-prabhavo vaṁśāḥ kva
chālpa-vishayā matih |* “ Where is the race descended from the Sun, and where is my mind of which the (proper) objects are so small ? ” *i.e.* the disproportion between the two things is great.

¹³⁶ This sentiment appears to be here intended as orthodox : but similar observations, when made in the Rāmāyaṇa (Schlegel’s and Bombay editions), ii. 108, 3 f., are spoken of as *dharma-peta*, which the scholiast in the Bombay edition interprets as = *dharma-mārga-vidhānam lokāyatika-matāvulambanam*, *i.e.*, “ opposed to righteousness, and derived from the tenets of the Lokāyatikas.” The words there are: *kaḥ kasya
purusha bandhuḥ kim āpyaṁ kasya kenaḥit | eko hi jāyate jantur ekaḥ eva viśāsyati |*
*4 | tasmād mātā pitā cheti Rāma sajjeta yu narāḥ | unmattāḥ iva sa jneyo nāstī kaścid
hi kasyachit | 3. “ What person is the relation of any (other) ? what affinity has any
one with another ? For a creature is born alone, and perishes alone. 4. Whosoever,*

as real relations); delusion alone creates them. 20. Betake thyself to Purusha, the divine Janārdana, who dwells in the heart of all creatures, Vāsudeva, the preceptor of the world. 21. Hari, who compassionates the afflicted, will fulfil thy desires: devotion to the lord, and that alone, is never fruitless; such is my judgment."

Aditi then asks how she is to worship Vishṇu in such a way as to obtain her desire, and receives from Kaśyapa an account (extending to the end of the section) of the milk ceremonial (*payo-vrata*) which she is to perform.

She accordingly celebrates the prescribed rite (sect. 17 ff.), when Hari, the primeval Purusha, appears to her in yellow vesture, with four arms, bearing his shell, discus, and club. She implores his succour, and receives an assurance that he has been gratified by her service, which shall not remain unfruitful. He goes on to say:

(Sect. 17, vv. 18 ff.)—*Tvayārchitas chāham apatyā-guptaye payo-vratenānuguṇāṁ samīḍitah | svāṁśena putratvam upetya te sutān gop-tāsmi Māričha-tapasy adhishṭhitah |* 19. *Upadhvā patim bhadre prajāpatim akalmasham | māṁ cha bhāvayatī patyāv evāmrūpam avasthitam |* 20. *Naitat parasmai ākhyeyam priṣṭayā 'pi kathanchana | sarvāṁ sampadyate devi deva-guhyāṁ susaṁvritam |* 21. *S'ukāḥ uvācha | etāvad uktvā bhagavān̄s tatraivāntaradhyaya | Aditir durlabhaṁ labdhvā Harer janmātmani prabhōḥ | upādhāvat patim bhaktyā parayā kṛita-kṛitya-vat |* 22. *Sa vai samādhi-yogena Kaśyapas tad abudhyata | pravishṭam ātmāni Harer aṁśāṁ hy avitathekshanāḥ |* 23. *So 'dityāṁ vīryāṁ ādhatta tapasa chira-sambhritam | samāhita-manāḥ rājan dāruṇy agnīm yathā 'nilāḥ |*

"Worshipped by thee with the milk ceremonial for the deliverance of thy offspring, and lauded according to my attributes, I shall, with a portion of myself, become thy son, and deliver thy children, presiding over the austerity of Māričha (Kaśyapa). 19. Wait, virtuous female, upon thy husband, the sinless Prajāpati, meditating on me, who in

therefore, is attached to any person, (thinking 'this is my) father or mother,' is mad. No one is anything to any other." The word *āpyam* in verse 3, which I have rendered by "affinity," according to the Vedic sense of the term, is explained by the commentator as =*prāpyam*, "to be obtained." The clause, according to him, would thus mean: "What is to be obtained by any one person from any other?" The word may here, however, perhaps have the Vedic sense, although it is unusual, if not elsewhere unknown, in modern Sanskrit. Gorresio's edition, ii. 116, 12, has *kāryam* instead of *āpyam*, thus making the meaning to be, "What has any one person to do with any other?"

this form abide within him. 20. This must not in any way be disclosed by thee to any one, even though thou art asked. The secrets of the gods, O goddess, issue in good [only] when they are kept concealed.' 21. When the deity had said so much, he disappeared on the spot. Aditi, having obtained the [boon], so hard to obtain, that Hari, the lord, should be born of her, waited on her husband with the greatest devotion, like one who had obtained her object. 22. Kaśyapa with certain intuition understood by the power of contemplation that a portion of Hari had entered into him. 23. With contemplative mind, he impregnated Aditi with the generative fluid which he had accumulated by long austerity, as the wind forces fire into wood."

We have already seen that Vishnu, in his character as one of the Ādityas, also, was the son of Kaśyapa and Aditi (see above, p. 118 ff.). The connexion with the old legend is therefore preserved here, as well as in the story given in the Bombay edition of the Rāmāyaṇa, above, pp. 132 and 134.

The eighteenth section relates how Hari was born of Aditi, to the great delight of all creatures, and how he then took the form of a dwarf:

(Sect. 18, v. 12).—*Yat tad vapur bhāti-vibhūshanāyudhair avyaktachid vyaktam adhārayad Hariḥ | babhūva tenaiva sa vāmano baṭuh sampāsyator divya-gatir yathā nataḥ |* “With that body which Hari, the invisible spirit, had assumed, and which was manifested by splendour, by its ornaments, and by weapons,—with that same body, he, whose ways are supernatural, became, while [his parents] were looking on, a dwarfish Brahmanical student, as an actor [changes his character].”

He afterwards went to attend the aśvamedha sacrifices celebrated for Bali by the Bhṛigus on the banks of the river Narmadā.¹³⁷ Bali welcomes the young Brahman dwarf with respect, offers him a seat, and washes his feet. The narrative then proceeds:

(Sect. 18, v. 28 ff.).—*Tat-pāda-śauchaṁ jana-kalmashāpahāṁ sa dharma-vid mūrdhny adhāt sumangalam | yad deva-devo Girīśā chandramaulir dadhāra mūrdhnā parayā cha bhaktyā |* 29. *Balir uvācha | svāgataṁ te namas tubhyam brahman kiṁ karavāma te | brahmaśrīnāṁ tapah sākshād manye tv ārya vapur-dharam | 32. Yad yad baṭo vānchhasi tat pratichha me tvāṁ arthinam vipra-sutānutarkaye | gāṁ*

¹³⁷ It is to be noticed that the scene of this sacrifice is on earth, though Bali, as we were told above, had taken possession of Indra's heaven.

kāñchanaṁ gunavat dhāma mriṣṭām tathā 'nna-peyam uta vā viprakanyām | grāmān samṛiddhāṁs turagān gajān vā rathāṁs tathā 'rhattama sampratiṣṭha | 28. "Acquainted with duty, he placed upon his head the auspicious water with which the Brahman's feet had been washed, which removes the sins of men, and which Giriśa (Siva), the god of gods, who wears the moon for a frontal ornament, bore on his head, with supreme devotion. 29. Bali said: 'Welcome to thee, reverence to thee, Brahman, what can we do for thee? honourable man, I regard thee as the visible, impersonated austerity of Brahman-sages. 32. Ask of me, student, whatever thou desirest; son of a Brahman, I conclude that thou art a suppliant; ask, most venerable youth, a cow, pure gold, an embellished house, food and drink, or a Brahman's daughter, flourishing villages, horses, or elephants, and carriages.' "

In section nineteenth the dwarf answers Bali in a speech complimentary to himself and his ancestors, and craftily, with a hypocritical pretence of moderation not very creditable to a god, ends with the seemingly modest demand of three paces of ground:

(Sect. 19, v. 16 ff.)—*Tasmāt tvatto mahīm iṣhad vrīṇe 'ham varadarshabhāt | padāni trīṇi daityendra sammitāni padā mama | 17. Nānyat te kāmaye rājan vadānyāj jagadīśvarāt | naināḥ prāpynoti vai vidvān yāvad-artha-pratigrahaḥ | 18. Balir uvācha | Aho Brāhmaṇa-dāyāda vācas te vriddha-sammataḥ | tvam bālo bāliśa-matiḥ svārtham praty abudho yathā | 19. Mām vachobhiḥ samārādhya lokānām ekam iṣvaram | pada-trayaṁ vrīṇite yo 'buddhimān dvīpa-dāśusham | 20. Na pumān mām upravrajya bhūyo yāchitum arhati | tasmād vritti-karīm bhūmiṁ baṭo kāmam pratīchha me | 21. S'rī-bhagavān uvācha | yāvanto vishayāḥ preshtāḥ trilokyām ajitendriyam | na śaknuvanti te sarve pratipūrayitūṁ nrīpa | 22. Tribhiḥ kramair asantushṭo dvīpenāpi na pūryate | nava-varsha-sametena saptadvīpa-varechhayā | 27. Tasmāt trīṇi padāny eva vrīṇe tvad varadarshabhāt | etāvataiva siddho 'ham vittām yāvat prayojanam | 28. Sukaḥ uvācha | ity uktah sa hasam āha vānohitam pratigṛihyatūm | vāmanāya mahīm dātuṁ jagrāha jala-bhājanam |*

"Wherefore I ask from thee, the chief of the bountiful, a small portion of ground, three paces, lord of the Daityas, measured by my step. 17. I desire nothing more from thee, the generous lord of the world. A wise man incurs no sin when he asks [only] as much as he needs.

18. Bali answered: 'Thy words, son of a Brahman, are such as beseem an old man. Thou art a youth, with the mind of a stripling, and like one ignorant regarding his own interest. 19. He is not wise who, having by words reverenced me, the sole lord of the worlds, asks me, the bestower of continents, for three paces of ground. 20. It is not fit that a man should come to me and make repeated requests: wherefore freely ask me for ground sufficient for thy subsistence.' 21. The deity replied: 'All the desirable objects in the three worlds cannot, O king, satisfy the man whose senses are unsubdued. 22. He who is not contented with three paces of ground will not be satiated even with a continent, and its nine divisions (*varshas*), since he will desire the gift of the seven continents.¹³⁸ 27. Wherefore I desire from thee, who art the chief of the bountiful, only three paces of ground. With so much as suffices for my maintenance I am complete.' 28. Being thus addressed, Bali said, smiling, 'take what thou desirest;' and with the view of giving the land to the dwarf, he took a vessel of water.'

Uśanas,¹³⁹ however, Bali's priest and preceptor, recognizing Vishnu in the dwarf, and knowing the god's designs, here interposes, and warns the monarch against granting the ground solicited:

(Sect. 19, v. 29 ff.)—*Vishnave kshmām pradāsyantam Uśanā asureśvaram | jñanāś chikirshitaṁ Vishnoḥ śishyam prāha vidāṁ varāḥ |* 30. *Sukrāchāryaḥ urācha | Esha Vairochane sākshād bhagavān Vishnur avyayah | Kaśyapād Aditerjāto devānāṁ kārya-sādhakah |* 31. *Pratiśrutam̄ trayaitasmai yad anartham ajānatā | na sādhu manye daityānām mahān upagato 'nayāḥ |* 32. *Esha te sthānam aiśvaryam̄ śriyaṁ tejo yaśāḥ śrutam | dāsyaty āchhidya Saṅkṛāya māyā-māṇavako Hariḥ |* 33. *Tribhiḥ kramair imān lokān viśva-kāyāḥ kramishyati | sarvasvāṁ Vishnave dattvā mūḍha vartishyase katham |* 34. *Kramato gām padaikenā dvitiyena divāṁ vibhoḥ | khaṁ cha kāyena mahatā tārtīyasya kuto gatiḥ |* 35. *Nishṭhām te narake manye hy apradātuh̄ pratiśrutam | pratiśrutasya yo 'niśāḥ pratipādayitum bhavān |* 36. *Na tad dānam praśāṁsanti yena vrittir vipadyate | dānaṁ yajnas tapaḥ karma loka vrittimoto yataḥ |* 37. *Dharmāya yaśase 'rthāya kāmāya svajanāya cha | panchadhā vibhajan vittāṁ vīṁsuta cha modate |* 38. *Atrāpi bahvrichair gitāṁ śrinu me*

¹³⁸ See the first volume of this work, pp. 489 ff. for an account of these continents and *varshas*.

¹³⁹ See the second volume of this work, p. 386, note 65.

'sura-sattama | satyam om iti yat proktam yan nety ahānritām hi tat |
 39. Satyam pushpa-phalam vidyād ātma-vrikshasya jīvataḥ | vriksh
 'jīvati tan na syād anritam mūlam ātmanah | 40. Tad yathā vrikshah
 unmūlah śushyatv udvartate 'chirat | evam nashṭānritah sadyah ātmā
 śushyatv na saṁśayah | 41. Parāg riktam apūrṇam vai aksharam yat
 tad "om" iti | yat kinchid "om" iti bruyāt tena richyeta vai pumān |
 42. Bhikshave sarvam om kurvan nālām kāmena chātmane | athaitat
 pūrnam abhyātmaṁ yach cha nety anritām vachaḥ | 43. Sarvam nety
 anritam bruyāt sa dushkirtih śvasan mrītah | strīshu narīma-vivāhe cha
 vrītī-arthe prāna-sankāte | go-brāhmaṇārthe himśayām nānritām syāj
 jugupsitam |

29. "Uśanas, chief of the wise, knowing Vishnu's intention, thus addresses his pupil, the chief of the Asuras, who was about to give the earth to that deity: 30. 'This, O son of Virochana, is manifestly the divine, undecaying Vishnu himself, born of Kaśyapa and Aditi, [to be] the fulfiller of the purposes of the gods. 31. That ill-advised promise which thou, unwittingly, hast made to him, is not, I consider, to the advantage of the Daityas;—a great error has been committed. 32. This illusory dwarf, having bereft thee of thy place, dominion, prosperity, splendour, renown, and sacred knowledge, will give them to Sakra. 33. He whose body is the universe, will traverse these worlds in three strides; fool, where shalt thou abide, when thou hast given all thy possessions to Vishnu? 34. Where shall there be room for the third pace of the all-pervading being when he has traversed the earth with one pace, the sky with a second, and [occupied] the heaven with his vast body? 35. I think that thy abode shall be in hell, when thou art unable to give all that thou hast promised, since thou shalt not be master (so as to bestow it) of what thou hast engaged to give. 36. Men do not approve that gift by which [the donor's] livelihood is ruined: for [it is understood] in the world that gifts, sacrifices, austerities, ceremonies, are only performed by those who have the means. 37. The man who divides his property into five parts destined severally for purposes of religion, renown, personal interest, pleasure and family support, is happy in this world as well as in the next.¹⁴⁰ 38. Hear from me, most excellent of the

¹⁴⁰ The drift of verses 38 ff., which are founded upon a passage of the Veda quoted by the commentator, is thus explained by him: *Nanu tarhi pratisruhya "na" iti*

Asuras, what has been sung on this subject by teachers of the Rigveda : to say "yes" is to be true ; to say "no" is to be false. 39. Know that truth is celebrated as the flower and fruit of that tree, one's self, while it is alive; but this cannot be the case unless the tree lives; [therefore, when it tends to our preservation], falsehood is the root of one's self. 40.

katham anritaṁ vāchyam | tatra āha sārdhhaiḥ shadbhīḥ | atrāpi satyānṛita-vyavasthāyām bahvṛicha-śrūtyā hi prathamam “om̄” iti satyān̄ “na” iti anṛitam̄” ity ādinā satyānṛitayor lakṣaṇa-pūrvakam̄ stuti-nindābhyaṁ satyām vihitam anṛitam̄ oha nishiddham anantaram̄ cha “parāg vai etad riktam aksharam” ityādinā satye doshān anṛite cha gūḍān uktvā “tasmāt kāle eva dadyāt kāle na dadyāt tat satyānṛite mithunīkaroti” ity upasāñhārena vr̄itti-sankatādīshv anṛitam̄ apy anujñātām tam imām śrūty-arthām darsayann āha | “But the objection arises, how, after promising, can a man say ‘no,’ and thus be guilty of falsehood ? To this he replies in six and a half verses. Here, with a view to fixing the rules regarding truth and falsehood, after having first of all stated the characteristic marks of each, according to these words of the Rigvedic doctors, ‘yes’ is truth, and ‘no’ is falsehood,’ etc., and having by praise and blame shown that truth is enjoined and falsehood forbidden, he cites the clause, ‘this word denotes removal and evacuation,’ etc., to indicate the faults of truth and the virtues of falsehood ; and lastly, after quoting the words, ‘he combines truth and falsehood by saying “let a man give and withhold on the proper occasions,”’ he sums up by deciding that falsehood is permitted when necessary for the sake of subsistence, and in straits, etc. Propounding this doctrine of scripture, he says, etc.”

The words of the passage here referred to, from a Bahvṛicha-S'ṛuti (Rigveda Brāhmaṇa or Upanishad, which is unknown to me), as quoted by the commentator in his notes on verses 40, 41, and 42 of this passage, are as follows : “*Om̄*” iti satyān̄ “*na*” ity anṛitam̄ | *tad etat pushpam phalam vācho yat satyam | sa ha īśvara yaśasvī kalyāṇa-kīrti bhavitā | pushpaṁ hi phalaṁ vāchah satyām vadati | atha etad mūlam vācho yad anṛitam̄ | *tad yathā vr̄ikshaḥ āvirムūlah śushyati sa udvartate evam eva anṛitām vadānā āvirムūlam ātmānaṁ karoti sa śushyati sa udvartate | tasmād anṛitām na vadet dayeta tv enēna |* [anena tv anṛitena “dayeta” sankateshv ātmānaṁ rakshet iti śrūty-arthāḥ | Comm.] *parāg vai etad riktam aksharam yad etad “om̄” iti | tad yat kinchā “om̄” ity āha atra eva asmai tad richyate | sa yat sarvam “om̄” kuryād richyād ātmānaṁ sa kāmebhyo nālām syāt | Atha etat pūrṇam abhyātmaṁ yad “na” iti | sa yat sarvam “na” iti br̄uyāt pāpikā ‘sya kīrtir jāyeta | sā enam tatra eva hanyāt | Tasmāt kāle eva dadyāt kāle na dadyāt tat satyānṛite mithunīkaroti |**

“‘Yes’ (*om̄*) is true, ‘no’ is false. Truth is the flower, and the fruit, of speech. He shall be lord, famous, of excellent renown : for he utters truth, the flower, and the fruit, of speech. Again, falsehood is the root of speech. Just as a tree, the root of which is exposed, dries up, and falls, so a man, uttering a falsehood, exposes his own roots, dries up, and falls. Wherefore let no man utter falsehood, but let him protect himself by it.” [Such is the sense assigned to *dayeta tv enēna* by the commentator, who adds “in straits.”] “This word, ‘yes,’ denotes removal and emptiness. Therefore by every ‘yes’ which is uttered, emptiness is occasioned. The man who says always ‘yes’ will empty himself, and not have sufficient for his wishes. Again, the word ‘no’ denotes fulness in one's own interest. He who says always ‘no’ will acquire an evil reputation, which will straightway destroy him. Wherefore he combines truth and falsehood by [the rule] let a man give and withhold at the proper times.”

Wherefore, as a tree, when uprooted, dries up and falls, so too we ourselves, if we abandon falsehood, shall undoubtedly become dried up. 41. The word "yes" denotes removal, evacuation, and emptiness; whenever, then, any person says "yes," he will be emptied out. 42. By continually saying "yes" to an applicant, a man does not retain enough to satisfy his own desires; whilst a false "no" [preserves our] full [property] for ourselves. 43. The man whose every "no" is false, is infamous, and dead even while he breathes. But falsehood is not blamable when addressed to women, or in jest, or in reference to a marriage, or for subsistence, or when life is in danger, or on behalf of cows and Brāhmans, or when one is exposed to violence."

Bali, however, refuses (sect. 20, vv. 2 ff.) to break his promise, whatever consequences to himself may result. He is thereupon cursed by his preceptor for his disobedience:

(Sect. 20, vv. 14 ff.)—*Evaṁ aśraddhitāñ śishyam anādeśa-karam
guruḥ | śaśāpa daiva-prahitāḥ satyasandham manasvinam |* 15. “*Dridhām
pañḍita-māny ajñāḥ stabdho'sy asmad-upekshayā | mach-chhāsanātīgo yaś
tvam achirād bhrasyase śriyah” |* 16. *Evaṁ śaptāḥ sva-gurunā satyād
na chalito mahān | vāmanāya dadāv enām architvodaka-pūrvakam |* 17. *Vindhyaivalis tada” gatya patnī jälaka-malinī¹⁴¹ | āninye kalaśām haimam
avanejany-apām¹⁴² bhṛitam |* 18. *Yajamānah svayaṁ tasya śrimat-pāda-
yugam mūḍā | avanijyāvahad mūrdhni tad-apo viśva-pāvanīḥ |*

14. “The preceptor, impelled by fate, cursed his disciple, thus devoid of faith and disobedient, yet wise and true to his promise; [saying], 15. ‘Though thou regardest thyself as extremely learned, thou art ignorant and stubborn in thy contempt of us: but thou who transgressest my commandment, shalt soon fall from thy prosperous state.’ 16. Though thus cursed by his preceptor, this great [monarch], who would not depart from truth, gave this [earth] to the dwarf, after making an obeisance and pouring water [on his hand]. 17. Then his wife Vindhyaivali, wearing a necklace of pearls, approaching, brought a golden vessel filled with water for ablution. 18. Next the offerer of the sacrifice, after himself washing with delight the blessed feet [of the Brahman], bore upon his head the world-purifying water which had been so employed.”

This magnanimous act of Bali is applauded by the celestials, and

¹⁴¹ *Jälakam muktūbharaṇa-viśeshāḥ* | Comm.

¹⁴² *Avanejanīmām apām* | Comm.

rewarded by them with a shower of flowers, and by strains of music. Immediately, however, the body of the dwarf begins to expand :

(Sect. 20, v. 21.)—*Tad vāmanāñ rūpam avardhatādbhutañ Harer anantasya guna-trayātmakam | bhūkhañ diśo dyaur vivarāh payodhayas tiryān-nri-devāh ṛishayo yad āsata |* “That dwarfish body of the infinite Hari, consisting of the three qualities, increased miraculously, [that body] in which were comprehended the earth, the air, the points of the compass, the sky, the abysses, the oceans, brutes, men, gods and ṛishis.”

A further account of this vast body, of the effect which the appearance of it produced on the Asuras, and other beings, is given in verses 22–32; and at length the strides of the deity are thus described :

(Sect. 20, v. 33.)—*Kshitim padaikena Baler vichakrame nabhañ śarirena diśascha bāhubhiḥ | padañ dvitiyāñ kramatas trivishṭapañ na vai tritīyāya tadiyam anv̄ api | urukramasyānghrir upary upary atho maharjanābhyañ tapasah param gatah |* “He traversed the earth of Bali with one pace; and [occupied] the air with his body and the points of the compass with his arms. His second pace, as he strode, [filled] the heaven; and not even the minutest fraction of it remained for a third pace. The foot of the wide-striding deity rose upwards and upwards, and then reached beyond the Mahar-, Jana-, and Tapo-lokas.”¹⁴³

The gods assemble (sect. 21) to do homage to Hari on his victory, which they celebrate with great rejoicing, and which is proclaimed by the king of the bears :

(Sect. 21, vv. 8 ff.)—*Jāmbavāñ ṛiksha-rājas tu bheri-śabdair manojavah | vijayañ dikshu sarvāsu mahotsavam aghoshayat | 9. Mahīñ sarvām hritām dṛishṭvā tri-pada-vyāja-yāchnayā | ūchuh sva-bhartur asurāh dīkṣhitasyātyamarshitāh | 10. Na vai ayam brahma-bandhur Vishṇur māyāvinām varah | dvija-rūpa-pratichhanno deva-kāryām chikirshati | 11. Anena yāchamānenā śatrunā baṭu-rūpiṇā | sarvasvām no hritam bhartur nyastadarśasya varhishi | 12. Satya-vratasya satatañ dīkṣhitasya viśeshatah | nānṛitam bhāshitum śakyam brahmānyasya dayāvatah | 13. Tasmād asya badhe dharmo bhartuh śuśrūshane cha naḥ | ity āyudhāni jagṛihur Baler anucharāsurāḥ | 14. Te sarve vāmanāñ hantum śūla-pat̄iśa-pāṇayāḥ | anichhato Baleḥ rājan prādravan jātamanyavaḥ | 8. “Jāmbavat, king of the bears, swift as thought, proclaimed this*

¹⁴³ See Wilson's *Vishṇu Purana* (p. 48, note, and p. 213=pp. 98, vol. i., and 226, vol. ii., of Dr. Hall's ed.) for an account of these Lokas.

victory, the occasion of great festivity, with sound of kettledrums, in all the regions. 9. Beholding the whole earth taken from their master when consecrated for sacrifice, by an artful request for three paces of ground, the Asuras, greatly incensed, exclaimed: 10. 'This is certainly not a petty Brahman, but Vishnu, the chief of magicians; disguised under the form of a twice-born man, he seeks to accomplish the purposes of the gods. 11. By this enemy, in the form of a suppliant student, has been taken all the property of our master, who had laid down his sceptre on the sacrificial grass. 12. Untruth cannot be uttered by one who is always devoted to truth—especially when he is consecrated,—by one who is pious and compassionate. 13. Wherefore it is our duty to slay him (the dwarf), and obey our master:'—so saying, the Asuras, followers of Bali, seized their weapons. 14. Against the wish of Bali, they all ran, infuriate, pikes and axes in hand, to slay the dwarf."¹⁴⁴

This attack of the Asuras is, however, derided by the followers of Vishnu, who kill some of them, and they are at length restrained by Bali, who points out that time and fate are at present unfavourable to his cause. Bali is then bound in the chains of Varuna, and reproached by Vishnu for failing to fulfil his promise:

(Sect. 21, v. 26.)—*Atha Tarkshy-suto jnātvā Virāt prabhu-chikirshitam | babandha Vārunaiḥ pāśair Baliṁ sautye'hāni krābāu | 27. Hāhākārō mahān āśid rodasyoḥ sarvato-diśam | grīhyamāṇe 'sura-patau Vishnunā prabhavishnunā | 28. Tam baddhaṁ Vārunaiḥ pāśair bhagavān āha vāmanāḥ | nashṭa-śriyam sthira-prajnam udāra-yaśasām nṛipa | 29. Padāni trīṇi dattāni bhūmer mahyām tvayā 'sura | dvābhyaṁ krāntā mahī sarvā trītyām upakalpaya | 30. Yāvat tapaty asau gobhir yāvad Induḥ sahodubhiḥ | Yāvad varshati Parjanyas tāvati bhūr iyañ tava | 31. Padaikenā mayā krānto bhūrlokaḥ khañ diśas tanoh | svarlokas tu dvītiyena paśyatā te svam ātmāna | 32. Pratiśrutam adātus te niraye vāsaḥ ishyate | viśa tvañ nirayañ tasmād gurunā chānumoditaḥ | 33. Vṛithā manorathas tasya dūra-svargah (duresvargah, Bombay ed.) pataty adhah | yo vīprāya pratiśrutya na tad arpayate 'rthitam¹⁴⁵ | 34. Vīpra-*

¹⁴⁴ It will be observed that here the dwarf is still represented as having that shape, though he had been above described as assuming a superhuman form and filling all the worlds. Yet though he is spoken of as a Brahman dwarf, he is said to have had followers who easily defeated the Asuras of Bali.

¹⁴⁵ The reading given of this line is that of Burnouf's edition. The Bembay edition has instead of it: *pratiśrutasyādānena yo 'rthinaṁ vīpralambhate* | "who deceives a suppliant by not giving him what had been promised."

*labdho dadāmiti tvayā 'ham chādhya-māninā | tad-vyalīka-phalam
bhunkshva nirayaṁ katichit samāḥ |* 26. “Then Virāṭ (Garuda), the son of Tārkshya, knowing the purpose of the lord, bound Bali with the bonds of Varuna¹⁴⁶ at the sacrifice on the day of the Soma libation. 27. A great lamentation arose in all the quarters of the two worlds (heaven and earth), when the Lord of the Asuras was seized by the puissant Vishṇu. 28. Him bound with the bonds of Varuṇa, whose prosperity was destroyed, but whose understanding was firm, and whose renown was vast, the divine dwarf thus addressed: 29. ‘Asura, three paces of ground were given to me by thee: with two paces the entire world has been traversed: find a place for the third. 30. This world of thine extends as far as that [sun] warms with his beams, as far as the moon shines with the stars, as far as Parjanya rains. 31. With one pace I traversed the region of the earth, and [occupied] the air and regions with my body; and whilst thou wast looking on, I [traversed] the sky with a second [pace, filling] thy possessions with myself. 32. As thou hast not given what was promised, it is my pleasure that thou shalt dwell in the infernal regions; enter therefore thither, with the approbation of thy preceptor. 33. That man’s desires are frustrated, and he falls downward, far from heaven, who, after promising to a Brahman, does not deliver to him what he had solicited. 34. I have been deluded by thee, thinking thyself wealthy, when thou saidst “I give.” Endure the infernal regions for some years as the penalty of that deceit.’”

Bali answers as follows (sect. 22):

(Sect. 22, v. 2).—*Yady uttama-sloka bhavān mameritam vacho vyalīkaṁ
sura-varya manyate | karomy ritam tad na bhavet pralambhanam pādaṁ
trītiyuṁ kuru śirshni me nijam |* 3. *Bibhemi nāhaṁ nirayāt pada-chyuto
na pāśa-bandhād vyasanād duratyayāt | naivārtha-kṛichhrād bhavato
vinigrahāt asādhu-vādād bhrīśam udvije yathā |*

2. “If, renowned chief of the gods, thou considerest the word which I uttered to be deceitful, I now make it good,—and here there can be no deception,—place thy third step on my head. 3. Fallen from my position, I fear not the infernal regions, nor binding in bonds, nor mis-

¹⁴⁶ See Manu, viii. 82; ix. 308. In R. V. vii. 65, 3, Mitra and Varuna are said to be *bhūri-pūśāv anṛitasya setū* | “barriers against falsehood, furnished with many nooses.”—See Roth’s article on the principal gods of the Arian nations, “Journal of the German Oriental Society,” vol. vi. p. 73, and the fifth volume of this work, pp. 57, 65.

fortune difficult to escape, nor loss of wealth, nor thy restraint, so much as I am afflicted by a bad name."

He then goes on to express his sense of his conqueror's superiority, and submission to his fate. He is now visited and consoled by his grandfather Prahrāda. His wife Vindhyaivali nexts worships Vishnu; and then Brahmā intercedes in behalf of the Asura monarch. Vishnu, after making some general reflections, replies as follows:

(Sect. 22, v. 28).—*Esha dānava-daityānām agranīḥ kirti-vardhanāḥ | ajaishid ajayām māyām sīdann api na muhyati | 29. Kshīṇa-rikhiś chyutah sthānat kṣipto baddhaścha śatrubhīḥ | jnātibhiścha parityakto yātanām anuyāpitaḥ | 30. Gurunā bhartsitah śapto jahau satyaṁ na suvrataḥ | chhalair ukto mayā dharmo [quere dharmām?] nāyam tyajati satyavāḥ | 31. Esha me prāpitaḥ sthānaṁ dushprāpam amarair api | Sāvarṇer antarasyāyam bhavitendro mad-āśrayaḥ | 32. Tāvat sutalam adhyāstām Viśvakaṁ-vinirmitam | yan nālhayo vyādhayaścha klamas tandrā parābhavaḥ | nopalasargāḥ nivasatām sambhavanti mamechhayā |*

28. "This chief of the Dānavas and Daityas, and enhancer of their renown, has conquered unconquerable Delusion: though dispirited, he is not bewildered. 29. Having lost his prosperity, fallen from his place, cast down and bound by his enemies, abandoned by his relations, involved in suffering, 30. reprehended and cursed by his preceptor, still, faithful to his obligation, he has not abandoned truth. [Though] duty has been inculcated by me in a deceitful fashion, this truthful being does not swerve from it.¹⁴⁷ 31. He has [therefore] been elevated by me to a position to which even the immortals with difficulty attain: he shall be the Indra, supported by me, of the Sāvarṇi Manvantara. 32. Meanwhile let him occupy Sutala, formed by Viśvakarman, where, by my will, neither mental nor bodily pains, nor fatigue, nor weariness, nor discomfiture, nor diseases afflict the inhabitants."

(Sect. 23, v. 2).—Bali replies thus: *Aho pranāmāya kritaḥ samud-yamah prapanna-bhaktartha-vidhau samāhitāḥ | yal lokapālais tvadanugraho 'marair alabdha-pūrvo 'pasade 'sure 'rpitaḥ | 3. Sukaḥ uvācha | ity uktvā Harim ānamya Brahmānām sa-Bhavaṁ tataḥ | vireśa Sutalam prito Balir muktaḥ sahāsuraiḥ | 2.* "O, even the effort made to adore

¹⁴⁷ If we should read *dharmaṁ* instead of *dharmaḥ*, the sense would be: "Though deceitfully addressed by me, he does not abandon duty."

thee succeeds in effecting the object of the devout man who seeks thee; seeing that thy favour, such as has not been before attained by the immortal guardians of the worlds, has been bestowed on me, a degraded Asura.' 3. Having thus spoken, and bowed down to Hari, to Brahmā, and to Bhava (Siva), Bali, being released, entered Sutala with joy, along with the Asuras." Vishṇu now addresses Uśanas, the priest of Bali:

(Sect. 23, v. 13).—*Athāhośanasam rājan Harir Nārāyano 'ntike |*
āśīnam ritvijām madhye sadasi brahma-vādinām | 14. *Brahman santanu*
śishyasya karma-chhidraṁ vitanvataḥ | *yat tat karmasu vaishamyam*
brahma-dṛiṣṭāṁ samam bhavet | 15. *S'ukraḥ uvācha |* *Kutas tat-karma-*
vaishamyam yasya karmeśvaro bhavān | *yajneśo yajnapurushaḥ sarva-*
bhāvena pūjitaḥ | 16. *Mantratas tantratas chhidraṁ deśa-kālārha-vas-*
tutāḥ | *sarvaṁ karoti niśchidram anusankirtanaṁ tava |* 17. *Tathāpi*
vadato bhūman karishyāmy anuśāsanam | *etach ehhreyah param puñśām*
yat tavājnānupālanam | 18. *S'ukraḥ uvācha |* *abhinandya Harer ājnām*
Uśanā bhagavān iti | *yajna-chhidraṁ samādhatta Baler viprarshibhiḥ*
saha | 19. *Eam Baler mahīm rājan bhikshitvā vāmano Hariḥ |* *dadau*
bhrātre Mahendrāya tridivāṁ yat parair hṛitam | 18. "Hari Nārāyana
then approaching Uśanas sitting among the priests, in an assembly of expounders of the Veda, thus addressed him: 14. 'Brahman, rectify the irregularities of thy pupil in performing the ceremonial: whatever fault there is in any rite is removed if it be seen by a Brahman.' 15. Sukra (Uśanas) replied: 'How can there be any irregularity in that ceremony of which thou art the lord, the lord of sacrifice, the sacrificial Man, adored in every aspect? 16. Whatever defects there may be in respect of texts, of order, of place, of time, of persons, or of materials,—the mere celebration of thee obliterates them all. 17. Nevertheless, great being, I shall fulfil the injunction which thou utterest: this is the highest happiness of men, to obey thy commands.' 18. Having assented to the order of Hari, the divine Uśanas, with the Brahman-rishis, rectified the irregularities of Bali's sacrifice. 19. Having in this manner begged the earth from Bali, the dwarf Hari gave [back] to his brother Mahendra¹⁴⁸ the heaven which had been taken from him by his enemies."

¹⁴⁸ Vishṇu is called Upendra (the inferior or younger Indra), the brother of Mahendra, the great Indra.—See above, p. 133, line 6 from the bottom.

Though the whole tenor of this legend, and, indeed, of the entire Bhāgavata Purāṇa, represents Viṣṇu, of whom the dwarf was an incarnation, as the supreme deity, it is now rather strangely said that Brahmā and the other deities made the dwarf governor of all things:

(Sect. 23, v. 20).—*Prajāpati-patir Brahmā devarshi-pitri-bhūmipaiḥ Daksha-Bṛigu-Angiro-mukhyaiḥ Kumārena Bhavena cha | 21. Kaśyapa-yāditeḥ prityai sarva-bhūta-bhavāya ohā | lokānām loka-pālānām akarod vāmanam patim | 22. Vedānām sarva-devānām dharmasya yaśasāḥ śriyah | mangalānām vratānāncha kalpaṁ svargāpavargayoh | 23. Upendraṁ kalpayānchakre patiṁ sarva-vibhūtaye | tada servāṇi bhutāni bhṛiṣam mumudire nrīpa | 20.* “Brahmā, the lord of the Prajāpatis, together with the gods, ṛishis, pitris, with Daksha, Bhṛigu, Angiras, and other lords of the earth, with Kumāra, and Bhava, 21. with a view to the gratification of Kaśyapa and Aditi, and the good of all creatures, made the Dwarf master of the worlds and of the guardians of the worlds. 22, 23. He made Upendra (Viṣṇu) master of the Vedas, of all the gods, of righteousness, renown, prosperity, blessings, and ceremonies, and lord of heaven and final liberation, in order that he might have command of all things. Then all creatures rejoiced exceedingly.”

The section concludes with the verse I have already quoted above (p. 72) in glorification of Viṣṇu, followed by a statement of the benefits resulting from hearing the story of the Dwarf incarnation.

This incarnation is also briefly related in the Agni Purāṇa, iv. 5b-11, and is either referred to, or narrated more or less diffusely, in the Hariyaṁśa, verses 2725; 4159; 4166; 12195-12204; and 12900-14390. In the last-mentioned verses the story is told at length, with the various conflicts between the gods and Asuras by which it had been preceded. The incarnation itself and its results are related in vv. 14089-14390. Sections 231-233 of the Matsya Purāṇa are devoted to the same subject.¹⁴⁹ I give an abstract of the 47th section, in which Viṣṇu's incarnations are enumerated.¹⁵⁰ It is here stated that it was in consequence of a curse pronounced by Bhṛigu (as we shall

¹⁴⁹ See Prof. Aufrecht's Catalogue, p. 426. The Matsya Purāṇa has been lithographed and published at Bombay, with a Mahratti explanation; but the portion containing the sections in question has not yet reached me.

¹⁵⁰ In verse 9 it is said that Kaśyapa was a portion of Brahmā, and Aditi of the Earth (*Brahmanah Kaśyapas tv añśah Prithivyās tv Aditis tathā*).

see further on) that Vishnu assumed most of these forms (v. 37). There were twelve conflicts between the gods and Asuras (vv. 39–52). It is related (vv. 58 ff.) that on one occasion when Prahrada had been overcome, and Indra had gained the empire of the three worlds; Sukra, the priest of the Asuras, left them and went to the gods.^{150*} They, however, entreated him not to desert them, when he reassured them by the promise of his support (vv. 60 ff.). They were nevertheless attacked by the gods, and again resorted to Sukra; when their assailants left them. Sukra then referred to their former discomfitures, counselled them to wait for a favourable turn of fortune, and declared his intention to resort to Mahadeva and obtain certain sacred texts which would insure their victory (vv. 65 ff.). They then promised to the gods to desist from hostilities and betake themselves to austerities (vv. 73 ff.). Sukra accordingly went to Mahadeva and asked for texts more powerful than those possessed by Brihaspati, the priest of the gods; when the deity directed him to perform a painful rite, imbibing the smoke of chaff (*kana-dhuma*)¹⁵¹ with his head downward for a thousand years. This he agreed to do (vv. 78 ff.). Hearing of this, and taking advantage of the defenceless state of the Asuras, the gods went to attack them. The Asuras remonstrated, and in the absence of Sukra, resorted to his mother for help, and were reassured by her (vv. 83 ff.). The gods, however, followed, and assailed them, when the goddess (Sukra's mother—her name is not given), by her magical power, rendered Indra helpless, and then the other gods took to flight (vv. 91 ff.). Vishnu, however, now interposed, and desired Indra to enter into him (Vishnu). This provoked the goddess, who threatened to burn them up. Indra called upon Vishnu to slay her before she could carry her threat into effect. Vishnu, though hesitating to kill a female, cut off her head with his weapon (vv. 95 ff.). Vishnu was hereupon doomed by a curse of Sukra to be born seven times in the world of men; and in consequence of this he appears for

^{150*} Compare Tändya Mahābrähmaṇa, vii. 5, 20: *Uśanā vai Kāvya 'surānām purohitāḥ āśit | taṁ devāḥ kāmadugdhabhir* (*kāma-dugdhābhīr gobhiḥ* | Comm.) *upāmantrāyanta | tasmai etāny ausānāni prāyachhan | kāmadugdhabhir vai ausānāni |* “Uśanas Kāvya was the priest of the Asuras. The gods invited him with milch cows. They gave him these Ausāna texts. Ausāna texts are milch cows.”

¹⁵¹ I have to thank Prof. Aufrecht for pointing out an explanation of this phrase given by the commentator on the Kāśi Khanda of the Skanda Pur. 16, 2, viz. *Kauṭhāḥ khānditāḥ tanḍulatushāḥ tajjanyaṁ dhūmam |*

the good of the world when unrighteousness prevails:¹⁵² (vv. 102
tam drishtvā stri-badhaṁ ghorāṁ chukrodha Bhṛigur iśvaraḥ | tato bhiśapto Bhṛiguṇā Viṣṇur bhāryā-badhe tadā | 103 | yasmāt te jānato dharmam abadhyā strī nishūdīta | tasmāt tvaṁ saptakritveha mānusheshū-papatsyasi | 104 | tatas tenābhīśāpena nashte dharme punah punah | lokasya cha hitarthāya jāyate mānusheshv iha). Sukra then sprinkled his mother with water, and restored her to life, an act and result which were applauded by all creatures (vv. 105 ff.). Indra now, with the intention of counteracting Sukra's austerities, sent his daughter Jayantī to the saint to wait upon and soothe him by her assiduous and affectionate attentions and services, till the conclusion of his painful performances (vv. 111 ff.). She found him in the act of being thrown down into the pit of fire by the Yaksha who had prepared it, and drinking in the smoke of the chaff, with his head downward, and though enfeebled, yet tranquilly meditating on the form of Mahādeva (vv. 116 ff. *taṁ drishtvā tu pibantaṁ sā kaṇadhuṁam arāṇmukham | yakṣhenā pātyamānaṁ cha kunda-dhārena pātitam | drishtvā cha tam pātyamānaṁ devī Kāvyam avasthitam | svarūpa-dhyāna-śāmyantam durbalam bhūtim āsthitam*); lauded him with endearing language, and rubbed his limbs with her gentle touch (v. 118). At the conclusion of his austere rite, continued for a thousand years, Mahādeva applauded him as the only person who had ever performed it; and granted him a variety of boons, including superiority to the gods. Sukra lauded the god in a hymn of 41 stanzas, consisting of an enumeration of his attributes (vv. 119 ff.). Mahādeva, gratified, touched the saint with his hand, granted him a vision of his form, and then disappeared (v. 167). Sukra then noticed Jayantī standing beside him, expressed

¹⁵² I have not elsewhere met with an explanation of Vishnu's incarnations so dishonourable to the god. Yet even here he is said to be born for the good of mankind when righteousness has declined, with a view to its restoration—a singular result of a curse! Compare the passage from the Bhagavadgītā given above, p. 53, and vv. 7 and 8 of the 4th sect. of the same work: *Iadā yadā hi dharmasya glānir bhavati Bhāratā | abhyutthānam adharmasya tadā "tūṇāṁ śrījāmy aham | paritrāṇāya sādhūnāṁ vināśīya cha duṣkṛitāṁ | dharma-samsthāpanārthāya sambhavāmi yuge yuge |* “Whenever righteousness declines, and unrighteousness arises, then I create myself. For the deliverance of the good and the destruction of the wicked, I am born in every Yuga.” See also the 32nd verse of the hymn to Vishnu in the 10th Canto of the Raghuvamīśa: *Anavāptam avaptavyāṁ na te kinchana vidyate | lokā-nugrahāḥ evaiko hetus te janma-karmaṇoh |* “Thou hast nothing unobtained to obtain. Kindness to men is the only cause of thy birth and of thy action.”

himself gratified by her devoted attentions, asked her what she wished, and promised to bestow it. She replied that he, in virtue of his transcendent knowledge, should know what she wished. Her desire was, he said, to live in his company for ten years. This he granted, and took her home and married her. They lived together, rendered invisible to all eyes by his magical power, for ten years (vv. 168 ff.). The Asuras, however, learning the success of their preceptor's austerities, came to his abode, but failed to see him. Brihaspati, the preceptor of the gods, knowing that Sukra would be occupied with Jayanti for ten years, at the instigation of Indra, took advantage of this circumstance to assume his form, and summoning the Asuras, passed himself off to them as their spiritual guide, and offered to act as their teacher, an offer which they gladly accepted (vv. 177 ff.). As the fruit of Sukra's ten years' cohabitation with Jayantī, a daughter, Devayānī, was born. Sukra then resolved to visit his pupils, and informed Jayantī of this intention, the fulfilment of which she admitted to be a duty, and said she would not stand in the way of its performance. He accordingly went and found that the Asuras had been deluded by Brihaspati, who had assumed his (Sukra's) form. He told them that he was Sukra; and when they were bewildered by the sight of the two sages identical in appearance, he repeated that he was their genuine preceptor, and that the other was Brihaspati, and demanded that they should forsake the latter, and follow him. They, however, were unable to distinguish between the two; and Brihaspati asseverated that he was the genuine Sukra, and that the other was Brihaspati. The Asuras, considering that the person who had taught them for ten years was their real preceptor, made obeisance to him, and angrily rejected the claim of Sukra to be their Guru. They were in consequence doomed by the curse of the incensed sage (Sukra) to lose their senses and incur defeat (vv. 183 ff.). Satisfied with this result, Brihaspati reassumed his own proper form, and disappeared. Seeing that they had been deluded, the Asuras, headed by Prahrāda, followed Sukra, and appeared before him with downcast looks. Though at first angry, he was at length pacified by their entreaties, reassured them by saying that they would regain their senses and gain one victory over the gods, though after that they should have to descend to the infernal regions, the period of their dominion de-

clared by Brahmā having then expired. In the Sāvarṇi Manvantara, however, they were destined to regain supremacy, and Bali, grandson of Prahrāda, would become lord of the worlds. Another boon was destined for Prahrāda, which Brahmā had forbidden Sukra to reveal (vv. 201 ff.). Elated by this prediction of their future ascendancy, the Asuras desired to anticipate the time of its realization, and challenged the gods to battle. A combat ensued, which lasted for a thousand years, at the end of which the Asuras were victorious. The gods then took counsel together, and invited Śāṅḍa and Marka¹⁵³ (who are mentioned in verse 39, and appear to be the pupils of Brīhaspati alluded to in v. 221) to abandon the Asuras, and aid them (the gods) in their sacrifice. If they succeeded in obtaining this aid, they were confident they should overcome the Asuras. Śāṅḍa and Marka accepted the invitation, and the gods conquered the Asuras; who, being forsaken by these two priests, and undergoing the consequences of Sukra's curse, were expelled by their adversaries from the upper world, and entered the infernal regions [226. *Yajnenopāh-vayāmas tau tato jeshyāmahe 'surān | tadopāmantrayan devāḥ Śāndā-markau tu tāv ubhau |* 227. *yajne chāhuya tau proktau "tyajetām asurān dvijau | vayaṁ yuvāṁ bhajishyāmaḥ saha jitvā tu dānavān"*] [228. *evaṁ kṛitābhīsandhī tau Śāndāmarkau surās tathā | tato devāḥ jayam prāpupūr dūnavāś cha parājītāḥ |* 229. *Śāndāmarka-parityaktaḥ dānavāḥ hy abalās tathā | evam daityāḥ purā Kāvya-śāpenābhīhatās tada |* 230. *Kāvya-śāpābhīhitās te nirādhārāś cha sarvaśāḥ | nirasyamānāḥ devais cha viviśus te rasātataṁ |] (vv. 223 ff.). In consequence of Sukra's curse, which operated periodically, Vishṇu was born time after time, (see above, p. 152), after a decline of righteousness, which he re-established, destroying the Asuras. For Brahmā had decreed that all those Asuras who should be disobedient to Prahrāda¹⁵⁴ should be slain by men (231. *tataḥ-prabhṛiti śāpēna Bhīgor naimittikena tu |* 232. *jajne punāḥ punar Vishṇur dharme praśīthile prabhuḥ | kurvan dharma-ryavasthānam asurāṇām pranāśanam |* 233. *Prahrādasya nideśe tu na sthāsyanty asurāś cha ye | manushya-badhyāś te sarve Brahmeti ryā-harat prabhuḥ |* Vishṇu's incarnations are then enumerated (verses*

¹⁵³ See the fifth volume of this work, p. 230, note.

¹⁵⁴ Regarding Prahrāda, or Prahlāda, see Wilson's *Vishṇu Purāṇa*, Dr. Hall's ed., vol. ii., pp. 30-68.

234–245) viz. (1) a portion of him sprung from Dharma, (2) the Narasinha, or Man-lion, and (3) the Dwarf, incarnations, which are called the celestial manifestations, the remaining seven being the human incarnations caused by Sukra's curse (v. 238. *Etāś tisrah smṛitāś tasya divyāḥ sambhūtayo dvijāḥ | mānushāḥ sapta yānyāś* (sic.) *tu śāpajāś tāḥ nibodhata*). These seven are (4) the Dattatreyya, (5) Māndhātri, (6) Paraśurāma, (7) Rāma, (8) Vedavyāsa, (9) Buddha, (10) Kalki, incarnations. (Eight instead of seven are obtained if, with the Mahratti expounder, we understand the beginning of verse 243 to refer to Kṛishṇa.) The Bhāgavata Purāṇa gives twenty-two incarnations (i. 3, 1 ff.) viz. : Those in the forms of (1) Purusha, (2) Varāha or the Boar, (3) Nārada, (4) Nara and Nārāyaṇa, (5) Kapila, (6) Dattatreyya, (7) Yajna or Sacrifice, (8) Rishabha, (9) Prīthu, (10) Matsya or the Fish, (11) Kūrma or the Tortoise, (12 and 13), Dhanvantari, (14) Narasinha or the Man-lion, (15) Vāmana or the Dwarf, (16) Paraśurāma, (17) Vedavyāsa, (18) Rāma, (19 and 20) Balarāma and Kṛishṇa, (21) Buddha, and (22) Kalki. These last two are represented as future. But the incarnations of Vishṇu are innumerable, like the rivulets flowing from an inexhaustible lake. Rishis, Manus, gods, sons of Manus, Prajāpatis are all portions of him (verse 26. *Avatārāḥ hy asankheyāḥ Hareḥ sattra-nidher dvijāḥ | yathā 'vidāsināḥ kulyāḥ sarasāḥ syuḥ sahasraśāḥ | 27. rishayo manavo devāḥ manu-putrāḥ mahaujasāḥ | kalāḥ sarve Harer eva saprajāpatayas tathā*).

SECT. V.—*Vishṇu as represented in the Nirukta, Rāmāyaṇa, Mahābhārata, and Purāṇas.*

From the passages adduced in the preceding pages, it is clear that Vishṇu is not regarded as the supreme god either in the Rig-veda, or in the Brāhmaṇas. In these ancient works he is considered only as one of the gods, and not as superior to the rest. It is also manifest from the passage I have cited from the Nirukta (xii. 19) in p. 64 that neither Yāska himself, nor Śākapūṇi and Aurnavābha, the ancient interpreters of the Veda, whose opinions he quotes, assigned to Vishṇu any higher rank than they did to the other members of the Indian Pantheon. From another text of the Nirukta (vii. 5) which I have cited in p. 66, it appears that the old expounders of the Veda regarded the deities worshipped in the Veda as mainly represented by three gods

of primary consequence, and that of these Vishnu is not one. As the passage from which this latter extract was made is of great interest and importance, I shall quote it here at length :

Nir. 7, 4.—*Tad ye 'nādīshṭa-devatāḥ mantrāḥ teshā devatopaparikṣhā | yad-devatāḥ sa yajno vā yajñāṅgām vā udd-devatāḥ bhavanti | atha anyatra yajnāt prājāpatyāḥ iti yājnīkāḥ | nārāśāṁsāḥ iti nairuktāḥ | api vā sā kāma-devatā syāt prāyo-devatā vā | asti hy āchāro bahulaṁ loke deva-devatyum atithi-devatyam pitṛi-devatyam | yājna-daivato mantrāḥ iti | api hy adevatāḥ devatā-vat stūyante | yathā 'śva-prabhṛitvny oshadhiparyantāny athāpy ashtau dvandvāni | sa na manyeta āgantūn iva arthān devatānām pratyaksha-driśyam etad bhavati | mahābhāgyād devatāyāḥ ekaḥ ātmā bahuḍhā stūyate | ekasya ātmano 'nye devāḥ pratyangāni bhavanti | api cha sattvānām prakṛiti-bhūmabhir rishayah stuvanti ity āhuḥ | prakṛiti-sārvanāmnyāḥ cha itaretara-janmāno bhavanti itaretara-prakṛitayah karma-janmānah ātma-janmānah | atmā eva eshāñ rathe bhavaty ātmā 'svāḥ ātmā "yudham ātmā ishvaraḥ ātmā sarvām devasya | 5. Tisrah eva devatāḥ iti nairuktāḥ Agnih prīthivī-sthāno Vāyur vā Indro vā 'ntariकsha-sthānaḥ Sūryo dyu-sthānaḥ | tāsām mahābhāgyād ekaikasyāḥ api bahūni nāmadheyāni bhavanti | api vā karma-prīthaktvād yathā hotā 'dhvaryur brahmā udgātā ity apy ekasya sataḥ | api vā prīthag eva syuḥ | prīthag hi stutayo bhavanti tathā 'bhidhānāni | yatho etat—"karma-prīthaktvād" iti bahavo 'pi vibhajya karmāṇi kuryuḥ | tatra saṁsthānaikatvām sambhogaikatvām cha upekshitaryam | yathā prīthivyām manushyāḥ paśavo devāḥ iti sthānaikatvām | sambhogaikatvām cha dṛiśyate yathā prīthivyāḥ Parjanyena cha Vāyv-Ādityābhāyām cha sambhogo 'gninā cha itarasya lokasya | tatra etad nara-rāshṭram iva | 6. Atha ākāra-chintanām devatānām | purusha-vidhāḥ syur ity ekam | chetanārad-vad hi stutayo bhavanti tathā 'bhidhānāni | athāpi paurusha-vidhikair angaīḥ saṁstūyante | "rishvā te Indra sthavirasya bāhū" (R. V. vi. 47, 8); "yat sangribhñāḥ maghavan kūśir it te" (R. V. iii. 30, 5) | athāpi paurusha-vidhikair dravya-saṁyogaiḥ | "ā dvābhāyām haribhāyām Indra yāhi" (R. V. ii. 18, 4); "kalyāṇīr jāyā suranaṁ gṛihe te" (R. V. iii. 53, 6) athāpi paurusha-vidhikaiḥ karmabhiḥ | "addhi Indra piba cha prasthitasya" (R. V. x. 116, 2); "āśrutkarṇa śrudhi haram" (R. V. i. 10, 9) | 7. Apurusha-vidhāḥ syur ity aparam | api tu yad driśyate 'purusha-vidhām tat | yathā 'gnir vāyur ādityāḥ prīthivī chandramāḥ iti | yatho etat "chetanāvad-vad hi stutayo bhavanti" ity ahetanāny*

apy evam stūyante yathā 'ksha-prabhritīny oshadhi-paryantāni | yatho
 etat "paurusha-vidhikair angaiḥ saṁstūyante" ity achetaneshv apy etad
 bhavati | "abhi krandanti haritebhīr āśabhir" iti grāva-stutih | yatho
 etat "paurusha-vidhikair dravya-saṁyogair" ity etad api tādriśam eva |
 "sukham rathaṁ yuyuje sindhur aśvinam" iti nadī-stutih | yatho etat
 "paurusha-vidhikaiḥ karmabhir" ity etad api tādriśam eva | "hotus chit
 pūrve havir adyam āśata" iti grāva-stutir eva | api cha ubhaya-vidhāḥ
 syuḥ | api vā purusha-vidhānām eva satāṁ karmātmānah ete syuḥ | yathā
 yajno yajamānasya | esha cha ākhyāna-somayah | 8. Tisrah eva devatāḥ
 ity uktam purastāt | tāsām bhakti-sāhacharyām vyākhyāsyāmaḥ | atha
 etāny Agni-bhaktīny ayaṁ lokah prātaḥ-savānam vasanto gāyatrī trivṛti-
 stomo rathantaraṁ sāma ye cha deva-gaṇāḥ samāmnātāḥ prathame sthāne
 'gnāyi prithivī ilā iti striyah | atha asya karma vahanaṁ clā havishām
 āvahanaṁ cha devatānām yach cha kinchid dārshṭi-viṣhayikam Agni-
 karma eva tat | atha asya saṁstavikāḥ devāḥ Indraḥ Somo Varunāḥ
 Parjanyaḥ rītavāḥ | Agnā-Vaishnavaṁ havir na tu rīk saṁstavikī¹
 daśatayiśhu vidyate | atha apy Agnā-Paushṇām havir na tu saṁstavaḥ |
 tatra etām vibhakti-stutim richam udāharanti (R. V. x. 17, 3) 9. "Pūshā²
 tvā itaś chyavayatu pra vidvān anashṭapaśur bhuvanasya gopāḥ | sa tvā
 etebhyah paridat paritribhyo Agnir devebhyah suvidatriyebhyah" |
 "Pūshā tvā itaḥ prachyāvayatu vidvān anashṭapaśur bhuvanasya gopāḥ"
 ity esha hi sarveshām bhūtānām gopāyitā Ādityah | "sa tvā etebhyah
 pari dadat pitribhyah" iti sāṁśayikas tritīyah pādah | Pūshā purastāt
 tasya anvādeśah ity ekam Agnir uparishṭat tasya prakīrtanā ity
 aparam | "Agnir devebhyah suvidatriyebhyah" | suvidatraṁ dhanam
 bhavati vindater vā ekopasargād dadāter vā syād dryupasargāt | 10.
 Athu etāni Indra-bhaktīny antariksha-loko mādhyandinām savānam
 grīshmas trishṭup panchadaśa-stomo brihat-sāma ye cha deva-gaṇāḥ
 samāmnātāḥ madhyame sthāne yāścha striyah | atha asya karma rasā-
 nupradānām Vṛitra-vadho yā cha kā cha bala-kṛitir Indra-karma eva tat |
 atha asya saṁstavikāḥ devāḥ Agniḥ Somo Varunāḥ Pūshā Brihaspatir
 Brahmanaspatih Parvataḥ Kutso Viṣṇur Vāyuḥ | atha api Mitro
 Varunēna saṁstūyate | Pūshṇā Rudrenā cha Somah | Agnīna cha Pūshā |
 Vātena cha Parjanyaḥ | 11. Atha etāny Āditya-bhaktīny asau lokas
 tritīya-savānam varshāḥ jagatī saptadaśa-stomo vairūpaṁ sāma ye cha
 deva-gaṇāḥ samāmnātāḥ uttame sthāne yāścha striyah | atha asya karma
 rasādānām raśmibhiś cha rasādhāraṇām yach cha kinchit pravalhitam

*Āditya-karma eva tat | Chandramasā Vāyunā Saṁvatsarena iti saṁstavaḥ |
 eteshv eva sthāna-vyūheshv ritu-chhandaḥ-stoma-prishṭhasya bhakti-śesham
 anukalpayita | śarad-anushtub-ekaviṁśa-stomo vairājām sāma iti prithivya-
 āyatanañi | hemantāḥ panktis triṅava-stomāḥ śākvarām sāma ity antari-
 kshayatanañi | śiśiro 'tīchhandās trayas-triṁśa-stomo raivatam sāma
 iti dyu-bhaktinī |*

4. “We shall now inquire who are the deities in those hymns in which no deity is indicated. They are addressed to the god to whom the sacrifice or part of a sacrifice [in which they are employed] is offered. The hymns which are unconnected with a sacrifice are, according to the ritualists (*yājnikāḥ*), addressed to Prajāpati; according to the etymologists (*nairuktāḥ*), they are spoken in praise of men.¹⁵⁵ Or in such cases the deity may be an optional one, or a class of deities:¹⁵⁶ for it is a very prevalent practice to [classify rites] as those which have a god, a guest, or a progenitor, respectively, for their deity. In reference to what has been said that hymns are sacrificial, and addressed to a god, [it is to be remarked that] beings other than gods are lauded as gods, as e.g. the objects beginning with horses and ending with herbs (see *Nighantu*, 5, 3, and *Nir.* ix. 1–28), and also the eight pairs (see *Nighantu*, 5, 3, and *Nir.* ix. 35 ff.). But let him [the student] not regard any matters relating to the gods as if they were accidental: this may be clearly seen. Owing to the greatness of the deity, the one Soul is lauded in many ways. The different gods are members of the one Soul. And [the learned] say that the rishis address their hymns according to the multiplicities of natures in the [celestial] existences; and [further] from the universality of their nature [these existences] are produced from each other, and possess the natures of each other (compare *Nir.* xi. 23, quoted above, p. 13); they are produced from works; they are produced from soul. It is soul that is their car, soul their steeds, soul their weapon, soul their arrows, soul is a god’s all.

¹⁵⁵ Professor Roth refers to *Nir.* ix. 9, where the word *nārāśaṁsa* is thus defined: *Yena narāḥ praśasyante sa nārāśaṁso mantrah* | “A hymn in which men are eulogized is a *nārāśaṁsa* hymn.” As an instance of this kind of hymn Yāska quotes R. V. i. 126, 1.

¹⁵⁶ This is the sense assigned to *prāyo-devatā* by Roth, Illustrations of Nirukta, p. 102, see note 1 there: but may not the word mean a being who has something of the character of a god?

5. "There are three deities according to the etymologists (*nairuktāḥ*), viz. Agni, whose place is on earth, Vāyu, or Indra,¹⁵⁷ whose place is in the atmosphere, and Sūrya (the Sun), whose place is in the sky. These [deities] receive many designations in consequence of their greatness, or from the diversity of their functions, as [the appellations of] hotṛi, adhvaryu, brahman, and udgātri, are applied to one and the same person. Or the gods in question may all be distinct, for the praises addressed to them, and also their appellations, are distinct. As [regards the view that] this [diversity of appellation] arises from difference of function [and not from distinctness of personality, it may be objected that] a plurality of individuals also may each fulfil their separate allotted functions. In this latter case, a community of locality, and of possession, must be remarked. Thus men, beasts, and gods, occupy the earth; here is community of place. Community of possession, too, is seen in such instances as that of the joint occupation of the earth both by Parijanya, and by Vāyu, and Āditya, and of the rest of the world by [Vāyu, Āditya, and] Agni. Here the case is like that of a kingdom and its inhabitants (*i.e.* the one realm is occupied by different classes of persons).

6. "We have now to consider the forms of the gods. One [mode of representation in the hymns makes] them resemble men: for they are praised and addressed as intelligent beings. They are also celebrated with members such as those of men. Thus R. V. vi. 47, 8: 'Huge, O Indra, are the arms of thee who art strong'; iii. 30, 5, 'when thou didst grasp the two worlds, they were but as a handful to thee.' They are also [celebrated] with the accompaniment of material objects such as those belonging to men. Thus it is said, R. V. ii. 18, 4, 'Come, Indra, with thy two tawny steeds'; iii. 53, 6, 'A handsome wife and pleasure are in thy house.' And further, they are celebrated with functions of a similar character to the human. Thus R. V. x. 116, 2, 'Eat, O Indra, and drink from the bowl;' R. V. i. 10, 9, 'Thou whose ears hear us, listen to our invocation.'

7. "Another [mode of representation makes them] unlike men. But further, that which is seen [of them] is unlike what is human, as Fire, Air, Sun, Earth, Moon. As [regards the assertion] that 'they are

¹⁵⁷ Compare Taitt. Sanh., vi. 6, 8, 3: *Indra-Vāyū hi sayujau* | "For Indra and Vāyū are closely united.

praised as intelligent beings,'—it is also true that senseless things are in like manner praised, as the objects beginning with dice and ending with herbs (Nigh. 5, 3; Nir. 3, 7 ff.). Again, as [regards the remark] that the gods are 'celebrated with members such as those of men,'—the same thing is done in the case of senseless objects, as stones are celebrated in the words, 'They cry with their ruddy mouths' (R. V. x. 94, 2). Further, the same is the case as [regards the remark] that the gods are [celebrated] 'with the accompaniment of material objects such as those possessed by men;' for a river is praised in the words, 'The Sindhu has yoked his beautiful car drawn by steeds' (R. V. x. 75, 9). And the same thing applies to the remark that the gods are described with 'functions similar to those of men;' for stones are lauded in the words, 'Even before the priests they have eaten food of melted butter' (R. V. x. 94, 2). Or the gods may be described under both forms (either as having, or as not having, a human form). Or, again, when they are described as similar to men, this may be merely in their character of actors in a particular function, as sacrifice is only the [temporary] act of the man who offers it. This is the condition of all narrations.¹⁵⁸

8. "It has been declared above (par. 5) that there are three deities. We shall now declare the various objects which are associated with their provinces. Now these which follow are connected with Agni's domain: viz. this world, the morning oblation, spring, the gāyatrī metre, the trivṛt stoma, the rathantara sāma, the classes of gods who in the Nighaṇṭu are enumerated in the first sphere, with the goddesses Agnāyi, Prithivi, and llā. Then Agni's function is to carry away the oblations, and to bring the gods: and whatever has reference to things visible is the work of Agni. Then the deities who are lauded along with him are Indra, Soma, Varuna, Parjanya, and the seasons. There is an oblation made to Agni and Vishnu in common; but in the ten books [of the R. V.] there is no Rich which praises these two gods together. There is also an oblation made to Agni and Pūshan in

¹⁵⁸ The commentator Durga (as I learn from Prof. Roth's note, Illust. of Nir. p. 104) refers this observation to the Mahābhārata, and adduces, as illustrations of the remark in the text, the appearances of the Earth in the form of a woman to request a Brahman to relieve her of her load, and of Agni in the form of a Brahman to ask aid from Vāsudeva and Arjuna respecting the Khāndava wood, and in the form of a man, and of fire, to burn the wood in question. See Williams's Indian Epic Poetry, p. 101; and the Vauaparvan, verses 8079 ff.

common, but no conjoint laudation. Here the following verse containing separate praise [of these two gods] is quoted, viz. R. V. x. 17, 3: 9. ‘May Pūshan, the wise, the preserver of the world, he who loses none of his cattle, convey thee away hence: may he deliver thee to these fathers; and may Agni [entrust thee] to the gracious gods.’ The words, ‘May Pūshan, the wise, etc.,’ refer to the Sun, who is the protector of all creatures. The sense of the third quarter of the verse beginning, ‘May he deliver thee, etc.,’ is dubious: on the one hand it may be a repetition of the reference to Pūshan, who had been named before;¹⁶⁹ or, on the other hand, it may be a celebration of Agni, who is mentioned afterwards. *Suvidatra* (from which *suvidatriyebhyah* in the fourth clause, “May Agni,” etc., comes) means ‘wealth,’ and is either derived from *vid*, ‘to find,’ with one preposition (*su*), or from *dā*, ‘to give,’ with two prepositions (*su* and *vi*).

10. “The following are the objects connected with Indra’s domain: viz. the atmosphere, the midday oblation, summer, the trishṭubh metre, the panchadaśa stoma, the brihat sāma, the classes of gods and the females who are enumerated in the second sphere. Indra’s function is to bestow moisture, to slay Vṛitra: and all exertions of force are the work of Indra. The deities lauded along with him are Agni, Soma, Varuṇa, Pūshan, Brihaspati, Brahmanaspati, Parvata, Kutsa, Vishnu, and Vāyu. Further, Mitra is lauded along with Varuna, Soma with Pūshan and Rudra, Pūshan with Agni, and Parjanya with Vāta.

11. “The following are the objects connected with Āditya’s (the Sun’s) domain: heaven, the third oblation, the rainy season, the jagati metre, the saptadaśa stoma, the vairūpa sāma, the classes of gods and the females who are enumerated in the highest sphere. The function of Āditya is to draw up moisture, and to retain it by his rays: and whatever is mysterious is the work of Āditya. He is praised along with the Moon, the Air (Vāyu), and the Year.

“[The student] is to class the remaining seasons, metres, stomas, and prishthas (particular sāma formulas) under [one or other of] the [three] spheres above mentioned. Autumn, the anushṭubh metre, the ekavīśa stoma, and the vairāja sāma, belong to the sphere of earth. The early winter, the pankti metre, the triṅava stoma, and the śākvara sāma, belong to the atmospheric sphere. The later winter, the ati-

¹⁶⁹ I have translated the clause as referring to Pūshan.

chandas metre, the trayastrinśā stoma, and the raivata sāma, are connected with the celestial sphere.”¹⁶⁰

It will be observed that in the preceding classification of the gods, the principal places are assigned to Agni, Vāyu, or Indra, and Sūrya, who appear therefore to have been regarded in the time of Yāska as the triad of deities in whom the supreme spirit was especially revealed. Vishṇu is only alluded to as one of the divinities who were worshipped conjointly with Indra; and Rudra is only mentioned as worshipped along with Soma. If we may judge from his silence regarding it, the conjunction of Brahmā, Vishṇu and Rudra as the triple manifestation of the deity (trimūrti) would appear to have been unknown to Yāska.

It is true that his object in the passage I have cited, as well as in other parts of his work, is to classify the Vedic deities; and it may be urged that the Puranic mythology (of which the trimūrti of Brahmā, Vishṇu and Siva is a part) might have grown up along with the Vedic. It may, however, be objected to this view, that if Yāska had been cognizant of any other than the Vedic mythology (at least if he had attached any authority to any other), he would not have failed to make some reference to the latter, and would have endeavoured to blend and reconcile it with the former. As we find no attempt of this kind in his work, we may perhaps conclude, either that the Puranic mythology had no existence in his day, or that he regarded it as undeserving of any attention.

The following passages from the Brihaddevatā, in which the views of Yāska are repeated, are derived from Weber's Ind. Stud. i. 113 f.:

Brihaddevatā, i. 13.—*Bhavad-bhūta [sya bha] vyasya jangama-sthāvar-asya cha | asyaike sūryam evaikam prabhavam pralayam viduh | asatas cha satas chaiva yonir esha Prajāpatih | yad aksharam cha vāsyam (?) cha yathaiva Brahma śāsvatam | kṛitaishā hi tridhā "tmānam eshu lokeshu tishthati | Ibid. i. 14 . . . tisrah evehā devatāḥ | etāsām eva māhātmyād nāmānyatram vidhīyate | tach cha sthāna-vibhāgena tatra tatreha dṛiṣyatē |* i. 13: “Some consider Sūrya (the Sun) to be the only cause of the production and destruction of this [universe], present, past, and future, moving and stationary. And this lord of creatures (Prajāpati) is the source of non-entity and entity, which is undecaying and describable (?) like

¹⁶⁰ The above passage is translated by Prof. Roth in his Illustrations of the Nirukta, pp. 101 ff.

the eternal Brahma. He, having made himself threefold, abides in these worlds. i. 14: . . . There are but three deities; and from their greatness, a variety of names is assigned [to each of them]. This is seen in different instances according to the distinction of places."

From the passage cited above (p. 30 f.) from Manu, it appears that the word *Nārāyaṇa* is there applied to Brahmā, and that no mention whatever is made of Vishnu, as concerned in the creation. In fact Vishnu is only once mentioned¹⁸¹ by Manu, viz. in the following verse xii. 121:

*Manasindum diśah śrotre krante Vishnum bale Haram | vāchy Agnim
Mitram utsarge prajane cha Prajāpatim |* “[He may contemplate] in his mind the Moon (Indu), in his hearing the regions, in his stepping Vishnu, in his strength Hara, in his voice Agni, in excretion Mitra, and in procreation Prajāpati.” Vishnu is not spoken of here as in any way superior to the other gods with whom he is associated.

In the text quoted above (p. 33) from the older recension of the *Rāmāyaṇa* too, it is Brahmā who is spoken of not only as the creator, but also as the god who raised up the earth from the bottom of the ocean.

Again, those texts of the *Mahābhārata* and *Purāṇas* (see above, pp. 118 ff.) where Vishnu is described as one of the twelve Ādityas, confirm the conclusion that he must have been originally looked upon as a deity of no more elevated rank than the other sons of Aditi; and the circumstance that he is in some of those passages distinguished from the rest of the gods by epithets expressive of some higher characteristics is easily explicable, as I have already remarked, by the supposition that those passages have been composed or modified at a period when his superiority had come to be recognized.

In some of the earlier passages of the *Rāmāyaṇa* also, where Vishnu is introduced, though he is treated as a deity of higher rank than Indra and others (with whom he had been originally, at most, on a footing of equality), yet he is not designated by the same sort of epithets which are applied to him in the *Vishnu* and *Bhāgavata Purāṇas*, and in some parts of the *Mahābhārata*, and other portions of the *Rāmāyaṇa* itself (unless we suppose these to be later interpolations), or identified with the supreme deity, as in these first-named works. In proof of this I adduce the following passage from the *Rāmāyaṇa*, i. 14, 1 ff. (Schlegel's

¹⁸¹ Lassen, Ind. Ant., 1st ed., i. 777, note; or 2nd ed., p. 918.

edition;—i. 15, 1 ff., Bombay edition, and i. 14, 1 ff. of Gorresio's edition):

Rāmāyaṇa, i. 14, 1 ff.—*Medhāvī tu tato dhyātvā sa kinchid idam uttarām | labdha-saṇjnas¹⁶² tatas tam tu veda-jno nṛipam abravit | 2 | ishṭiṁ te 'nyām¹⁶³ karishyāmi putrīyām putra-kāraṇāt | atharvaśirasi proktair mantraiḥ siddhām̄ vidhānataḥ¹⁶⁴ | 3 | ¹⁶⁴tataḥ prachukrume kartum ishṭiṁ kāma-samṛiddhaye | tasya rājno hitānveshi Vibhāṇḍaka-suto vaśi | 4 | tatra devāḥ sa-gandharvāḥ Siddhāścha munilīḥ saha | bhāga-pratigrahārthaṁ vai pūrvam eva samāgatāḥ | 5 | Brahmā sureśvaraḥ Sthāṇus tathā Nārāyaṇaḥ prabhuh | Indraś oha bhagavān sākshād Marud-gaṇa-vṛitas tathā | 6 | aśvamedhe mahāyajne rājnas tasya mahātmanāḥ | tatra bhāgārthino devān āgatān so 'bhayayāchata | 7 | ayanā rājā Daśarathāḥ putrārthī tapta-varāṁs tapaḥ | ishṭa-vān aśvamedhena bharataḥ śraddhayā 'nvitāḥ | 8 | ishṭiṁ cha putra-kāmo 'nyām punaḥ kartuṁ samudyataḥ | tad asya putra-kāmasya prasāduṁ kartum arhatā | 9 | abhiyāche cha vah sarvān asyārthe 'ham kṛitānjaliḥ | bhareyur asya chatvāraḥ putrāḥ trailokya-viśrutāḥ | 10 | te tathety abruvan derāḥ rishi-putraṁ kṛitānjaliṁ | mānanāyo 'si no vipra rājā chaiva viśeshataḥ | 11 | prāpsyate paramān kāmam etayeshtyā narādhīpaḥ | ity ukteū*

¹⁶² *Labdha-saṇjnaḥ samādhy-utthitāḥ* | Comm. in Bombay ed.

¹⁶³ Bombay ed. reads *te 'ham* for *te 'nyām*.

¹⁶⁴ The Bomb. ed. here reads: 3. *Tataḥ prākramad ishṭiṁ tām putrīyām putra-kāraṇāt | juhāv agnau cha tejasvī mantra-drishṭena karmaṇā | 4 | tato devāḥ sa-gandharvāḥ siddhāś cha paramarshayaḥ | bhāva-* [qu. *bhāga*] *pratigrahārthaṁ vai samavetāḥ yathāvidhi | 5 | tāḥ sametya yathānyāyām taṁ sadasi devataḥ | abruvan loka-kartāram Brahmāṇḍam vachanām tataḥ | 6 | Bhagavaṁs tvat-prasādena Rāvana nāma rākshasāḥ | sarvān no bādhate vīryāt śāśitum taṁ na śaknumāḥ* | “He then began that sacrifice for the sake of obtaining a son; and the glorious (rishi) cast an oblation into the fire, accompanied by the prescribed recitation of texts. 4. Then the gods, Gandharvas, Siddhas, and great Rishis were gathered together in due form to receive their portion. 5. Having duly assembled in that abode, the deities spoke thus to Brahmā, the creator of the world: 6. ‘Lord, owing to thy favour a Rākshasa named Rāvana distresses us all by his power, and we cannot subdue him.’” What follows corresponds in the main with the readings of Schlegel's text.

This text, it will be noticed, differs in several points from Schlegel's [and from Gorresio's] in (a) not stating the gods to have been already present at the preceding sacrifice of the aśvamedha; (b) in not naming Brahmā, Sthāṇu ('Mahādeva'), and Nārāyaṇa (Vishnu) as being of the number; or (c) as having been supplicated by the rishi on behalf of king Daśaratha; and (d) in proceeding at once to represent the gods as invoking Brahmā's aid, as the other two texts do further on. The Bombay text may be the most original, and the verses there omitted may be later additions, as they do not fit in very well into the sequel. Compare note 166 below. This, however, would not prove that the whole section was not a prior interpolation. See further on.

'ntarhitāḥ devāḥ tataḥ S'akra-purogamāḥ | 12 | tāḥ samelya yathānyāyam
 tasmin sadasi devatāḥ | abruwan loka-kartāram Brahmāṇḍam vachanām
 tataḥ | 13 | tvat-pradishṭa-varo Brahman Rāvaṇo nāma rākshasāḥ |
 sarvān no bādhate darpād maharshīm̄ cha tapo-ratān | 14 | tvayā hy asya
 varo dattāḥ prītena bhagavan purā | deva-dānava-yakshāṇām abadhyo 'siti
 kāmataḥ | 15 | mānayantaścha te vākyam̄ sarvam̄ asya sahāmahe | sa
 bādhayati lokāṁś trīn vihiṁsan rākshaseśvaraḥ | 19. Tad muhād
 no bhayaṁ tasmād rākshasād ghorā-darśanāt | bādhārthaṁ tasya bhagavann
 upāyaṁ kartum arhasi | evam uktāḥ suraiḥ sarvaiś chintayitvā tato
 'bravit | hantāyaṁ vihitas tasya bādhopāyo durātmanaḥ | tena "gandh-
 arva-yakshāṇām deva-dānava-rākshasām | abadhyah syām" iti proklam
 tāthety uktāṁ cha tad mayā | avajnāya tu tad raksho manushān nānva-
 kirtayat | tasmāt sa mānushād bādhyo mṛityur nānyo 'sya vidyate | etach
 cikruttā priyaṁ vākyam Brahmanā samudāhritam | devāḥ S'akra-purogās
 te harshitāḥ sarvato 'bhavaḥ | etasmīnn antare Vishnūr upayāto mahā-
 dyutih | śankha-chakra-gadā-pāñih pīta-vāsāḥ jagat-patiḥ | Vainateyām
 samāruhya bhāskaras toyadām yathāḥ | tapta-haṭaka-keyūro vandyamānaḥ
 surottamaiḥ | tam abruwan surāḥ sarve samabhishtutya sannatāḥ |
 ārtānām asi lokānām ārti-hā Madhusūdana | yāchāmahe 'tas tvām
 āriāḥ śaranaṁ no bhavāchyuta | brūta kiṁ karavānīti Vishnus tān
 abravīd vachaḥ | iti tasya vachaḥ śrūtvā punar ūchur idān surāḥ | rājā
 Daśaratho nāma tapta-vān sumahat tapaḥ | iṣṭavāṁś chāśvamedhena
 prajā-kāmāḥ sa chāprajāḥ | asman-niyogāt tvām Vishnō tasya putratvam
 īpnūhi | tasya bhāryāsu tisrishi Hrī-S'rī-Kirty-upamāsu cha | Vishnō
 putratvum āgachha kṛitvā "tmāṇāṁ chaturvidham | tatra tvam mānusho
 bhūtvā pravṛiddham̄ lokakanṭakam | abadhyāṁ daivatair Vishnō samare
 jahi Rāvaṇam | 34. Tvām gatiḥ parāmā deva sarveshāṁ naḥ
 parantapa | bādhāya devaśatrūṇāṁ nṛīṇāṁ loke manāḥ kuru | sa niyuktas
 tuthā devaiḥ sākshād Nārāyaṇāḥ prabhūḥ | tān uvācha ityādi |

"Then that sage, skilled in the Veda, having meditated for a little on this answer, having regained his consciousness [which had been suspended during his state of meditation], said to the king: 'I shall perform for thee another sacrifice, celebrated according to rule with the texts enjoined in the Atharva-sīras, to obtain for thee a son.' The self-subdued son of Vibhāṇḍaka, desiring the king's welfare, then began to perform the sacrifice for the attainment of his desire. The gods, with the Gandharvas, Siddhas, and Munis, had previously come

thither to receive their portions [of the sacrifice], both Brahmā, lord of the deities, Sthānu (Mahādeva), the lord Nārāyaṇa¹⁶⁵ (Vishnu), and the divine Indra in visible presence, surrounded by the host of Maruts. He (Rishyasringa thus) supplicated the gods who had come, desiring their shares, to the great aśvamedha sacrifice [described in the preceding section] of that high-souled king: ‘This King Daśaratha, desiring a son, has performed austerity, and inspired with faith, has worshipped you with an aśvamedha. Longing for a son, he is also prepared to celebrate another sacrifice. Ye ought, therefore, to show favour to him, who is anxious for a son; and with joined hands, I entreat you all on his behalf. Let him have four sons, renowned in the three worlds.’ The gods said to the rishi’s son [standing] with joined hands, ‘So be it. Thou, Brahman, art deserving of honour from us, and so especially is the king. The lord of men shall obtain the highest object of his desire by means of this sacrifice.’ Having thus spoken, the gods, headed by Śakra (Indra), then disappeared.

“Having duly assembled in that abode,¹⁶⁶ these gods then addressed a word to Brahmā, the creator of the world: ‘A Rākshasa named Rāvaṇa, having obtained a boon from thee, O Brahmā, in his pride harasses us all, and the great rishis devoted to austerity. For, O lord, a boon was formerly granted to him freely by thee when well-pleased, viz. ‘Thou shalt be indestructible by gods, Dānavas or Yakshas.’ Obedient to thy words, we endure everything at his hands. This lord of the Rākshasas vexes the three worlds by his acts of cruelty . . . 19. We are therefore in great fear of this Rākshasa of horrible aspect.

¹⁶⁵ Here it will be observed that Vishnu, like the other gods, comes for his share.

¹⁶⁶ This verse does not combine well with what precedes. See the last note but one (164). Why should the gods disappear in order to reassemble, so far as appears, in the same place (*tasmān sadasi*)? See the text of the Bombay ed., as quoted in note 164, verses 4 and 5. Gorresio’s edition connects the disappearance and reappearance of the gods thus, i. 14, 11b ff.: *ity uktvā ntarhitāḥ devās tataḥ Śakra-puroga-*
māḥ | 12 | tāṁ dṛish्यत् vīdhvad dīkṣām kriyamānāṁ mahā shinā | upetya loka-
kartāram Prajāpatim idāṁ vachāḥ | 13 | ūchuh prāñjalayo bhūtvā Brahmānam varadām
tataḥ | 11b: “Having thus spoken, the gods, headed by Śakra, vanished thence. 12. Beholding that initiatory ceremony being duly performed by the great rishi, they approached with joined hands the lord of creatures, the boon-bestowing Brahmā, and spoke as follows.” etc. It may also be noticed that Nārāyaṇa (Vishnu) is mentioned both in Schlegel’s ed. and in Gorresio’s (v. 4) as having been one of the gods who were present. If the gods who reappeared were the same as those who disappeared, why was not he among them? But he is said to have arrived afterwards.

Thou, lord, oughtest to imagine some device for his slaughter.' Being thus addressed by all the deities, [Brahmā], after reflection, thus spoke to them : 'O, this device has been imagined [by me] for the slaughter of that malignant being. 'Let me be indestructible by Gandharvas, Yakshas, gods, Dānavas and Rākshasas ;' such was his request, to which I replied, 'Be it so.' But despising men, the Rākshasa made no mention of them. He must therefore be slain by a man : no other death is possible for him.' Having heard this acceptable word spoken by Brahmā, the gods, headed by Śakra, were altogether delighted. In the mean time the glorious Vishṇu arrived, bearing in his hand the shell, discus, and club, in yellow garments, lord of the world, mounted on Garuḍa, like the Sun on a cloud, with an armlet of refined gold, adored by the chief of the deities. After lauding him with prostrations, all the gods said : 'Thou, Madhusūdana, art he who removes the affliction of the afflicted worlds. Wherefore we, distressed, beseech thee be our refuge, O Achyuta (Unfalling).' Vishṇu said to them, 'Tell me what I shall do.' Hearing this answer of his, the gods again said : 'A king named Daśaratha has performed great austerity, and celebrated an aśvamedha sacrifice, desirous of offspring, for he is childless. Do thou, Vishṇu, according to our appointment, take upon thee his sonship. Making thyself fourfold, do thou become the offspring of his three wives who resemble Hṛī, Śrī, and Kirti (Modesty, Prosperity, and Renown). Having then become man, do thou slay in battle Rāvaṇa, the powerful enemy of the worlds, who is indestructible by the gods. . . . 34. Thou, god, vexer of thy foes, art the highest refuge of us all ; resolve to destroy in the world of men the enemies of the deities.' The manifested lord Nārāyaṇa, being thus appointed by the gods," replies by asking for further explanations in regard to the occasion which demanded his intervention. This explanation the gods give and say, that he alone of all the celestials can kill the wicked one (*tvatto hi nānyas tam pāpam śakto hantum divaukasām*). Vishṇu, then, "the lord of the gods" (*deveśa*), "the most excellent of the immortals" (*tridaśa-pungava*), "adored by all the worlds" (*sarva-loka-namaskṛita*), reassures the deities, promises to slay Rāvaṇa, and to reign on earth for eleven thousand years.

I have said that the representation given of Vishṇu in the preceding passage is of a different character from that which we find in writings

of a later age. But it is not certain that any portion of this passage formed part of the Rāmāyana, as it originally existed. I extract the following remarks from Lassen's "Indian Antiquities," (vol. i. p. 488, 1st edition; i. 586, 2nd edition), in regard to the interpolations which he supposes to have been made in the Rāmāyana and Mahābhārata:

"It is true that in the Epic poems Rāma and Kṛishna appear as incarnations of Vishṇu, but they at the same time come before us as human heroes, and these two characters (the divine and the human) are so far from being inseparably blended together, that both of these heroes are for the most part exhibited in no other light than other highly gifted men,—acting according to human motives and taking no advantage of their divine superiority. It is only in certain sections which have been added for the purpose of enforcing their divine character that they take the character of Vishṇu. It is impossible to read either of these two poems with attention, without being reminded of the later interpolation of such sections as ascribe a divine character to the heroes, and of the unskilful manner in which these passages are often introduced, and without observing how loosely they are connected with the rest of the narrative, and how unnecessary they are for its progress."¹⁶⁷

In p. 489 (1st edition, p. 587 2nd edition) note, he remarks more

¹⁶⁷ In the Preface to his Vishṇu Purāṇa, p. ix., 4to. ed. (=p. xv. of Dr. Hall's ed.), Professor Wilson had previously made some observations of the same tenor: "But the ascription to individual and personal deities of the attributes of the one universal and spiritual Supreme Being, is an indication of a later date than the Vedas certainly, and apparently also than the Rāmāyana, where Rāma, although an incarnation of Vishṇu, commonly appears in his human character alone. There is something of the kind in the Mahābhārata in respect to Kṛishna, especially in the philosophical episode known as the Bhagavad Gītā. In other places the divine nature of Kṛishna is less decidedly affirmed; in some it is disputed or denied; and in most of the situations in which he is exhibited in action, it is as a prince and warrior, not as a divinity. He exercises no superhuman faculties in the defence of himself, or his friends, or in the defeat and destruction of his foes. The Mahābhārata, however, is evidently a work of various periods, and requires to be read throughout carefully and critically before its weight as an authority can be accurately appreciated." Professor Goldstücker, too, observes in the Preface to his Mānava Kalpa Sūtra, p. xxxi.: "It is of course impossible for me to treat here, as it were incidentally, not merely of the question concerning the age of the Mahābhārata, but the relative ages of the various portions of this work, since it must be evident to every one who has read it, that it is, in its present shape, a collection of literary products belonging to widely distant periods of Hindu literature."

particularly: "As regards the Rāmāyana, Mr. von Schlegel has often observed to me that the chapters in which Rāma is conceived of as an incarnation of Vishṇu, might be entirely omitted without injuring the connexion of the story. In fact, at the point where the incarnation of Vishṇu in the four sons of Dasaratha is described (Rām. i. 14 ff.), the proper great sacrifice is already concluded, and the priests have all been presented with gifts at its close, when the new sacrifice is commenced, at which the gods appear, then withdraw, and now for the first time propose to Vishṇu to become incarnate. If this had been an original portion of the story, the gods would certainly have considered the matter sooner, and the ceremonial of sacrifice would have proceeded without interruption. In the same book, ch. 74, 75, a scene with the earlier [or Paraśu-] Rāma is suddenly interpolated, in order that he may be made to declare the new Rāma to be Vishṇu."

An examination of the earlier portions of the Rāmāyana seems to confirm the opinion of Lassen that the 14th and following sections which describe the miraculous births of Rāma and his brothers as incarnations of Vishṇu, are additions interpolated at a later date in the original poem. It appears from various passages which I shall cite from the 8th and following sections, that the aśvamedha or horse-sacrifice, a rite of great importance and dignity, was instituted for the express purpose of procuring progeny for Daśaratha. But if this be so, what necessity was there for celebrating the fresh ceremony, alluded to at the beginning of section 14 as a "putrīyā ishtī," for the same purpose? The passages to which I allude are the following:

Rām. i. 8, 1 ff. (=Bombay ed. i. 8, 1; Gorresio's ed. i. 8, 1).—*Tasya
te evam-prabhāvasya dhārmikasya mahātmanah | sutārtham tapyamānasya
nāśid vaṁśa-karaḥ sutāḥ | tasya chintayato buddhir utpanneyam mahā-
mateḥ | sutārthan vāji-medhena kimarthāñ na yajāmy aham | suniśchitām
matiñ kṛitvā yashṭavye vasudhādhīpah |* "But a son to prolong his race
was not born to this king so mighty, and righteous, and great, though
he performed intense austerity for that purpose. As this wise man
reflected, the idea arose in his mind, 'why do I not celebrate a horse-
sacrifice to obtain a son?' Having then formed this fixed opinion that
he ought to sacrifice, the king, etc."

Again, in sect. 11, 1 (=Bombay ed. i. 12, 1; Gorresio's ed. i. 11, 1), it is said: *Atha kāle vyatikrānte śiṣire tadanantaram | vasanta-sumaye*

prāpte rājā yashṭum mano dadhe ; tataḥ prasādyā śirasā taṁ vipraṁ deva-varchasam | yajnāya varayāmāsa santānūrthaṁ kulasya vai | “Then, when the winter had passed, and the spring had arrived, the king set his mind upon sacrificing. Having then propitiated, by [bowing] his head, that Brahman of divine splendour, he solicited him to [perform] a sacrifice for the prolongation of his race.”

Then, after calling his spiritual advisers, Vāmadeva, Jāvāli, Vasishṭha, etc., he says to them (v. 8=v. 8b Bomb. ed.; v. 11, Gorr.): *Mama tātāpyamānasya putrārthaṁ nāsti vai sukhām | tad ahaṁ haya-medhena yajeyam iti me matih | tad-arthaṁ yashṭum ichhāmi haya-pūrvena karmanā |* “I get no satisfaction, though I perform intense austerity for a son. It is therefore my resolution to celebrate a sacrifice in which a horse is the first victim.”

We are again told (v. 20):

Tataḥ sa gatvā tāḥ patnīr narendro hṛidayangamāḥ | uvācha dīkshānū viśata yakṣye 'haṁ sutā-kāraṇāt | “Then going to his beloved wives, the king said to them, ‘Enter upon a course of consecration; I am about to sacrifice for a son.’”

And at the beginning of the 12th section (=Bomb. ed. 13th; Gorr. 12th) it is said: *Punah prāpte vasante tu pūrnāḥ sañvatsaro 'bhavat | prasavārtham gato yashṭum hayamedhena vīryavān |* “Then, when the spring arrived, a year had elapsed, and the heroic king went to celebrate a horse-sacrifice for the sake of offspring.”

Preparations are then made for the sacrifice (sect. 12), and it is duly celebrated (sect. 13). The queen, Kauśalya, “through desire of a son,” remains in close contact with the slaughtered horse for one night (13, 36 [=Bomb. ed. i. 14, 34; Gorr. i. 12, 34]: *Patatrīṇā tadā sārddham suskṛhitena cha chetasā | avasad rajanīm ekām Kauśalyā piutra-kāmyayā*), and the other two queens beside her (v. 37).¹⁶⁸

The conclusion of the sacrifice is thus recorded at the end of section 13, vv. 54 ff. (=Bomb. ed. 14, 58b; Gorr. 13, 45).

¹⁶⁸ See Wilson's translation of the R. V., vol. ii., Introd., p. xiii.; the Vājasaneyi Saṁhitā, xxiii. 20 ff., and commentary; S'atapatha Brāhmaṇa, pp. 990 ff.; Kātyāyana Sūtras, p. 973; and Mahābhārata, xiv. 2645. On the word *patatrīṇā*, “winged,” applied to the horse, the commentator in the Bombay ed., *in loco*, remarks: *Puṇā astānām pakshāḥ santi ili prasiddhyā evāñvādaḥ | patatrīṇā garud-i-regena ity anye |* “This is said because it is well known that horses formerly had wings. Others say the meaning of the word is, ‘having the speed of Garuda’ (the fabled bird).”

*Dakshināḥ parigrihyātha suprīta-mānasā dvijāḥ | ūchur Daśarathān
tutra kāmān dhyāyeti vai tadā | tuto 'bravīd Rishyaśringaṁ rājā Daśa-
rathas tadā | kulasya vardhanān tat tu kartum arhasi suvrata | tathet
sa cha rājānam uvācha dvija-sattamāḥ | bharishyanti sutā rājānś chat-
vāras te kulodvahāḥ |* “Having received the gifts with great gratification,
the Brahmans then said to Daśaratha, ‘Think of the object you desire.’
The king then said to Rishyaśringa, ‘Thou oughtest, saint, to effect that
increase of my race.’ The most excellent of Brahmans replied, ‘So be
it; king, there shall be to thee four sons, the continuators of thy race.’”

We are then told at the beginning of section 14, as above quoted (p. 165), that Rishyaśringa, after thinking over the preceding reply, offers to celebrate another sacrifice with texts from the Atharva-śiras, in order to procure offspring for the king; and proceeds accordingly to do so, though, in striking contrast to the particular description given of the aśvamedha, no details of this additional ceremony are supplied. We are then told (verse 4) that the gods had previously come to the aśvamedha sacrifice, to obtain their shares of the oblations, and that Rishyaśringa now tells them that the king had performed austerity in order to obtain offspring, that he had also celebrated an aśvamedha sacrifice, and was now about to perform another rite. The necessity for this second sacrifice does not appear; it seems strange that a ceremony of such importance as the aśvamedha should be insufficient; there appears to be no reason why the gods should not have been told at first, on that occasion, that the king was anxious for a son, since that was the very object for which the first sacrifice was offered; and that this communication should have been reserved till the commencement of the second sacrifice.

In section 15 (=Bombay ed. 15, 31 ff. and 16; Gör. 15) we are told that Vishṇu, considering how he shall fulfil his promise to the gods, makes himself fourfold, and chooses Daśaratha for his human parent. He then, after respectfully addressing Brahmā, disappears from heaven, and when Daśaratha is offering the second sacrifice for progeny, the god issues forth from the fire in the form of a glorious being, calling himself a son of Prajāpati (*prajāpatyaṁ naram*), and bearing a large vessel full of nectar. This nectar he desires Daśaratha to administer to his wives, who would then bear sons. Vishṇu then, after receiving the king's homage, disappears.

Daśaratha gives the half of the potion to Kauśalyā, and a fourth each to Sumitrā and Kaikeyī. They all in consequence become pregnant.

Section 16 (=Bombay ed. 17; Gorresio, 20) begins thus: *Putratvaṁ tu gate Viṣṇau rājñas tasya mahātmānah | uvācha devān āhūya Svayambhūr bhagavān idam |* “When Viṣṇu had entered into the relation of sonship to that great king, the divine Svayambhū (Brahmā) summoned the gods, and said to them.” These words must either be said by way of anticipation, for the birth of Daśaratha’s sons is not related till we come to section 19; or the section must be misplaced, or interpolated. The commentator in the Bombay ed. explains *gate* by *gantum upakrānte*, “had begun to enter.” In Gorresio’s ed. this section is placed as the 20th. The section proceeds to describe the creation of the monkeys, who were to be the allies of Rāma.

The conclusion of the aśvamedha sacrifice and the departure of the gods are again alluded to at the commencement of sect. 17 (Schlegel’s ed.) in these words: 1. *Sanāpte tu kratau tasmin vājimedhe mahātmānah | havirbhāgān avāpyeshṭān jagmūr devāḥ yathāgatam | 2 | rishayaś cha mahātmānah pratijagmuḥ supūjītāḥ | rājānaś chaiva ye tatra kratāv āsan samāgataḥ | 1.* “When that horse-sacrifice of the great king had been completed, the gods, having received the desired shares of the oblations, departed as they had come. 2. The great rishis, too, after being duly honoured, and the kings who had come to the sacrifice, returned.” Here we have another indication that the sections intervening between the 13th and the 17th form a later interpolation. With the commencement of this 17th section of Schlegel’s ed., the opening verses of Gorresio’s 16th section, and of the 18th section of the Bombay ed., coincide. The last-mentioned recension, however, from which I proceed to quote some verses, touches very briefly on the dismissal of the kings who had come to the sacrifice, and of Rishyaśringa, and proceeds to the birth of Rāma and his brothers, whilst the other two texts enlarge on the former topics, and do not arrive at the last subject before their 19th section. Sect. 18 of the Bombay ed. begins thus:

1 | *Nivritte tu kratau tasmin hayamedhe mahātmānah | pratigrīhyāmarāḥ bhāgān pratijagmūr yathāgatam | 2 | samāpta-dīkshā-niyamāḥ patnī-gana-samanvitāḥ | praviveśa purīm rājā sa-bhritya-bala-vāhanāḥ*

3 | *yathārham pūjītāḥ tena rājnā cha prithivīśvarāḥ | muditāḥ prayayur deśān pranamya muni-pungavam |* 4 | *śrimatāṁ gachhatāṁ teshāṁ svagṛihāni purāt tataḥ | balāni rājnāṁ śubhrāni prahrishṭāni chakāśire |* 5 | *gateshu prithiviśeshu rājā Daśarathāḥ punaḥ | praviveśa purīm śrimān puraskṛitya dvijottamān |* 6 | *Sāntayā prayayau sārdham Rishyaśringāḥ supūjītaḥ | anugamyamāno rājnā cha sānuyatrena dhīmatā |* 7 | *Evaṁ visriyā tān sarvān rājā sampūrnā-mānasāḥ | uvāsa sukhitas tatra putrotpattiṁ vichintayan |* 8 | *tato yajne samāpte tu ritūnāṁ shaṭ samatyayuh | tatascha dvādaśe māse ityādi |* 1. “When that horse-sacrifice of the great king had come to an end, the immortals, after receiving their shares, returned as they had come. 2. The ceremony of consecration being concluded, the king with his wives, servants, army, and chariots, entered into the city. 3. The princes, too, after being duly honoured by the king, and having made obeisance to the most excellent muni, departed with joy to their several countries. 4. The hosts of these glorious monarchs, as they set out from the city for their homes, shone brilliant and delighted. 5. When they had gone, King Daśaratha again entered the city, preceded by the Brahmans. 6. Rishyaśringa, receiving homage, set out with (his wife) Sāntā, followed by the wise king and his attendants. 7. Having dismissed all these (visitors), the king, with satisfied mind, dwelt in happiness, meditating on the birth of his sons. 8. Then six seasons elapsed after the sacrifice had been completed; and in the twelfth month,” etc. [The sequel of this passage, together with the parallel verses of Gorresio’s edition, will be found in the Appendix.]

Schlegel’s ed., as I have already noticed, does not reach the same point of the narrative till its 19th section, which begins by relating the birth of Daśaratha’s sons, twelve months after the conclusion of the sacrifice, by which no doubt the horse sacrifice is intended (*tato yajne samāpte tu ritūnāṁ shaṭ samatyayuh | tatascha dvādaśe māse ityādi*). After specifying the month, day, and planetary influences under which Rāma was born, the writer proceeds: *Jagannāthāṁ sarva-loka-namaskṛitam | Kauśalyā 'janayad Rāmaṁ divya-lakshana-saṁyutam | Kauśalyā śuśubhe tena putrenāmita-tejasā | yathā 'dhipena devānām Aditir Vajrapāṇinā |* [**bhāvāya sa hi lokānām Rāvanasya badhāya cha | Vishnor viryārdhato jajne Rāmo rājīva-lochanah | Bharato*

*nāma Kaikeyyām jajne satya-parākramah | sākshād Vishnoś chaturbhāgah
 sarvaiḥ samudito gunaiḥ | atha Lakshmana-Satrughnau Sumitrā 'janayat
 sutau | dṛidha-bhakti mahotsāhau Vishnor ardha-samanvitau |] pushye
 jātas tu Bharato mīna-lagne prasanna-dhīḥ | sārpe jātau tu Saumitrī¹
 kulture 'bhyadite ravarū |*

“Kauśalyā bore Rāma, the lord of the universe, adored by all worlds, distinguished by divine marks. Kauśalyā derived lustre from that son of boundless might, as Aditi did from the Thunderer, the lord of the gods. [For the lotus-eyed Rāma was produced from the half of Vishṇu's virile power, for the good of the world and the slaughter of Rāvaṇa. Bharata, of genuine valour, was born of Kaikeyī, manifest as the fourth part of Vishṇu, endowed with all virtues. Then Sumitrā brought forth two sons, of strong devotion and great energy, Lakshmana and Satrughna, possessing (each) the half (of the fourth part) of Vishṇu.] Now Bharata, of clear understanding, was born under Pushya (the eighth lunar mansion), under the sign of the fishes; while the sons of Sumitrā were born under the [ninth] lunar mansion of the serpents, when the sun had entered into Cancer.”

If the supposition of Schlegel and Lassen that the 14th, 15th, and 16th sections are interpolated, be correct, it is quite conceivable that the verses of the section before us describing Daśaratha's sons as portions of Vishṇu, which I have marked with an asterisk and included in brackets, may also have been interpolated, as they can be spared without detriment to the connexion; and if they are retained, the births of Bharata, Lakshmana, and Satrughna, are related twice. In that case the epithets “lord of the universe,” and “adored by all worlds,” which occur in the first of the verses I have quoted, may have been afterwards substituted for some of a less magnificent character which stood there before. And, in fact, if Rāma was originally regarded as an incarnation of Vishṇu, it does not appear so suitable to compare his birth to that of Indra (in that case a personage of less dignity than Vishṇu), as is done in one of the verses which I presume to be ancient, and genuine.

The following is a summary of the episode of the apparition of Paraśurāma referred to above by Prof. Lassen in p. 170. When King Daśaratha was returning to his capital, after taking leave of Jānaka, the King of Mithilā, whose daughter Sītā had just been married to

Rāma (*Rāmāyana*, Schleg. i. 74—Bombay ed. i. 74, and Gorresio's ed. i. 76), he was alarmed by the ill-omened sounds uttered by certain birds, which however were counteracted, as the sage Vasishṭha assured the king, by the auspicious sign of his being perambulated by the wild animals of the forest. The alarming event indicated was the arrival of Paraśurāma, preceded by a hurricane which shook the earth and prostrated the trees, and by thick darkness which veiled the sun. He was fearful to behold, brilliant as fire, and bore his axe and a bow on his shoulder. Being received with honour, which he accepted, he proceeded to say to Rāma, the son of Daśaratha (in section 75), that he had heard of his prowess in breaking the bow produced by Janaka (Rām. i. 67), and had brought another which he asked Rāma to bend, and to fit an arrow on the string; and if he succeeded in doing so, he (Paraśurāma) would offer to engage with him in single combat. Daśaratha is rendered anxious by this speech, and adopts a suppliant tone towards Paraśurāma, but the latter again addresses Rāma, and says that the bow he had broken was Siva's, but the one he himself had now brought was Vishṇu's. Two celestial bows, he proceeds, were made by Viśvakarman, of which one was given by the gods to Mahādeva, the other to Vishṇu. The narrative then proceeds (14 ff.):

*Tadā tu devatāḥ sarvāḥ prīchhanti sma Pitāmahām | Sitikanṭhasya
Vishnoś cha balabala-nirikshayā | abhiprāyaṁ tu vijnāya devatānām Pitā-
mahāḥ | virodhām janayāmūsa tayoḥ satyavatāñ varāḥ | virodhe tu mahad
yuddham abhāvad roma-harsham | Sitikanṭhasya Vishnoś cha paraspāra-
jayaishinoh | tadā tu jīrimbhītām śaivām dhanur bhīma-parākramam |
hunkārena Mahādevāḥ stambhito 'tha trilochanāḥ | devais tadā samāgamyā
sarshi-sanghaīḥ sa-chāraṇaiḥ | yāchitau praśamaṁ tatra jagmatus tau
surottamau | jīrimbhītām tad dhanur dr̥iṣṭvā śaivām Vishṇu-parākramaiḥ |
adhikam menire Vishṇum devāḥ sarshi-gaṇas tathā | dhanū Rudras tu
sankruddho Videheshu mahāyaśāḥ | Devarātasya rājarsher dadau haste
sa-sāyakam | idān tu Vaishnavān. Rāma dhanuh para-puranjayam |
Richike Bhārgave prādād Vishṇuh sa nyāsam uttamam | “The gods
then all made a request to Brahmā, desiring to find out the strength
and weakness of Sitikanṭha (Mahādeva) and Vishṇu. Brahmā, most
excellent of the true, learning the purpose of the gods, created enmity
between the two. In this state of enmity a great and terrible fight
ensued between Sitikanṭha and Vishṇu, each of whom was eager to*

conquer the other. Siva's bow of dreadful power was then relaxed, and the three-eyed Mahadeva was arrested by a muttering. These two eminent deities being entreated by the assembled gods, rishis, and Chāranas, then became pacified. Seeing that the bow of Siva had been relaxed by the prowess of Vishnu, the gods and rishis esteemed Vishnu to be superior.¹⁶⁹ Then the illustrious Rudra, incensed, gave the bow and arrows into the hand of the royal rishi Devarāta [who dwelt] among the Videhas. But this, Rāma, is the bow of Vishnu, which vanquishes hostile cities. Vishnu gave this excellent deposit to Richika, the descendant of Bhṛigu."¹⁷⁰ From him it came to Jamadagni, father of Paraśurāma. After referring to his father's murder by Arjuna,¹⁷¹ and his own subsequent history, Paraśurāma repeats that he had heard of Rāma's prowess in breaking the other bow, and again asks him to bend Vishnu's; and in the event of his succeeding, again offers to fight him. Rāma replies (section 76) that though his warlike qualities are contemned by his rival, he will give him a proof of his powers. He then snatches, in anger, the bow from the hand of Paraśurāma, bends it, fits an arrow on the string; and tells his challenger that he will not shoot at him because he is a Brāhmaṇa, and for the sake of his kinsman Viśvāmitra; but will either destroy his superhuman capacity of movement, or deprive him of the blessed abodes he has acquired by austerity. The gods now arrive to be witnesses of the scene. Paraśurāma becomes disheartened and powerless, and humbly entreats that he may not be deprived of his faculty of movement (lest he should be incapacitated from fulfilling his promise to Kaśyapa to leave the earth every night), but consents that his blissful abodes may be destroyed. He then goes on, v. 17 (Schlegel's and Bombay editions=sect. 77, 49 ff. of Gorresio): *Akshayam Madhuhantāraṁ jānāmi tvāṁ maheśvaram* (or *sureshvaram*) | *dhanusho 'syā parāmarśat svasti te 'stu parantapa | 18 | ete sura-gaṇāḥ sarve nirikshante samāgataḥ | tvāṁ apratima-karmāṇam apratidvandvam āhave | 19 | na cheyam mama Kākutstha vrīḍā bhavitum arhati | tvayā trailokya-nāthena yad ahaṁ vimukhīkṛitāḥ | 17.* "By the bending of

¹⁶⁹ The orthodox commentator (in the Bombay edition) will not allow this to be taken absolutely. He says: *Vastutas tu prakṛita-yuddhe Vishnor ādhikya-darśanat Tripura-badhe S'ivasya ādhikya-darśanat tayoḥ sāmya-grahanam iti tātparyam!* "In reality, as we find that Vishnu is the stronger in the fight before us, whilst Siva is stronger in the slaughter of Tripura, the result is that their equality must be assumed."

¹⁷⁰ See the first volume of this work, second edition, pp. 449 ff.

this bow I recognize thee to be the imperishable slayer of Madhu, the great Lord (or lord of the Gods) : hail, vanquisher of thy foes ! 18. All these assembled gods behold thee who art unequalled in action, unrivalled in fight. 19. It need be no cause of shame to me that I have been humbled by thee who art the lord of the three worlds." Rāma then shoots the arrow, and destroys Paraśurāma's abodes.

In whatever light the author of these lines may really have looked upon Vishṇu, whether as identical with the supreme Spirit or not, the passage itself contains no epithet or expression which necessitates such an interpretation. At the same time it is to be observed that the Vishṇu Purāṇa (see Wilson's trans. pp. 594 ff. 4to. ed.=pp. 114 ff. vol. v. of Dr. Hall's ed.), the Harivāṁśa (sections 183 and 184), and the Bhāgavata Purāṇa (x., 64th and previous sections), which indubitably regard Vishṇu as the supreme Deity, also relate a combat between him and Mahādeva. There is no doubt, however, that the 119th section of the Yuddha Kānda of the Rāmāyaṇa, which I now proceed to quote from the text of the edition published some years ago at Bombay, distinctly speaks of Rāma as an incarnation of the supreme Spirit. This Bombay text, though it follows the Devanāgarī recension of Upper India, does not, in this section, differ materially, except in the arrangement of the verses, from that of Gorresio. I should judge, from the nature of the epithets which are here applied to Vishṇu, that this chapter, as it now stands, could not have formed part of the original Rāmāyaṇa. In the preceding portion of the poem it had been related that Sītā, after being recovered by Rāma on the defeat and death of Rāvaṇa, had been suspected of unchastity by her husband, and had in consequence entered the fire. The 119th section then goes on thus:

Yuddha-Kānda, sect. 119, 1 ff.—*Tato hi durmanāḥ Rāmāḥ śrutvaivaṁ vadatāṁ girah | dadhyau muhūrtāṁ dharmātmā vāshpa-vyākula-lochanāḥ | tato Vaiśravano rājā Yamaś cha pitribhiḥ saha | Sahasrākshaś cha deveśo Varuṇaścha jaleśvaraḥ | shad-ardha-nayanāḥ śrimān Mahādevo vrishadvajah | kartū sarvasya lokasya Brahmā brahma-vidāṁ varah | [¹⁷¹] sa cha rājā Daśaratho vimānenāntariksha-gaḥ | abhyājagāma tam deśāṁ deva-rāja-sama-dyutibhiḥ |] ete sarve samāgamya vimānaiḥ sūrya-sannibhaiḥ | āgamyā nagarīm Lankām abhijagmuś cha Rāghavam | tataḥ sa-hastābharaṇān pragrihya vipulān bhujān | abruwan̄ tridaśa-śreshṭhāḥ Rāghavam prāñjaliṁ*

¹⁷¹ This verse is found in Gorresio's edition only, not in that of Bombay.

sthitam | kartā sarvasya lokasya śreshṭho jñānavidām vibhuḥ | upekshasse
 kathaṁ Sītām patantīm havyavāhanē | kathaṁ deva-gaṇa-śreshṭham
 ātmānam nāvabudhyase | Rita-dhāmā Vasuḥ pūrvamī Vasūnām cha
 Prajāpatiḥ | tvam trayāṇām hi lokānām ādikartā svayam prabhuh |
 Rudrāṇām ashāmo Rudraḥ Sādhyānām api panchumah | Aśvinai chāpi te
 karṇau chandrādityau cha chakshushī | ante chādau cha bhūtānām dṛiṣyase
 tvam parantapa | upekshase cha Vaidehīm mānushaḥ prākṛito yathā | iti ukto
 lokapālais taiḥ svāmī lokasya Rāghavaḥ | abravīt tridaśa-śreshṭhān Rāmo
 dharma-bhṛitām varāḥ | ātmānam mānusham manye Rāmaṁ Daśarathāt-
 majam | so'haṁ yaścha yataś chāhaṁ bhagavāṁs tad bravītu me | iti bruvā-
 ṣām Kākutsthaṁ Brahmā brahma-vidām varāḥ | abravīt śrīnu me vākyāṁ
 satyām satya-parākramaḥ bhavān Nārāyaṇaḥ devaḥ śrīmāṁś chakrāyudhaḥ
 prabhuh|eka-śringo varāhas tvam bhūta-bhavya-sapatna-jit|aksharam Brah-
 ma satyām cha madhye chānte cha Rāghava | lokānām tvam paro dharmo
 Viṣhvaksenaś chaturbhujāḥ | Sārṅga-dhanvā Hṛishīkeśaḥ purushaḥ puru-
 shottamaḥ | ajitaḥ khadga-dhṛig Viṣṇuḥ Kṛiṣṇaś chaiva vṛihadbalāḥ |
 Senānīr grāmaṇīḥ satyas tvam buddhis tvam kshamā damaḥ | prabhavaś
 chāpyayaś cha tvam Upendro Madhusūdanaḥ | Indra-karmā Mahendras
 tvam padmanābho ranānta-krit | śaranyaṁ śaranaṁ cha tvām āhur divyāḥ
 maharshayaḥ | sahasra-śringo vedātmā śata-śirshāḥ maharshabbhaḥ | tvāṁ
 trayāṇām hi lokānām ādi-kartā svayam prabhuh | siddhānām api sādh-
 yānām āśrayaś chāsi pūrvaja | tvāṁ yajnas tvāṁ vashaṭkāras tvam
 omkāraḥ parāt paraḥ | prabhavaṁ nidhanaṁ vā te na viduḥ ko bhavān
 iti | dṛiṣyase sarva-bhāteshu brāhmaṇeshu cha gosu cha | dīkshu sarvāsu
 gagane parvateshu nadishu cha | sahasra-charanāḥ śrīmān śata-śirshāḥ
 sahasra-driḍiḥ | tvāṁ dhārayasi bhūtāni vasudhām̄ cha sa-parvatām | ante
 priihivyāḥ salile dṛiṣyase tvam mahoragaḥ | trīn lokān dhārayan Rāma
 deva-gandharva-dānavān | ahaṁ te hṛidayam Rāma jīhvā devī Sarasvatī |
 devāḥ romāṇī gātreshu Brahmaṇā nirmitāḥ prabho | nimeshaḥ te smṛitā
 rātrir unmesha divasas tathā | saṃskārās te 'bhavan vedāḥ naitad asti
 tvayā vinā | jagat sarvām śarīram te sthairyām te vasudhā-talam | Agniḥ
 kopāḥ prasādas te Somāḥ śrīvatsalakshanaḥ | tvayā lokās trayāḥ krāntāḥ
 purā svair vikramais tribhiḥ | Mahendraś cha kṛito rājā Balim baddhvā
 sudāruṇam | [172] yat paraṁ śrūyate jyotiḥ yat paraṁ śrūyate tamāḥ | yat
 param parataś chaiva paramātmeti kathyase | paramākhyam paramā yaoḥ
 cha tvam eva parigiyase | sthity-utpatti-vināśānām tvām āhuḥ paramām

¹⁷² These two verses occur in Gorresio's edition only, not in that of Bombay.

gatim |] Sītā Lakshmīr bhavān Viṣṇur devaḥ Kṛishṇaḥ prajāpatih | badhārthaṁ Rāvaṇasyaḥ pravishṭo mānushīm tanum ityādi |

“Then the righteous Rāma, dejected, on hearing the words of those who thus spoke, meditated for a moment, with his eyes disturbed by tears. Then King Kuvera, and Yama with the Pitris, and Indra, lord of the gods, and Varuna, lord of the waters, and the glorious three-eyed Mahādeva, whose ensign is a bull, and Brahmā, the creator of the whole world, the most eminent of the knowers of the Veda ; [and that King Daśaratha, moving in the air on a celestial car, arrived in that region, equal in lustre to the king of the gods] ; these all having come on cars brilliant as the sun, and arrived in the city of Lankā, came near to Rāghava (Rāma). Then these most eminent gods, holding the large arms of Rāma, adorned with armlets, addressed him as he stood with joined hands : ‘How dost thou, the maker of the whole universe, the most eminent of the wise, the pervading, disregard Sītā’s throwing herself into the fire ? How dost thou not perceive thyself to be the chief of the host of the gods ? [Thou wast] formerly the Vasu Ritadhāman, and the Prajāpati of the Vasus. Thou art the primal maker of the three worlds, the self-dependent lord, the eighth Rudra of the Rudras, and the fifth of the Sādhyas. The Aśvins are thine ears, the Moon and Sun thine eyes. Thou, vexer of thy foes, art seen in the end and at the beginning of created things. And yet thou disregardest Sītā like a common man.’ Being thus addressed by these guardians of the world, Rāma, the lord of the world, chief of the supporters of righteousness, said to the most eminent gods, ‘I regard myself as a man,¹⁷³ Rāma, son of Daśaratha ; do you, divine being, tell me who and whence I am.’ Brahmā, chief of the knowers of the

¹⁷³ In the parts of the Mahābhārata where Kṛishṇa is identified with the supreme Deity, he is always represented as perfectly conscious of his true character. The commentator explains away this eleventh verse in the following manner : *Atha Brahmā-nugrahād eva Brahma-vidyaunmukhyasya śruti-ādi-siddhatayū tad-aumukyasya “ātmānam nāvabudhyase” iti Brahmaṇaiva kṛitatvat taj-jīvnāsur iva svīyānām svāsvarūpa-bodhanāya Brahmānām gurum ajnah iva upāsād ity āha “ātmānam” iti |* “As it is established by the Veda, etc., that the aspiration after the science of Brahma comes only from the grace of Brahmā, and since Brahmā had just prompted that aspiration by the words ‘how dost thou not perceive thyself?’ Rāma, assuming the appearance of a desire to know, with the view of explaining his nature to his (worshippers), applies to Brahmā, as an ignorant student to his teacher, and says, ‘I regard myself,’ etc.”

Veda, replied to Kākutstha (Rāma) thus speaking : ‘Hear my true word, O being of genuine power. Thou art the god, the glorious lord, Nārāyaṇa, armed with the discus. Thou art the one-horned boar, the conqueror of thy foes, past and future, the true, imperishable Brahma, both in the middle and end. Thou art the supreme righteousness of the worlds, Vishvakṣena, the four-armed; the bearer of the bow, Sārṅga, Hṛishīkeśa (lord of the senses), Purusha (the male), the highest of Purushas, the unconquered, sword-wielding, Viṣṇu, and Kṛishṇa¹⁷⁴ of mighty force, the general, the leader, the true. Thou art intelligence, thou art patience, and self-restraint. Thou art the source of being and cause of destruction, Upendra (the younger Indra), and Madhu-sūdana. Thou art Mahendra (the elder Indra) fulfilling the function of Indra, he from whose navel springs a lotus, the ender of battles. The great divine rishis call thee the refuge, the resort of suppliants. Thou art the thousand-horned, composed of the Veda, the hundred-headed, the mighty. Thou art the primal maker of the three worlds, the self-dependent lord, and the refuge of the Siddhas and Sādhyas, O thou primevally born. Thou art sacrifice, thou art the vashaṭkāra, and the oṃkāra, higher than the highest. Men know not who thou art, the source of being, or the destroyer. Thou art seen in all creatures, in Brahmans and in cows, in all the regions, in the mountains and rivers, thousand-footed, glorious, hundred-headed, thousand-eyed. Thou sustaineſt creatures, and the earth with its mountains; thou art seen, Rāma, at the extremity of the earth, in the waters, a mighty serpent supporting the three worlds, gods, Gandharvas, and Dānavas. I am thy heart, Rāma, the goddess Sarasvatī is thy tongue. The gods have been made by Brahmā the hairs on thy limbs. The night is called the closing, and the day the opening, of thine eyes. The Vedas are thy thoughts.¹⁷⁵ This [universe] exists not without thee. The whole world is thy body; the earth is thy stability. Agni is thine anger, Soma is thy pleasure, O thou whose mark is the Srivatsa. By thee

¹⁷⁴ If this means, as it seems to do, Kṛishṇa, the son of Devakī, it must, if not an anachronism, be intended as prophetic. The commentator, both here and further on, makes it mean merely the “black-coloured” (*kṛishṇas tad-varṇah*).

¹⁷⁵ The commentator explains *sāṃskārōḥ* thus : *Sāṃskriyante bodhyante ebbhir lokāḥ iti sāṃskārōḥ pravrittī-nivrittī-vyavasthā-bodhakāḥ* | “Sāṃskāras are the things by which people are instructed, the things which prescribe the rules of acting and forbearing to act.” But this cannot well be the sense here.

the three worlds were traversed of yore with thy three paces, and Mahendra was made king after thou hadst bound the terrible Bali. [*That which is known as the chiefest light, that which is known as the chiefest darkness, that which is higher than the highest,—thou art called the highest Soul. It is thou who art hymned as that which is called the highest, and [is] the highest. Men call thee the highest source of continuance, production, and destruction.] Sītā is Lakshmī,¹⁷⁶ and thou art Vishṇu, the divine Krishṇa, the lord of creatures, who hast entered a mortal body for the slaughter of Rāvaṇa,” etc.

In the same way as Vishṇu is associated with Rāma in the Rāmāyaṇa, so is he connected with Krishṇa in the Mahābhārata, the Vishṇu, Bhāgavata, and Brahma-vaivartta, Purāṇas, and other Vaishṇava works of a later date. In the two first-named Purāṇas, though Krishṇa is sometimes spoken of as a partial incarnation of Vishṇu (see the passage from the Bhāgavata Purāṇa, x. 33, 27, quoted above, p. 50, and another from the Vishṇu Purāṇa, which will be adduced below), he is generally regarded as a perfect manifestation of that deity, who, again, is identified with the supreme Spirit. In the Mahābhārata—which, as we have seen, contains a vast collection of heterogeneous materials originating in different ages, and embodying the opinions of various sects—we shall find that Krishṇa is diversely represented in different parts of the work. I have already (p. 169) quoted some remarks of Professors Wilson and Lassen on this subject. According to these authors Krishṇa, in so far as he is introduced as an actor in the events of the poem, is generally made to play a merely human part, and to manifest no super-human power in succouring friends, or overcoming enemies; while, as Professor Wilson remarks, his divine character is frequently disputed. In the Chhāndogya Upanishad he is spoken of simply as the son of Devakī. In various parts of the Mahābhārata he is described as rendering homage to Mahādeva, and as receiving from him boons of various kinds. In many passages he is identified with the rishi Nārāyaṇa, while his friend Arjuna appears as one with the rishi Nara, the inseparable companion of the former. In these various passages, however, Krishṇa is by no means regarded in general as an ordinary mortal. He receives various divine weapons from Mahādeva; in his

¹⁷⁶ In regard to Lakshmī and S'rī, see the fifth volume of this work, pp. 348 f.

character as the rishi Nārāyaṇa, he lives through successive ages, and displays superhuman faculties. Even while acting as the ally of the Pāṇḍus, he destroys Śiśupāla supernaturally with his discus. And in numerous passages he is identified in the clearest manner with Viṣṇu, who again, as I have said, is commonly assumed to be one with the supreme Spirit. I shall now proceed to adduce a variety of passages illustrative of these various assertions.

I. The following short passage from the Chhāndogya Upanishad (pp. 220 ff. of the Bibl. Ind.) is, I believe, the oldest text yet known in which Kṛiṣṇa the son of Devakī is mentioned. It is extremely unfortunate that it is so brief; that it leaves us without any particulars of a personage about whom we should have been glad to possess the fullest details, who in after-times became so famous as to obtain the honour of deification,—except the meagre information that he was the son of Devakī, the pupil of a teacher named Ghora,¹⁷⁷ and that he was so enthusiastically devoted to the pursuit of mystical lore as to become indifferent to everything else:

*Tad ha etad Ghoraḥ Āngirasaḥ Kṛiṣṇāya Devakī-putrāya ukhvā uvācha apipāsaḥ eva sa babbhuva so 'nta-velāyām etat-trayam pratipadyeta "akshitam asy achyutam asi prāna-saṁśitam asī" iti | "Ghora, the descendant of Angiras, having declared this [the preceding mystical lore] to Kṛiṣṇa the son of Devakī, said to him that [which, when he heard], he became free from thirst [*i.e.* desire], viz.: 'let a man at the time of his death have recourse to these three texts, 'Thou art the undecaying, thou art the imperishable, thou art the subtle principle of breath.'*"

I quote some of the commentator's remarks on this important text:

Tad ha etad yajna-darśanaṁ Ghoro nāmataḥ Āngiraso gotrataḥ Kṛiṣṇāya Devakī-putrāya śishyāya ukhvā uvācha | tad "etat trayam" ityādi vyavahitena sambandhaḥ | sa cha etad darśanaṁ śrutvā apipāsaḥ eva anyābhyo vidyābho babbhuva | itthāṁ cha viśiṣṭā iyaṁ vidyā yat Kṛiṣṇasya Devakī-putrasya anyāṁ vidyāṁ prati triḍ-vichheda-kariḥ iti purusha-yajna-vidyāṁ stutiḥ | Ghoraḥ Āngirasaḥ Kṛiṣṇāya ukhvā imāṁ vidyāṁ kim uvācha iti tad āha | sa evāṁ yathokta-yajna-vid anta-velāyāṁ marana-kāle etan-mantra-trayam pratipadyeta japed ity arthaḥ |

¹⁷⁷ I am not aware whether Ghora is mentioned in connexion with Kṛiṣṇa in any other work.

. . . . *prāna-saṁśitam prānasya saṁśitam samyak tanukritancha sūkshmaṁ tattvam asi* | “A person, Ghora by name, and an Āngirasa by family, having declared this doctrine of sacrifice to Kṛishṇa the son of Devakī, his pupil, then said, etc. The connexion of the last word ‘said,’ is with the words which occur some way below, ‘these three,’ etc. And having heard this doctrine, he became free from desire for any other kinds of knowledge. In this manner he praises this knowledge of the Purusha-sacrifice by saying that it was so distinguished that it destroyed all thirst in Kṛishṇa, the son of Devakī, for any other knowledge. He now tells us what Ghora Āngirasa said after declaring this knowledge to Kṛishṇa. It was this: ‘Let him who knows the aforesaid sacrifice, at the time of his death have recourse to, mutter, these three texts; *prāna-saṁśitam* means, ‘thou art the very minute, and subtle principle of breath.’”

II. I shall next quote some passages of the Mahābhārata in which Kṛishṇa is represented as rendering homage to Mahādeva, and consequently, to all appearance, as acknowledging his own inferiority to that deity. It is related in the Vana-parvan (vv. 1513–1656), in a passage which I shall quote further on, that Arjuna goes to supplicate Mahādeva for celestial weapons, and obtains from him the Pāśupata.

At a later stage of the poem (Drona-parvan, v. 2838) Arjuna is advised by Kṛishṇa to apply again to Mahādeva for the same Pāśupata weapon, as if the author (if indeed he is the same by whom the earlier passage was written) had forgotten that he had already got it. Arjuna, it appears, had vowed (vv. 2681 ff.) to slay Jayadratha on the following day, though all the inferior deities should stand forward as his protectors. Subsequently, however, he becomes dejected, reflecting that the enemy’s leaders would do their utmost to preserve Jayadratha, and that he would thus be unable to fulfil his promise (vv. 2830 ff.). Kṛishṇa hereupon advises Arjuna to supplicate Mahādeva for the Pāśupata weapon with which that god himself had formerly destroyed all the Daityas, and with which he (Arjuna) would be able to slay Jayadratha on the morrow (vv. 2838 ff.). Arjuna and Kṛishṇa then arrive with the speed of the wind, at the mountain on the summit of which Mahādeva abode, where they obtain a vision of that deity, with Pārvatī and his attendant Bhūtas (demons). On seeing him Vāsudeva (Kṛishṇa) bows down to the earth:

Mahābhārata, Drona-parvan, vv. 2862 ff.—*Vāsudevas tu taṁ drishṭvā jagāma śirasā kshitiṁ | Pārthena saha dharmātmā grīṇan brahma sanā-tanam | lokādiṁ viśva-karmānam ajam iśānam avyayam | manasah paramām yoniṁ khaṁ vāyuṁ jyotiṣhāṁ nidhim | srashṭāram vāridhārānām bhuvāścha prakritim parām | deva-dānuva-yakshānām mānavānāncha sādhanam | yogānāncha param brahma triptam brahma-vidūñ nidhim | charācharasya srashṭāram pratihartāram eva cha | kāla-kopam mahāt-mānām śakra-sūrya-guṇodayam | vavande taṁ tada Kṛishṇo vāñ-mano buddhi-karmabhiḥ | yam prapadyanti vidvāṁsaḥ sūkṣmādhyātma-padaishnāḥ | tam ajam kāraṇātmānam jagmatuḥ śaraṇam Bhavam | Arjunaś chāpi taṁ devam bhūyo bhūyo 'py avandata | jnātvā taṁ sarva-bhūtādīm bhūta-bhavya-bhavodbhavam | tatas tāv āgatau drishṭvā Nara-Nārāyaṇāv ubhau | suprasanna-manāḥ Sarvah provācha prahasann iva | āgataṁ vāṁ nara-śreshṭhāv uttishthetām gata-klamau | kinchā vāṁ ipsitām vīrai manasah kshipram uchyatām | yena kāryena sampraptau yuvāñ tat sādhayāmi kim | vriyatām ātmanāḥ śreyas tat sarvam pradadāmi vāṁ |*

"The righteous Vāsudeva (Kṛishṇa) then, together with the son of Pṛithā (Arjuna), reciting the eternal Veda, bowed his head to the ground, beholding him, the source of the worlds, the maker of the universe, the unborn, the imperishable lord, the supreme source of mind, the sky, the wind, the abode of the luminaries, the creator of the oceans, the supreme substance of the earth, the framer of gods, Dānavas, Yakshas, and men, the supreme Brahma of meditative systems, the satisfied, the treasure of those who know Brahma, the creator of the world, and also its destroyer, the great impersonated destructive Wrath, the original of the attributes of Indra and Sūrya. Kṛishṇa then reverenced him with voice, mind, understanding, and act.¹⁷⁸ Those two [heroes] had recourse to Bhava (Mahādeva) as their refuge,—to him whom the wise, desiring the subtle spiritual abode, attain,—to him the unborn cause. Arjuna, too, again and again revered that deity, knowing him to be the beginning of all beings, the source of the past, the future, and the present. Beholding those two, Nara and Nārāyaṇa,

¹⁷⁸ In a passage from the Sāntiparvan, vv. 13152 ff., which I shall quote further on, Kṛishṇa explains away the worship which here and elsewhere he is said to have rendered to Mahādeva, by saying that it was done for the sake of example to others, and was in reality offered to himself, Mahādeva being one of his manifestations, and, in fact, one with him. But no hint is given of this here.

arrived, S'arva (Mahādeva), then greatly gratified, said, as if smiling : ‘ Welcome, most eminent of men, rise up freed from fatigue, and tell me quickly, heroes, what your mind desires. Shall I accomplish for you the object for which you have come ? Choose what is most for your welfare. I will give you all.’ ”

Kṛishṇa and Arjuna then recite a hymn in honour of Mahādeva, in the course of which he is designated as the “ soul of all things, the creator of all things, and the pervader of all things” (*viśvātmane viśva-srije viśvam āvṛitya tishṭhate*). Arjuna now, after reverencing both Kṛishṇa and Mahādeva, asks the latter for the celestial weapon. They are thereupon sent by Mahādeva to a lake where he says he had formerly deposited his bow and arrows. They there saw two serpents, one of which was vomiting flames, and approached them, bowing to Mahādeva and uttering the Satarudriya.¹⁷⁹ Through the power of Mahādeva, the serpents change their shape and become a bow and arrow (v. 2899), which Kṛishṇa and Arjuna bring to Mahādeva. Eventually Arjuna receives as a boon from Mahādeva the Pāśupata weapon, with the power of fulfilling his engagement to slay Jayadratha (vv. 2906 ff.); after which they both return to their camp.

In the Sauptika-parvan, 312 f., Mahādeva, smiling, as it were (*hasann iva*), says to Aśvatthāman : *Satya-śauchārjava-tyāgais tapasā niyamena cha | kshāntyā matyā cha dhrityā cha buddhyā cha vachasā tathā |* 313. *Yathāvad aham ārāddhaḥ Kṛishnenāklishṭa-karmanā | tasmat īshṭatamah Kṛishnāḥ anyo mama na vidyate |* “ I have been duly worshipped by Kṛishṇa, the energetic in action, with truth, purity, honesty, liberality, austerity, ceremonies, patience, wisdom, self-control, understanding and words : wherefore no one is dearer to me than Kṛishṇa.” (See Prof. Monier Williams’s analysis of this book in his “ Indian Epic Poetry,” pp. 121 ff.)

In a later part of the same book (vv. 765 ff.) Kṛishṇa thus celebrates the greatness of Mahādeva : *Nūnaṁ sa deva-devānām iśvareśvaram avyayam | jagāma śaranām Drauṇir ekas tenābadhīd bahūn |* 766 *prasanno hi Mahādevo dadyād amaratām api | vīryam cha giriśo dadyād yenendram api sātayet |* 767 *| vedāḥāṁ hi Mahādevāṁ tattvena Bharat-arshabha | yāni ṣhāṣya purāṇāni karmāṇi vividhāṇi cha |* 768 *| ādir*

¹⁷⁹ A long hymn from the Yajur-veda, which will be quoted further on in the chapter on Rudra.

*esha hi bhūtānām madhyam antaś cha Bhārata | vicheshṭate jagach chedaṁ
sarvam asyaiva karmāṇā |* 765. “Aśvatthāman resorted to the imperishable lord of lords of the gods of gods as his refuge ; and through him he, though but one, slew many. 766. For Mahādeva, if pleased, can bestow even immortality, and prowess whereby any one may overcome even Indra himself. 767. I perfectly know Mahādeva, and his various works of old. 768. For he is the beginning, middle, and end of (all) creatures ; and this entire world moves through his agency.” See Williams’s “ Indian Epic Poetry,” p. 123.

The Anuśāsana-parvan also contains several sections in which the praises of Mahādeva are celebrated at considerable length, and in which he is declared to have been worshipped by Krishṇa. At v. 588 of that book Yudhiṣṭhīra asks Bhīṣma to declare the names of that deity, when the latter replies as follows (vv. 590 ff.) :

*Asakto 'ham gunān vaktum Mahādevasya dhīmataḥ | yo hi sarva-gato
devo na ḥa sarvatra dṛiṣyate | Brahma-Viṣṇu-sureśānāṁ brashṭā cha
prabhur eva cha | Brahmādayaḥ Piśāchāntaḥ yaṁ hi devāḥ upāsate | pra-
kṛitīnāṁ paratvena purushasya eha yaḥ paraḥ | chintyate yo yoga-vidbhīr
rishiḥbis tattva-darśibhiḥ | aksharam paramam Brāhma asaheha sad-
asacheha yat | prakṛitim purushanohaiva kshobhayitvā sva-tejasā | Brahm-
ānam aerijat tasmād deva-devaḥ prajāpatiḥ | ko hi śakto gunān vaktum
deva-devasya dhīmataḥ | garbha-janma-jara-yukto martyo mrityu-saman-
vitah | ko hi śakto Bhavām jnātum mad-vidhāḥ Parameśvaram | rite
Nārāyanāt putra śankha-chakra-gadā-dharāt | esha vidvān guna-
śreshṭho Viṣṇuh parama-durjayaḥ | divya-chakshur mahātejāḥ vikshyate
[vikshate?] yoga-chakshushā | Rudra-bhaktyā tu Krishṇena jagad
vyāptam mahātmanā | tam prasādya tadā devām Badaryām kīla
Bhārata | arthāt¹⁸⁰ priyatataratām cha sarva-lokeshu vai tadā | prāptavān
eva rājendra suvarṇākshād Maheśvarāt | pūrṇām varsha-sahasram tu
taptavān esha Mādhavaḥ | prasādya varadaṁ devām charāchara-gurum
Śivam | yuge yuge tu Krishṇena toshito vai Maheśvaraḥ | bhaktyā para-
mayā ehaiva prītaśchaiva mahātmanah | aiśvaryam yādriśam tasya
jagad-yoner mahātmanah | tad ayaṁ drishṭavān sākshāt putrārthe Harir
achyutah | tasmāt paratarančaiva nānyam paśyāmi Bhārata | vyākhyā-
tuṁ deva-devasya śakto namāṇy aśeshataḥ | esha śakto mahābāhur vaktum
bhagavato gunān | vibhūtinchaiva kārtneyena satyām māheśvarīm nrīpa |*

¹⁸⁰ The MS. of the Mahābhārata in the library of the Roy. As. Soc. reads *annāt*.

"I am unable to declare the attributes of the wise Mahādeva, who is an all-pervading god, yet is nowhere seen, who is the creator and the lord of Brahmā, Vishṇu,¹⁸¹ and Indra, whom the gods, from Brahmā to the Piśāchas, worship, who transcends material natures as well as spirit (Purusha), who is meditated upon by rishis versed in contemplation (*yoga*), and possessing an insight into truth, who is the supreme, imperishable Brahma, that which is both non-existent, and at once existent and non-existent. Having agitated matter and spirit by his power, this god of gods and lord of creatures (Prajāpati) thence created Brahmā. What human being like me, who has been subject to gestation in the womb, and to birth, and is liable to decay and death, can declare the attributes of Bhava, the supreme lord,—[who can do this] except Nārāyaṇa, the bearer of the shell, the discus, and the club? This Vishṇu, wise, eminent in qualities, very hard to overcome, with divine insight, of mighty power, beholds¹⁸² [him] with the eye of contemplation. Through his devotion to Rudra, the world is pervaded by the mighty Kṛishṇa. Having then propitiated that deity (Mahādeva) at Badari, he (Kṛishṇa) obtained from the golden-eyed Maheśvara the quality of being in all worlds more dear than wealth. This Mādhava (Kṛishṇa) performed austerity for a full thousand years, propitiating Siva, the god who bestows boons, and the preceptor of the world. But in every mundane period (*yuga*) Maheśvara has been propitiated by Kṛishṇa, and has been gratified by the eminent devotion of that great personage. This unshaken Hari (Kṛishṇa), [when seeking] for offspring, has beheld distinctly of what character is the glory of that great parent of the world. Than him I behold none higher. This large-armed [Kṛishṇa] is able to recount fully the names of the god of gods, to describe the qualities of the divine [being], and the real might of Maheśvara in all its extent."

Bhīṣma then calls upon Kṛishṇa, whom he designates as Vishṇu,

¹⁸¹ Professor Aufrecht (Catalogue, p. 54a, note) quotes the following verse from the 55th chapter of the Vāyu Purāṇa, as spoken by Mahādeva: *Ayam me daksheṇo bāhur Brahmā loka-pitāmahāḥ | vāmo bāhuś cha me Vishnur nityam yuddhesu nirjitaḥ |* "Brahmā, the parent of the universe, is my right arm, and Vishṇu is my left arm, always-overcome in battles." Must not the correct reading here be *yuddhesv anirjitaḥ*, "unconquered in battles"?

¹⁸² The printed text reads *vīkṣhyate*, "is beheld," but the sense seems to require *vīkṣhate*, "beholds."

and as the divine teacher of gods and Asuras (*surāsura-guro deva Viṣṇo*), to celebrate Mahādeva's greatness. Kṛiṣṇa accordingly says (vv. 610 ff.):

Na gatiḥ karmanāṁ śakyā vettum iśasya tattvataḥ | Hiranyagarbha-pramukhāḥ devāḥ sendrāḥ maharshayah | na vidur yasya bhavanam Ādityāḥ sūkṣma-darśināḥ | sa katham nara-mātrena śaṭyo jnātuṁ satāṁ gatiḥ | tasyāham asura-ghnasya kāṁścid bhagavato gunān | bhavatāṁ kīrtayishyāmi vratesaya [vratesaya?] yathātathām | “The course of the deeds of Iśa (Mahādeva) cannot be really known. He whose essence neither the gods headed by Hiranyagarbha, nor the great rishis with Indra, nor the Ādityas, the perceivers of the minutest objects, understand,—how can he, the refuge of saints, be known by any mere man? I shall declare to you exactly some of the attributes of that divine slayer of the Asuras, of the lord of religious ceremonies.”

Kṛiṣṇa then relates how he had formerly seen Mahādeva. It appears that his wife Jāmbavatī (v. 616), daughter of the king of the monkeys¹⁸³ (*kapīndra-putri*, v. 629), had come to him desirous of a son; she says (vv. 619 f.):

Na hi te 'prāpyam astīha trishu lokeshu kinchana | lokān srijes tvam aparān ichhan Yadu-kulodvaha | tvayā dvādaśa-varshāṇi vratibhūtena śushyatā | ārādhya paśubhartāraṁ Rukminyāṁ janitāḥ sutāḥ | “For there is nothing in these three worlds unattainable by thee (Kṛiṣṇa). Thou, scion of the race of Yadu, couldst create other worlds.¹⁸⁴ By thee, after twelve years' fasting and mortification,¹⁸⁵ and worship of the nourisher of beasts (Mahādeva), sons were begotten on Rukmini (another of his wives).”

Kṛiṣṇa promises to bring about the accomplishment of Jāmbavatī's wishes. The story proceeds that he was then conveyed by the celestial bird Garuḍa to the Himālaya (v. 632), where he sees the delightful hermitage of the saint Upamanyu, which is described at length (vv. 634–652).¹⁸⁶ Kṛiṣṇa enters, and is reverentially saluted by Upamanyu

¹⁸³ He is, however, called king of the bears in the Viṣṇu Purāna.—See Wilson's translation, p. 427 f. (vol. iv., pp. 76 and 79 of Dr. Hall's ed.)

¹⁸⁴ Compare what is said of Viśvāmitra in the first volume of this work, p. 404.

¹⁸⁵ This twelve years' austerity performed before for the sake of progeny is alluded to further on in the Anuśāsana-parvan, v. 6397, and the birth of a son is mentioned, v. 6889. As Kṛiṣṇa is represented in that passage in a higher character than he is in the one before us, it will be more appropriately quoted further on.

¹⁸⁶ One of the features of the hermitage is thus depicted in v. 651: *Kridanti sar-*

(v. 655), who tells him that after propitiating Mahādeva by austerities, he shall obtain a son equal to himself (v. 658).¹⁸⁷ The saint then goes on to celebrate the greatness of Mahādeva, who, he said, had given boons to various beings, and to Vishṇu his discus (vv. 662 ff.):

*Hiranyakaśipur yo 'bhūd dānava Meru-kampanaḥ | tena sarvāmaraiś-
varyām̄ Sarvāt prāptām̄ samārbudam | tasyaiva putra-pravaro Man-
darō nāma viśrūtaḥ | Mahādeva-varāch chhakram̄ varshārbudam ayod-
hayat | Vishṇoś chakrancha tad ghorām vajram Ākhanḍalasya cha | śīrṇam̄
purū 'bhavat tāta Grahasyāngeshu Keśava | yat tad bhagavatā pūrvam̄
lattām̄ chakram̄ tavānagha | jalāntara-charam̄ hatvā daityancha bala-
garvitam | utpāditām̄ Vrishāṅkena dīptaṁ jvalana-sannibham | dattam̄
bhagavatā tubhyām̄ durdhārsham̄ tejasā 'dbhutam | na śākyam̄ drashṭum̄
anyena varjayitvā Piṇākinam | Sudarśanam bhavaty evam Bhareṇoktaṁ
tadā tu tat | Sudarśanam̄ tadā tasya loke nāma pratishṭhitam | taj
jīrṇam abhavat tāta Grahasyāngeshu Keśava | Grahasyātibalasyānge
varadattasya dhīmatāḥ | na śastrāṇi vahanty ange chakram̄ vajra-śatāny
api | ardamānāścha vibudhā Graheṇa subalīyasā | S'iva-datta-varūn
jaghnur asurendrān Surāḥ bhriṣam |*

"Hiranyakaśipu, the Dānava, the shaker of mount Meru, obtained from Sarva (Mahādeva) the sovereignty of all the immortals for a hundred million years. He had an eminent and renowned son, called Mandara, who by the grace of Mahādeva fought with Indra for a hundred million years. Formerly both the dreadful discus of Vishṇu and the thunderbolt of Ākhanḍala¹⁸⁸ (Indra) were shattered against the limbs of Graha (Rāhu). That discus, resplendent and fiery, which was formerly given to thee by the god after slaying the marine monster, and the Daitya, proud of his strength, was produced

*pair nakulāḥ nrigair vyāghrāścha mitra-vat | prabhāvād dīpta-tapasām̄ sannikarshād
mahātmanām |* "Weasels sport in a friendly fashion with serpents," [the two kinds of creatures being deadly foes], "and tigers with deer, through the power of those saints of brilliant austerity, from the proximity of those mighty ones."—Compare Isaiah xi. 6 ff.: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid," etc.

¹⁸⁷ In v. 655 the appellation *pundarīkākṣa*, "lotus-eyed," and in v. 659, that of *adhoṣhaṇa*, are applied to Kṛishṇa.

¹⁸⁸ This word occurs in Rigveda, viii. 17, 12, and the words are quoted in the Nirukta, iii. 10: *Ākhanḍala pra hūyase* | "O Ākhanḍala, or destroyer, thou art invoked." It is rendered "shatterer," "destroyer," in Böhtlingk and Roth's Lexicon, s.v.

by Mahādeva.¹⁸⁹ Bestowed upon thee by the god, resistless, and wonderful in its potency, it could not be looked upon by any other than Pinākin (the bearer of the bow, i.e. Mahādeva). It then received from Bhava (Mahādeva) the name of Sudarśana, and by that name it is celebrated in the world. That discus was shattered against the limbs of Graha. On the body of the wise and very powerful Graha, who had received a boon, no weapons, not even the discus, or a thousand thunderbolts, produce any effect. The gods being harassed by the most mighty Graha, slew on many occasions the Asuras who had received boons from Siva."

After telling that many other persons had obtained boons by worshipping Mahādeva, the saint Upamanyu relates a story about himself, how his mother, after smelling him on the head (*mūrdhany āghrāya*) had fully declared to him the greatness of this deity (vv. 724 ff.). In addition to the more general attributes assigned to the god, the following are some characteristics of a more special description (some of them sufficiently horrible or disgusting), as detailed with admiration by this female devotee. He assumes many forms of gods (as Brahmā, Vishnu, Indra, Rudra), and of men, of goblins, demons, barbarians, tame and wild beasts, birds, reptiles, fishes, with many varieties of human disguises, etc. (v. 731 ff.). He is the soul of all the worlds, all-pervading, residing in the heart of all creatures, knowing all desires (v. 742 f.). He carries a discus, a trident, a club, a sword, an axe (v. 745). He has a girdle of serpents, earrings of serpents, a sacrificial cord of serpents, and an outer garment of serpents' skins (v. 746). He laughs, sings, dances charmingly, and plays various musical instruments (v. 747). He leaps, gapes, weeps, makes others weep; speaks like a madman or a drunkard, as well as in sweet tones (v. 748). He laughs terrifically (v. 749). He is both visible and invisible, on the altar, on the sacrificial post, in the fire, a boy, an old man, a youth (v. 751). He dallies with the daughters and the wives of the rishis, with erect hair, obscene appearance,¹⁹⁰ naked, with excited look (v. 752 : *kṛīdate*

¹⁸⁹ In an account of Krishna's exploits in the Drona-parvan, however, it is said (v. 402) that the chakra was obtained by worshipping Agni: *Khāndave Pārtha-sahitas toshayitpū Hutaśunum | Āgneyam astrāñ durdharsañ chakram lebhe mahābalah |* In the same passage (v. 401) he is said to have obtained his shell (*sankha*) by conquering Panchajana in the infernal regions.

¹⁹⁰ Literally, *ingenti membro virili præditus*. Compare Sauptika-parvan, v. 289.

rishi-kanyābhīr rishi-patnibhir eva cha | ūrddha-keśo mahāśepho nagnō vikṛita-lochanah |). He is one-faced, two-faced, three-faced, many-faced.

Such is the deity, of whom, after hearing this description, Upamanyu becomes a constant devotee, and whom he gratifies by long austerities, standing for a thousand years on the tip of his left toe, during the first hundred years of which period he lives on fruits, the second hundred on withered leaves, the third hundred on water, and the remaining seven hundred on air (v. 758 ff.). Mahādeva at length appears to him in the form of Indra, and offers him his choice of a boon. Upamanyu, however, is indifferent about Indra, and declares that he cares nothing about any other god than Mahādeva, and will accept no boon, however great, at the hand of any other, adding many passionate expressions of devotion to this deity. And a further occasion being offered by a question of Indra, the saint again proceeds to expatiate in a passage of some length on the attributes of his favourite god (vv. 784–829), of which I shall only quote the following lines (v. 822 ff.):

Hetubhir vā kim anyais tair Īśaḥ kāraṇa-kāraṇam | na śūrūma yad anyasya lingam abhyarchyate suraiḥ | kasyānyasya suraiḥ sarvair lingam muktvā Maheśvaraṁ | archyate 'rchita-pūrvāṁ vā brūhi yady asti te śrutiḥ | yasya Brahmā cha Viṣṇuḥ cha tvaṁ chāpi saha daivataiḥ | archayethāḥ sadā lingāṁ tasmāch chhreshṭhatamo hi saḥ | na padmāṅkāḥ na chakrāṅkāḥ na vajrāṅkāḥ yataḥ prajāḥ | lingāṅkā cha bhagāṅkā cha tasmād Maheśvari prajā | Devyāḥ kāraṇa-rūpa-bhāva-janitāḥ sarvāḥ bhagāṅkāḥ striyo lingenāpi Harasya sarva-purushāḥ pratyaksha-chir-nīkṛitāḥ | yo 'nyat kāraṇam iśvarāt pravadate devyā cha yad nānkitāṁ trailokye sacharāchare sa tu pumān vāhyo bhaved durmatiḥ | pumlingāṁ sarvam Īśanām strī-lingāṁ viddhi chāpy Umām | dvābhyāṁ tanubhyāṁ vyāptām hi charācharam idām jagat | “Is Īśa (Mahādeva) the Cause of causes for any other reasons? We have not heard that the linga (male organ) of any other person is worshipped by the gods. Declare, if thou hast heard, what other being's linga except that of Maheśvara is now worshipped, or has formerly been worshipped, by the gods? He whose linga Brahmā and Viṣṇu, and thou (Indra), with the deities, continually worship, is therefore the most eminent. Since children bear neither the mark of the lotus (Brahmā's), nor of the discus (Viṣṇu's), nor of the thunderbolt (Indra's), but are marked with the male and the

female organs,—therefore offspring is derived from Maheśvara. All women produced from the nature of Devī as their cause, are marked with the female organ, and all males are manifestly marked with the linga of Hara. He who asserts any other cause than Īśvara (Mahādeva) or [affirms] that there is any [female] not marked by Devī in the three worlds, including all things movable or immovable, let that fool be thrust out. Know everything which is male to be Īśana, and all that is female to be Umā; for this whole world, movable and immovable, is pervaded by [these] two bodies."

The saint is at length gratified by the appearance of Mahādeva himself with his spouse Pārvatī (vv. 837–841 f.); and a long description of the vision is given. Brahmā and Vishnu stand on Mahādeva's right and left, and celebrate his praises (v. 869 f.):

*Savya-deśe tu devasya Brahmā loka-pitāmahāḥ | divyaṁ vimānam āsthāya
haṁsa-yuktam manojavam | vāma-pārśva-gataś chāpi tathā Nārāyaṇaḥ
sthitaḥ | Vainateyāṁ samāruhya śankha-chakra-gadū-dharāḥ |
875 f. Astuvan vividhaiḥ stotrair Mahādevāṁ surās tadā | Brahmā
Bhavāṁ tadā 'staushīd Rathantaram udīrayan | jyeshṭha-sāmnā cha deve-
śām jagau Nārāyaṇas tadā | grīṇan brahma param Śakraḥ śatarudriyam
uttamam | Brahmā Nārāyaṇas ohaiva devarājaśchā Kauśikāḥ | aśobhanta
mahātmānas trayas trayāḥ ivāgnayāḥ | 869.* “On the left (right ?) of the god was Brahmā, patriarch of the world, standing on a celestial car, drawn by swans, and fleet as thought. On the left was Nārāyaṇa (Vishnu) mounted on Garuḍa, bearing a shell, discus and club. 875. The gods then lauded Mahādeva with various hymns. Brahmā celebrated him, reciting the Rathantara, while Nārāyaṇa hymned the god of gods with the Jyeshṭha sāman, and Indra, uttering that most eminent prayer, the excellent Satarudriya. Brahmā, Nārāyaṇa, and the king of the gods (Indra), the son of Kuśika,¹⁹¹ the three mighty deities, shone like the three fires.”

Upamanyu himself then lauds Mahādeva (vv. 880–923). At the conclusion of his hymn a shower of flowers falls from the sky on his head, accompanied by celestial odours, and music (v. 925 f.), and Mahādeva addresses him, offering to bestow everything he wishes. Upamanyu

¹⁹¹ The epithet of Kausīka is given to Indra in R. V. i. 10, 11. See the first vol. of this work, pp. 347 f.

sheds tears of joy, falls on his knees, makes repeated prostrations, and after acknowledging with gratitude the god's condescension in granting him this vision, proceeds to say (vv. 839 ff.):

Sa esha bhagavān devaḥ sarva-sattvādir avyayāḥ | sarva-tattva-vidhāna-jnah pradhāna-purushāḥ paraḥ | yo 'srijat dakṣinād angād Brahmāṇam loka-sambhavam | vāma-pārśvat tathā Viṣṇuṇ loka-rakṣhārtham Īśvaraḥ | yugānte chaiva samprāpte Rudram Īśo 'srijat prabhur ity adi | "This is the glorious god, the beginning of all existences, undecaying, who knows the formation of all principles, who is Pradhāna and Purusha (or the principal Purusha), the supreme; who, the lord, created from his right side Brahmā, the originator of the worlds, and from his left side Viṣṇu, for the preservation of the universe; and when the end of the age (*yuga*) had arrived, the mighty lord created Rudra," etc.

Upamanyu concludes by asking these boons, viz. that his devotion to the god may be perpetual, that he may know the past, the present, and the future, that he may always eat food cooked with milk (*kshiraudana*) with his relations, and that they may ever enjoy the near presence (*sānnidhya*) of Mahādeva in their hermitage (vv. 945 ff.). The god bestows all these and many other blessings, and disappears (vv. 949 ff.).

Having heard all this account from Upamanyu, Kṛishṇa expresses a desire that the god may vouchsafe to him a similar vision and the like favour. Upamanyu promises that Mahādeva shall appear to Kṛishṇa in six months, and bestow on him twenty-four boons, and pays him the compliment of saying that any of the gods would consider it as a highly laudable act to have an interview with such a pious, innocent, and devout person as he (Kṛishṇa) is (vv. 964 ff.). Kṛishṇa is then consecrated by the Brahman (973 ff.). Equipped with a staff, shaved, clothed with rags, anointed with ghee, and provided with a girdle, living for one month on fruits, for four more on water, standing on one foot, with his arms aloft, he at length obtained a glorious vision of Mahādeva and his wife (v. 978), whom all the gods were worshipping, and among them Indra, Viṣṇu (the delight of his mother Aditi), and Brahmā, all uttering the rathantara sāma (*S'atākratuś cha bhagavān Viṣṇuś chāditi-nandanaḥ | Brahmā rathantaram sāma irayanti Bhavāntike*). Kṛishṇa then describes the effect of this vision on himself (vv. 997 ff.):

Purastād dhishtitah Sarvo mamāśit tridaśeśvarah | purastād dhishthi-

*tañ dṛishṭvā mameśānancha Bhārata | sa-Prajāpati-S'akrāntam jagad
mām abhyudaikshata | īkṣitum cha Mahādevam na me śaktir abhūt tadā |
tato mām abravīd devah “paśya Kṛishṇa vadavā cha | tayā [tvayā ?]
hy ārādhitaś chāhañ śataso 'tha sahasraśāḥ | tvat-samo nāsti me kaśchit
trishu lokeshu vai priyāḥ” | śirasā vandite deve devī pṛītā hy Umā 'bhavat |
tato 'ham abruvam Sthānuṁ stutam Brahmādibhiḥ suraiḥ | “Before me
stood Sarva, the lord of the gods. Beholding Iśāna standing before me
the world from Prajāpati to Sakra (Indra) gazed upon me. I had no
power to look on Mahādeva. The god then said to me, ‘Behold,
Kṛishṇa, and speak. I have been adored by thee hundreds and
thousands of times. There is no one in the three worlds so dear to me
as thou.’ The god having been reverenced by obeisance, the goddess
Umā was gratified. I then said to Sthānu (Mahādeva), who had been
praised by Brahmā and the rest of the gods,” etc.*

Kṛishṇa proceeds to laud Mahādeva (vv. 1002–1018) as the supreme Deity. Mahādeva then says (v. 1023): *Vidmaḥ Kṛishṇa parām bhaktim
asmāsu tava śatruhan | vriyatām ātmanāḥ śreyah pṛitir hi tvayi me parā |
vṛinīshvāshṭau varān Kṛishṇa dātāsmi tava sattama | brūhi Yādava-
śārdūla yān ichhasi sudurlabhan |* “We know, Kṛishṇa, slayer of foes,
thy eminent devotion to us. Choose what is most advantageous to thee,
for my love for thee is extreme. Choose eight boons; I will give them
to thee, most excellent being. Specify, chief of the Yadus, those boons
which are most difficult to obtain which thou desirest.” Kṛishṇa
then asks these eight boons: (1) steadfastness in righteousness, (2)
the destruction of his foes in battle, (3) eminent renown, (4) the
greatest strength, (5) abstraction (*yoga*), (6) amiability (*priyatvam*),
(7) close proximity to Mahādeva, and (8) a hundred hundreds of sons,—
all of which were accordingly granted by Mahādeva. Umā next offers
him his choice of eight more boons, and he selects (1) the goodwill of
the Brahmans, (2) the favour of his father, (3) a hundred sons, (4)
eminent enjoyment, (5) the affection of his tribe, (6) the favour of his
mother, (7) tranquillity of mind, and (8) ability. These boons are
granted by the goddess, who superadds sixteen thousand wives whose
affection he should retain, and several other blessings. Mahādeva and
his spouse then disappear, and Kṛishṇa relates to Upamanyu all that
has happened (v. 1034). That sage then goes on to tell him a story
about a rishi called Tandi, who had formerly worshipped Mahādeva,

in the Krita age, and praised him in a long hymn (which is given vv. 1049–1103) as the supreme Deity whom even Brahmā, Indra, and Vishṇu did not perfectly know, vv. 1052 (*Brahmā Satakratur Vishṇur viśvedevāḥ maharshayaḥ | na vidus tvāṁ tu tattvena kuto vetyāmahe vayam*). These words appear to have been especially gratifying to the god (vv. 1105 ff.). Tāṇḍi had then come to Upamanyu's hermitage, and recited to him the eleven thousand mystical names of Mahādeva, which Upamanyu repeated to Kṛishṇa (vv. 1144 ff.). This hymn, existing in the heart of Brahmā, was, we are told (vv. 1287 ff.), declared by that deity to Indra, by him to Mṛityu (Death), by him to the Rudras, and from them it came to Tāṇḍi, etc.

A little further on (vv. 1358 ff.) we are told that Upamanyu expressed himself thus to Kṛishṇa :

Aśubhaiḥ pūpakarmāṇo ye narāḥ kalushikritāḥ | Īśānaṁ na prapadyante tamo-rājasa-vrittayah | Īśvaraṁ samprapadyante dvijāḥ bhāvitā-bhāvanāḥ | sarvathā vartamāno 'pi yo bhaktāḥ parameśvare | sadṛiṣo 'ranya-vāsānāṁ munīnāṁ bhāvitātmanāṁ | Brahmatvāṁ Keśavatvāṁ cha Saakra-tvāṁ vā suraiḥ saha | trailekyaśyādhipatyāṁ vā iuṣṭo Rudraḥ prāyachhati ityādi | “Those sinful men who are soiled by unhallowed (deeds) do not seek Īśāna, living under the dark and passionate qualities. Brahmans who have meditated on the cause [of all things] seek Īśvara. The man who is devoted to Maheśvara—whatever mode of life he follows—is equal to those contemplative munis who dwell in the forests. Rudra, when he is gratified, bestows the rank of Brahmā, or of Keśava (Keśava is a name of Kṛishṇa), or of Indra, or the supreme lordship of the three worlds, including the deities.”

In a later part of the Anuśāsana-parvan, 7402 ff., Kṛishṇa relates to Yudhishṭhira the benefits which had resulted to himself from his patient submission to the caprices and freaks of the irritable Brahman Durvāsas (an incarnation of Siva, as it is stated below; see page 204), who, among other tricks, had yoked Kṛishṇa's wife Rukminī to his ear, and had wounded her with a goad, while drawing him on the road, and as a reward of Kṛishṇa's patient endurance of all this annoyance, had offered him his choice of boons, and had promised to Rukminī that she should be eminently renowned in the world, and the most distinguished of the sixteen thousand wives of Kṛishṇa, whom she should worship. The Brahman then disappeared, and Kṛishṇa per-

formed an Upānsu rite, i.e. muttered prayers, with his wife. Then entering his house he found that all the articles which Durvāsas had broken or burned, were replaced.

Yudhishṭhira then says to Kṛiṣṇa (vv. 7458 ff.): *Durvāsasah prasādāt te yat tadā Madhusūdana | avāptam iha vijnānaṁ tan me vyākhyātum arhasi | mahābhāgyanha yat tasya nāmāni cha mahātmanāḥ | tattvato jnātum iohhāmi sarvam matimatām vara | Vāsudevaḥ uvācha | Hanta te kīrtayishyāmi namaskṛitya Kapardine | yad avāptam mayā rājan śreyo yach chārjitaṁ yaśāḥ | prayataḥ pṛātar utthāya yad adhīye viśāmpate | prāṇjaliḥ śatarudrīyām tan me nigadataḥ śrinu | Prajāpatis tat sasṛiye tapaso 'nte mahātapaḥ | S'ankaras tv asrijat tāta prajaḥ sthāvara-jan-gamāḥ | nāsti kinchit param bhūtaṁ Mahādevād viśāmpate | iha trishv api lokešu bhūtānaṁ pravaro hi saḥ | na chaivotsahate sthātuṁ kinchid agre mahātmanāḥ | na hi bhūtaṁ samaṁ tena trishu lokešu vidyate | gandhenāpi hi sangrāme tasya kruddhaṣya śatravaḥ | visanjnāḥ hata-bhūyishṭhāḥ veprante cha patanti cha | ghorancha ninadaṁ tasya Parjanya-ninadopamam | śrutvā viśīryed hṛidayam devānām api saṃyuge | yāmścha ghoreṇa rūpeṇa paśyet kruddhaḥ piṇāka-dhṛik | na surāḥ nāsurāḥ loke na gandharvāḥ na pannagāḥ | kupite sukhām edhante tasminn api guhāgatāḥ | Prajāpates tu Dakshasya yajato vitate kratau | vivyādha kupito yajnaṁ nirbhayas tv abhavat tadā | dhanushā vānam utsrījya saghoshām vinanāda cha | tena śarma kutaḥ sāntīm vishādaṁ lebhire surāḥ | viddhe cha sahaśā yajne kupite cha Maheśvare | tena jyā-tala-ghosheṇa sarve lokāḥ samākulāḥ | babbhūvur avaśāḥ Pārtha visheduś cha surāsurāḥ | āpaś chukshubhire chaiva chakampe cha vasundharā | vyadravan giriryaś chāpi dyauḥ paphāla cka sarvaśāḥ | andhena tamasā lokāḥ prāvritiāḥ na chakāśire | pranashṭā jyotiṣhām bhāś cha saha sūryeṇa Bhārata | bhṛīśam bhūtās tataḥ sāntīm chakruḥ svastyayanāni cha | rishayaḥ sarva-bhūtānām ātmānaś cha hitaishināḥ | tataḥ so 'bhyadravad devān Rudro raudra-parākramāḥ | Bhagasya nayane kruddhaḥ prahāreṇa vyāśātayat | Pūshānaṁ chābhīdudrāva pādena oha rushānvitāḥ | puroḍāśam bhakshayato daśanāmś oha vyasātayat | tataḥ pranemur devāś te vepramānās tu S'ankaram | punaś cha sandadhe Rudro dīptam sumiśitaṁ śaram | Rudrasya vikramān dṛishṭvā bhūtāḥ devāḥ saharshibhiḥ | tataḥ prasādayāmasuḥ sarve te vibudhoitamāḥ | jepuś cha śatarudrīyām devāḥ kritvā 'njaliṁ tadaḥ | sañstūyamānas tridaśaiḥ prasasāda Maheśvarāḥ | Rudrasya bhāgaṁ yajne cha viśiṣṭām te tv akalpayan | bhayena tridaśāḥ rājan śaraṇām cha pra-*

he is angry, even though they hide themselves. When the Prajāpati Daksha was sacrificing, and his ceremonial was arranged, Mahādeva in his wrath pierced the sacrifice, and was then devoid of fear, and discharging an arrow with his bow, he uttered a loud shout. The gods received from this no pleasure or tranquillity, but rather dejection. And forthwith, the sacrifice being pierced, and Maheśvara being incensed, all the worlds were disturbed at the sound of his bowstring; both gods and Asuras became helpless and cast down; the waters were troubled, and the earth shook; the mountains were dissolved; the sky was rent in all directions; enveloped in thick darkness, the worlds did not shine, and the light of the luminaries and of the sun was quenched. Being greatly alarmed, the rishis then sought to appease Mahādeva, and recited texts to avert his anger, seeking their own welfare, and that of all creatures. Rudra of dreadful power then ran up to the gods, and, in his rage, knocked out the eyes of Bhaga with a blow, and, incensed, assaulted Pūshan with his foot, and knocked out his teeth, as he was eating the puroḍāsa offering.¹⁰⁴ The gods

¹⁰⁴ For the older story about Bhaga and Pūshan, see Indische Studien, ii. 306 f.; and Taittiriya Sanhitā, ii. 6, 8, 3 f., partially quoted in the fifth vol. of this work, p. 476, note on p. 178, line 6. The entire passage is as follows: *Devāḥ vai yajñād Rudram antar āyan | sa yajnam avidhyat | taṁ devāḥ abhisamagachhanta "kalpatāṁ naḥ idam" iti | te 'bruvan "sviṣṭāṁ vai naḥ idam bhavishyati yad imāṁ rādhayish-yāmaḥ" iti | tat sviṣṭakṛitaḥ sviṣṭakṛitvam | tasya āviddhāṁ nirakrintan (4) yavena sammitam | tasmād yava-mātrām avadyet | yaj jyāyo 'vadyed ropayet tad yajnasya | yad upa cha strīṇyād abhi cha ghārayed ubhayataḥ saṁśvāyi kuryāt | avadāya abhīghārayati | dvīḥ sampadyate | dvīpād yajamānaḥ | pratishṭhityai | yat tiraśčinām atihare anabhibividhāṁ yajnasya abhirūdhyet | agreṇa pariharati tīrthena eva pariharati | tat Pūṣne paryaharan tat (5) Pūshā prāṣṭha dato 'runat | tasnāt Pūshā prapishṭa-bhāgaḥ | adantako hi | taṁ devāḥ abruwan "vi vai ayam ārdhi | apūrīstriyo vui ayam abhūd" iti | tuḥ Brihaspataye paryaharan | so 'bibhed Brihas-patir "itthāṁ rāva sya ārtim ārishiya" iti | sa etam mantram apaśyat | "The gods excluded Rudra" [in the form of Sviṣṭakṛit Agni, Comm.] "from the sacrifice. He pierced the sacrifice [with an arrow]. The gods came together to him, [and said,] 'Let this [rite] of ours be [again] rectified.' They [i.e. certain wise gods, according to the Commentator] said, 'If we propitiate him, this [rite] of ours will be well sacrificed (*sviṣṭa*).'" It is from this that the Sviṣṭakṛit insures the due performance of the rite." [According to Professor Weber, Ind. Stud., ix. 217, the sviṣṭakṛit is the portion of the sacrifice destined for Agni Sviṣṭakṛit.] "They cut off the part which had been pierced to the extent of a barleycorn. 4. Wherefore let the adhvaryu priest cut off [the prāśitra portion] only to the extent of a barleycorn. If he cut off more than this, he will break that off from the sacrifice. If he should both spread [ghee] underneath and sprinkle [ghee] above, he would cause the oblation to become swollen on both sides. He is therefore, after cutting off [the prāśitra], only to*

trembling then made obeisance to Sankara, and he again fitted on the string the glittering, well-whetted arrow. Beholding the prowess of Rudra, the gods, with the rishis, terrified, propitiated him, and with sprinkle [ghee] above it. To do this twice is proper [for the sacrificer has two feet], in order that it may succeed. If he hands [the brāhmān's share] to him across [the altar], he will pierce that part of the sacrifice which is uninjured; whereas if he reaches it to him in front, he does so in the proper direction. They handed that [portion] to Pūshan. Eating it, he broke his teeth. Wherefore Pūshan has a portion of ground meal offered to him; for he is toothless. The gods said of him, 'he has come to grief; he has become unfit for the prāśītra.' They handed it to Brihaspati. He was afraid, saying, 'In this way shall one incur misfortune.' He saw this text," etc.

I am indebted to Professor Weber for a German translation of this passage, which has enabled me to correct and improve my own. He remarks that the reason why the prāśītra broke Pūshan's teeth was, that it was 'Rudriya' (see the passage from the S'atap. Br., i. 7, 4, 15 f., adduced at the end of a following quotation), i.e. the portion of the oblation struck by Rudra's shot. This effect of it must be obviated by the use of a text. Professor Weber thinks that *arunat* (followed by *tasmāt*), in the above passage, must stand for *arunak* (though the root *ruj* is nowhere else conjugated in the seventh conjugation), and compares Taitt. S., vii. 4, 9, 1, *asṛid drābhyaṁ* for *asṛig* (see Ind. Stud., viii. 54, note); Kaus. 39, *nyat* for *nyak*; *sammad-anñā* for *samyag-ājnā*, Dhammap. verse 57; *samsridbhīḥ* from *sāmsrip*, Taitt. Br., i. 8, 1, 1; *nadbhyāḥ* from *nap*, R. V., x. 60, 6; *adbhīḥ*, *adbhyāḥ* from *ap*; *sañyat te*, Taitt. S., i. 2, 7, 1 (compare Weber's Indische Streifen, i. 127, note 5).

The S'atap. Br. i. 7, 4, 5, refers to the same story in the sequel of a passage which has already been given above, p. 45. The continuation is as follows: 5 | *Te ha* ūchur "upajānīta yathā idāñ na amuyā asat kanīyo ha āhuter yathā idāñ syād" iti | 6 | *te ha* ūchur "Bhagāya enat dakshinataḥ āśīnaya pariharata | tad Bhagaḥ prāśishyati tad yathā āhutam eva bhavishyati" iti | *tad Bhagāya dakshinataḥ āśīnaya paryājahrūḥ* | *tad Bhago* 'vekshānchakre | *tasya akṣiṇī nirdadāha* | *tathā in nūnām* *tad* *āsa* | *tasmād* *āhur* "andho Bhagah" iti | 7 | *te ha* ūchur "no nv atra aśamat | Pūshne enat pariharata" iti | *tat Pūshne paryājahrūḥ* | *tat Pūshā prāśā* | *tasya dato nirjaghāna* | *tathā in nūnām* *tad* *āsa* | *tasmād* *āhur* "adantakāḥ Pūshā" iti | *tasmād* *yam* *Pūshne charuñ kurvanti prapiṣṭhānām* eva kurvanti yathā adantakāya evam | 5 "They said, 'Take care that this may not be lost; but that it may be less than the oblation.' 6. They said, 'Present it to Bhaga, sitting on the right side; he will eat it; that shall be as if it were offered.' They presented it to Bhaga sitting on the right side; he looked at it; it burned his eyes. That truly happened so. Therefore they say, 'Bhaga is blind.' 7. They said, 'Let it not be so tranquilized. Present it to Pūshan.' Pūshan ate it; it knocked out his teeth. That verily so happened. Wherefore they say, 'Pūshan is toothless.' Hence the cooked oblation they present to Pūshan is of ground materials."

In the sequel of this passage it is said, i. 7, 4, 9: *Sa yat prāśitram avadyati yad eva atra āviddhām yajnasya yad Rudriyām tad eva etad nirmimite (bahīḥ karoti nishkarshati, Comm.)* | "The prāśītra which he cuts off, the part of the sacrifice which was pierced, which is connected with Rudra,—that he separates." And further on, i. 7, 4, 15: *Sat prāśnāti* | "Agnes tvā ṛṣyena prāśnāmi" iti | *na vai Agniñ kinchana pinasti* | *tathā u ha enam etad na hinusti* | 16 | *tad na dadbhīḥ khādet* | "na id me idāñ Rudriyām dato hinasad" iti | *tasmād na dadbhīḥ khādet* | 15. "He eats that,

joined hands, muttered the Satarudriya. Being thus lauded by the gods, Maheśvara became pleased; and they apportioned to him a distinguished share in the sacrifice, and, through fear, resorted to him as

[saying], ‘I eat thee with Agni’s mouth.’ Nothing destroys Agni. So this does not destroy him. 16. Let no one eat it with his teeth, [thinking], ‘Lest this, which is connected with Rudra, destroy my teeth.’ Wherefore let no one eat it with his teeth.”

The following is a passage from the preceding section of the same Brähmaṇa: i. 7, 3, 1: *Yajnena vai devāḥ divam upodakrāman | atha yo 'yam devah paśūnām īshite sa iha ahīyata | tasmād vāstavyaḥ ity āhūḥ | vāstau hi tad ahīyata 2 | sa yena eva devāḥ divam upodakrāmanām tena u eva archantah śrāmyantaś cheruḥ | atha yo 'yam devah paśūnām īshite yaḥ iha ahīyata (3) sa aikshata “aha asya ha antaryāntu mā yajñād” iti | so 'nūchchekrāma | sa āyatayā uttarataḥ upolpede] sa esha svishṭakritah kālah | 4 | te devāḥ abruvan “mā visvakṣhīr” iti | “te vai mā yajñād mā 'ntargata āhutim me kalpayata” iti | “tathā” iti | sa samabrihat sa na āsyat sa na kanchana ahinat | 5 | te devāḥ abruvan “yāvanti no havīṁshī grihītāny abhūvan sarveshāṁ teshāṁ hutam upajānīta yathā 'smai āhutīṁ kalpāyāma” iti | 6 | te dhvaryum abruvan “yathāpūrvāṁ havīṁshy abhighāraya | ekasmai avadānāya punar āpyāyaya | ayātayāmani kuru tataḥ ekaikam avadānam avadya” iti | 7 | so 'dhvaryur yathāpūrvāṁ havīṁshy abhyagħārayad ekasmai avadānāya punar āpyāyayad ayātayāmāny akarot tataḥ ekaikam avadānam avādyat | 1.* “By sacrifice the gods ascended to the sky. Now the god who rules over cattle was excluded here. Hence men call him Vāstavya; for he was excluded [by remaining] on the sacrificial ground (*vāstu*). 2. The gods went on worshipping and toiling with that whereby they had ascended to the sky. Now the god who rules over cattle, and was here excluded, (3) perceived that the other gods were excluding him from the sacrifice. He followed them, and rose up on the north with . . . This is the time of the Svishṭakrit. 4. The gods said to him, ‘Do not disturb (the sacrifice).’ [He rejoined,] ‘Do not exclude me from the sacrifice; give me an oblation.’ They agreed. He kept together, and did not scatter, the materials of the sacrifice, or injure anything. 5. The gods said, ‘Take notice of all the offerings which have been presented, that we may form an oblation for him.’ 6. They said to the Adhvaryu, ‘Sprinkle the oblations in order with butter; and again replenish each fragment. Make them fresh; then cut off each part.’ 7. The Adhvaryu accordingly sprinkled the oblations in order with butter, replenished each fragment, made them fresh, and divided all the parts from each other.”

The Bhāgavata Purāna, referred to by Böhtlingk and Roth, s. v. Bhaga and Pūshan, has the following verses on these gods: iv. 5, 20 | *Bhagasya netre bhagavān pātitasya rushā bhwi | ujjahāra sudasatto 'kshnā yaḥ śapantam asūsuhat | 21 | Pūshnaś chāpātayad dantān Kalingasya yathā Balah | S'āpyamāne garimāṇi yo'hasad darsāyan dataḥ |* “The god (Mahādeva) in the assembly plucked out the eyes of Bhaga, whom in his rage he had felled to the ground, because with his eye he had made a sign to [Daksha] who was cursing [Mahādeva]. 21. And he knocked out the teeth of Pūshan (as Bala had done to the king of Kalinga), because, when the great god was being cursed, he had laughed, showing his teeth.” vi. 6, 41 | *Pūshā'napatyah pishṭādo bhagva-danto 'bhavat purā | yo 'sau Dakshāya kūpitaṁ jahāsa virūpītyaḥ |* “Pūshan formerly became childless, an eater of ground food, toothless, because he had laughed with his teeth disclosed at [Mahādeva], who was incensed against Daksha.”

their refuge. He then became pleased and rectified the sacrifice, and whatever was removed he restored to life as it had been before.

"There were in the sky three cities of the valorous Asuras, one of iron, another of silver, and a third of gold,¹⁹⁵ which Maghavan (Indra) could not demolish, with all his weapons. Then all the great gods, distressed, went to the great Rudra as their refuge, and said to him, after they were assembled : 'Rudra, there shall be victims devoted to thee in all the sacrifices. Bestower of honour, destroy the Daityas with their cities, and deliver the worlds.' He, being thus addressed, said, 'So be it ;' and making Vishnu his arrow, Agni its barb, Yama, the son of Vivasvat, its feather, all the Vedas his bow, and the excellent Sāvitri (the Gāyatrī) his bowstring, and having appointed Brahmā his charioteer,¹⁹⁶ he in due time pierced through these cities with a three-jointed three-barbed arrow, of the colour of the sun, and in fierceness like the fire which burns up the world. These Asuras with their cities were there burnt up by Rudra.¹⁹⁷ Again, beholding him a child in the lap, with five locks,¹⁹⁸ Umā, desiring to know,¹⁹⁹ said, 'Who is

¹⁹⁵ See the second vol. of this work, pp. 378 ff., and the Karna-parvan of the M.Bh. vv. 1402 ff. below.

¹⁹⁶ See the story from the Karya-parvan, cited below, vv. 1515 ff.

¹⁹⁷ For the older forms of this story, see the second vol. of this work, pp. 380-384.

¹⁹⁸ Like an ascetic, according to Böhtlingk and Roth, s. v. panchasikha.

¹⁹⁹ Or, is the proper reading *jijñāsamānān*, and the sense this: "Umā said to [the gods] who were inquiring, 'Who is this?'" There is a parallel passage in the Drona-parvan, v. 9575, which throws some light on the one before us: *Purāṇi dagdhavantāṁ tam devī yātā pravīkshitum | bālam ankaagatām kritvā svayam panchasikham punah | Umā jijñāsamānā vai "ko' yan" ity abravet surān | asūyatā cha s'akrasya vajrena praharishyataḥ | bāhuṁ savajram tam tasya kruddhasyāstambhayat prabhuh | prahasya bhagavavāṁs tūrṇam sarva-lokeśvaro vibhuh | tataḥ saṁstambhita-bhujāḥ S'akro deva-ganair viritaḥ | jagāma sa-suras tūrṇam Brahmanānam prabhūn avyayam | te tam pranamya śirasā prochuh prānjalayas tadaḥ | kimapy ankaagatam Brahman Pārvatyāḥ bhūtam abdhum | bāla-rūpa-dharām drishṭvā nāsmābhīr abhivāditāḥ | tasmāt tuām prashṭum ichhāmo nirjitatā yena vai vayam | ayudhyatā hi bālenā bīlāya sa-purandarāḥ | "The goddess (Umā) went to see him when he had burnt the cities, having again placed the child with five locks in her lap. She told the gods, who inquired [should we read, *jijñāsamānān*? though none of the printed copies read so] 'Who is this?' And the divine lord, master of all the worlds, all-pervading, with a smile, instantly paralyzed the arm and thunderbolt of Indra, who showed ill-will, and in his anger was about to smite with the thunderbolt. Indra, his arm having been paralyzed, immediately went with the gods to Brahman, the imperishable lord; and bowing with their heads, with joined hands, they said: 'O Brahman, we have seen in the lap of Pārvati, a wonderful being bearing the form of a child; and we have not saluted him. Wherefore we desire to ask thee who is the child by whom we, including Indra, have been conquered, as if in play, and without any fight.'"*

this?’ And when Indra, envious, was about to smite him (the child) with the thunderbolt, he stayed the thunderbolt, and paralyzed that arm resembling a club. None of the gods, including Prajāpati, understood the lord of the worlds, [existing] in that most mighty deity [in the form of an infant]. Then the divine Brahmā, meditating on that being of boundless glory, and knowing that he was supreme, adored the lord of Umā. Then these gods propitiated Umā and Rudra; and the arm of the slayer of hosts became as before. And again, Mahādeva, becoming a powerful Brahman, by name Durvāsas, dwelt a long time in my city Dvāravatī. He practised very many perversities in my house, which, though difficult to support, I, through generosity, endured. He is Rudra, he is Sīva, he is Agni, he is Sarva, the all-conquering ; he is Indra, he is Vāyu, he is the Aśvins, he is the lightning, he is the moon, he is Īśāna, he is Sūrya, he is Varuna, he is time, he is Death the ender, he is darkness, and night, and the days, he is the months, and the half months, and the seasons, the morning and evening twilight, and the year. He is Dhātṛi, and Vidyātṛi, Viśvakarman, the all-knowing, the constellations, the planets, the regions [or quarters], and intermediate regions or [points of the compass]; universal-formed, immeasurable in essence, divine, of undecaying splendour. He is simple, twofold, manifold, a thousand-fold, and a hundred-thousand-fold. Such is Mahādeva, the vast, the divine unborn being; his qualities cannot be declared in a hundred years.” Kṛishṇa proceeds uninterruptedly at the beginning of a new section : “ Large-armed Yudhishṭhira, understand from me the greatness of the glorious, multiform, many-named Rudra. They call Mahādeva Agni, Sthāṇu, Maheśvara, One-eyed, Tryambaka, the universal-formed, and Sīva. Brahmans versed in the Veda know two bodies of this god, one awful, one auspicious;²⁰⁰ and these two bodies again have many forms. The dire and awful body is fire, lightning, the sun. The auspicious and beautiful body is virtue, water, and the moon. The half of his essence is fire, and the moon is called the [other] half. The one, which is his auspicious body, practises chastity : while the other, which is his most dreadful body, destroys the world. From his being lord (īśvara) and great (mahat), he is called Maheśvara. Since he consumes, since

²⁰⁰ In Vāj. S., v. 8, Agni is said to have three bodies. See the second volume of this work, p. 381, note.

he is fiery, fierce, glorious, an eater of flesh, blood, and marrow,—he is called Rudra. As he is the greatest of the gods, as his domain is wide, and as he preserves the vast universe,—he is called Mahādeva. From his smoky colour, he is called Dhūrjaṭi. Since he constantly prospers all men in all their acts, seeking their welfare (śiva), he is therefore called Śiva," etc., etc.

In the Bhīṣma-parvan (vv. 793 ff.) Kṛishṇa is introduced as recommending Arjuna to worship the goddess Durgā :

Sanjayaḥ uvāha | Dhṛitarāshṭram balam̄ drishṭvā yuddhāya sa-mupasthitam | Arjunasya hitārthāya Kṛishṇo vachanam abravit | Sri-bhagavān uvācha | S'uchir bhūtvā mahābāho sangrämābhimukhe sthitaḥ | parājayāya śatrūnām Durgā-stotram udīraya | Sanjayaḥ uvācha | evam ukto 'rjunaḥ sankhye Vāsudevena dhīmatā | avatīrya rathāt Pārthaḥ stotram āha kritānjaliḥ |

"Beholding the host of Dhṛitarāshṭra come near to the conflict, Kṛishṇa, in the interest of Arjuna, addressed to him these words : 'Having purified thyself, O large-armed hero, standing in front of the battle, utter a hymn to Durgā for the overthrow of thine enemies.' Arjuna, being thus addressed in battle by the wise Vāsudeva, descending from his chariot, uttered a hymn with joined hands."

III. In the passage which I have quoted above (p. 169, note 167) from Professor Wilson, it is remarked that in some places of the Mahābhārata the divine nature of Kṛishṇa is disputed or denied. An instance of this denial is to be found in the following passage of the Sabhā-parvan, in which Siśupāla, prince of the Chedis, is introduced as objecting to the divine honours which had been paid to Kṛishṇa, and as ultimately suffering the penalty of his proud and contemptuous impiety at the hands of the incarnate deity.

Yudhiṣṭhīra having resolved to perform the Rājasūya sacrifice (Sabhā-parvan, v. 1211), is joined by Kṛishṇa, who is designated as Hari, the rishi, the ancient, identified with the Veda, invisible to those who know him, the highest of things moving and stationary, the source and destroyer of all things, the lord of the past, the future, and the present (v. 1213 : *Athaivam bruvatām evaṁ teshām abhyāyayau Hariḥ | rishiḥ purāṇo vedātmā 'driśyaḥ chaiva vijānatām | jagatas tasthushām śreshthaḥ prabhavaś chāvyayaś (chāpyayaś?) cha ha | bhūta-bhavya-bhavaṇ-nāthaḥ Keśavaḥ keśi-sūdanah*). Numerous kings assembled to

witness the celebration (vv. 1260 ff.). On this occasion Bhishma proposed that, apart from the customary presents bestowed on all the kings, Krishna should be singled out as the most eminent of the chiefs to receive gifts indicative of his superiority (vv. 1333 ff.).

Sabhā-parvan, 1333 ff. :—*Esha hy eshāñ samastānāñ tejo-bala-parā-kramaiḥ | madhye tapann ivābhāti jyotishām iva bhāskaraḥ | asūryam iva sūryena nirvātāḥ iva vayunā*²⁰¹ *| bhāśitaṁ hlāditaṁ chaiva Krishnēdaṁ sado hi naḥ | tasmai Bhishmābhyanujnātāḥ Sahadevaḥ pratāpavān | upajahre 'tha vidhivad Vārshneyāyārghyam uttamam | pratijagrāha tat Krishnāḥ śāstra-dishṭena karmanā | Sisupalas tu tām pūjām Vāsudeve na chakshame |* “For he, by his energy, force and valour, appears shining in the midst of all these princes, like the sun among the luminaries. This assembly of ours is enlightened and gladdened by Krishna, as a sunless place is by the sun, and a windless spot is by the wind. Commissioned by Bhishma, the majestic Sahadeva then presented in due form to Vārshneya (Krishna) a most excellent offering, which the latter received with the act prescribed by the śāstra. But Sisupala could not endure that honour shown to Vāsudeva.”

Sisupala then proceeds to state at length a variety of objections to what had been done (vv. 1338 ff.). He urges that Krishna was a “transgressor of the injunctions of law (*smṛiti*), a contemptible and ill-instructed person” (v. 1340: *Ayañ cha smṛity-atikrānto hy apageyo 'lpa-darśanāḥ*); that he was not a king, or a person venerable from age, his father Vasudeva being still alive (v. 1343: *Athavā manyase Krishnāṁ sthavirām Kuru-pungava | Vasudeve sthite vriddhe katham arhati tat-sutāḥ |*); that in other respects he was inferior to other chiefs present, and that he had unjustly killed Jarāsandha (v. 1360, compare verses 1474 ff.); and taunts him with being greatly elated with the undeserved honour that had been paid him, like a dog devouring in a secret place the leavings of an oblation which he has discovered (v. 1364: *Ayuktām ātmanāḥ pūjāñ tvam piṇar bahu manyase | havishaḥ prāpya nisyandam prāśitā śvera nirjane |*).²⁰² Having

²⁰¹ This line had previously occurred as part of verse 1218 of the same Parvan.

²⁰² Similarly we read in Sisupala's speech on the same occasion as given in the Bhāgavata Purāna, x. 74, 34: . . . *Gopālaḥ kula-paṇḍanāḥ | yathā kākāḥ puroḍāśāṁ saparyām katham arhati |* “How does this cowherd, the vilest of his race, deserve homage, any more than a crow deserves to eat an oblation?” The commentator thus gives what he calls the “real sense” of these words: “*Gopālaḥ*”

thus vented his indignation, Śiśupāla leaves the assembly, followed by Yudhiṣṭhīra, who endeavours to soothe him. Bhishma then defends Kṛishṇa's claims to the honour which he had received (vv. 1377 ff.):

Na hi kevalam asmākam ayam archyatamo 'chyutah | trayāñām api lokānām archanīyo mahābhujah | Kṛishṇena hi jitāḥ yuddhe bahavaḥ kshatriyarshabhaḥ | jagat sarvāṁ cha Vārshneye nikhilena pratisthāhitam | tasmāt satsvapi vriddhesu Kṛishnam archāmi netarān | 1382.
Nā kevalāṁ vayaṁ kāmāch Chedi-rāja Janārdanām | na sambandham puraskṛitya kritarthāṁ vā kathanchana | archāmahe 'rchitāṁ sadbhīr bhūvi bhūta-sukhāvaham | Yaśāḥ śauryāṁ jayaṁ chāsyā vijñāyārchaṁ prayujmahe | na cha kaścid ihaśmābhiḥ subalo 'py aparikshitah | gunair vriddhān atikramya Harir arohyatamo mataḥ | jnāna-vriddho dvijātināṁ kshatriyāñām balādhikah | “1377: This unfalling being (Achyuta) is not only deserving of the utmost worship from us, but, large of arm, he is also to be worshipped by the three worlds. For many eminent Kshatriyas have been conquered by Kṛishṇa: and the whole world rests upon Vārshneya. Wherefore, even though there be aged men [present], I worship Kṛishṇa, and not the others. . . . 1382: It is not therefore from interested motives, king of the Chedis, nor in consequence of our connexion, nor for the sake of anything he has done for us, that we worship Janārdana, who is worshipped by the good on earth, and who promotes the happiness of creatures. But knowing his renown, heroism, and victories, we offer him our worship. Nor is there here any mere youth whom we have never tried. Hari, surpassing the aged in his virtues, is regarded by us as most worthy

iti veda-prithivy-ādi-pālakah ity arthaḥ | kutsitaṁ veda-vipariṭtaṁ lapanti iti kulupāḥ pākhanḍāḥ | tān āṁsate samāgħātayati iti tathā saḥ | “akākah” kaṁ cha akaṁ cha kāke (= kā+āke) sukha-duḥkhe te na vidyete yasya saḥ | “akākah” āptakāmāḥ ity arthaḥ | sa yathā āptakāmō deva-yogyaṁ puroḍāśa-mātraṁ na arhati api tu sarvasvam api tathā ‘yam śri-kṛishṇo brahmaṛshi-yogyaṁ samarpana-mātraṁ katham arhati | *kintvā ātmā-samarpanam apy arhati ity arthaḥ |* “‘Gopūla’ means the protector of the Veda, the earth, etc. ‘Ku-lapāḥ’ are those who speak what is evil, contrary to the Veda, heretics. ‘Kulapāṁsana’ (Ku+lapa+āṁsana) is thus one who destroys (*āṁsate*) such persons. ‘Akākah’ (the commentator chooses here to suppose that there is an elided *a* between *yathā* and *kākah*) is one to whom (*kāke*) pleasure and pain (*ka+a+kā*) do not attach; one who has gained all he desires. Just as such an one merits not merely an oblation suitable for a deity, but all wealth also, so Kṛishṇa does not deserve merely the offering suitable for a Brāhmaṇa-rishi, but also the offering up of one’s self.”

of worship. In knowledge he excels Brahmans, and in force Kshatriyas."

1386: *Pūjyatāyāncha Govinde hetū dvār api saṁsthitaḥ | veda-vedāṅga-vijñānam balaṁ chāpy adhikām tathā | nrīnām loke hi ko 'nyo 'stī viśiṣṭah Keśavād rite | dānaṁ dākṣyaṁ śrutaṁ śauryaṁ hrīḥ kīrtir buddhir uttamā | sannatiḥ śrīr dhritis tuṣṭiḥ puṣṭiṣcha niyatā 'chyute | tam imām loka-sampannam āchāryam pitaram gurum | arghyam architam archārhaṁ sarve saṁkshantum arhatā | ritvig gurur vivāhyaś cha snātako nrīpatih priyah | sarvaṁ etad Hṛishīkeśas tasmād abhyārchedo 'chyutah | Krishnāḥ eva hi lokānām utpattir api chāpyayaḥ | Krishnasya hi krite viśvam idam bhūtaṁ charācharam | esha prakritir avyaktā' kartā chaiva sanātanaḥ | paraś cha sarva-bhūtebhyaś tasmād pūjyatamo 'chyutah | Buddhir mano mahad vāyus tejo 'mbhaḥ kham mahī cha yā | chaturvidhaṁ cha yad bhūtam sarvān Krishnē pratishthitam |*

1396: *Sa-devakeshu lokeshu bhagavān Keśavo mukham | ayam tu purusho bālaḥ S'iśupālo na budhyate | sarvatra sarvadā Krishnaṁ tasmād evam prabhāshate | yo hi dharmām vichinuyād utkrishṭam matimān narah | so vai paśyed yāthā dharmām na tathā Chedi-rāḍ ayam | sa-vriddha-bāleshu atharā pārthiveshu mahātmasu | ko nārham manyate Krishnām ko vā py enām na pūjayed | alhainām dushkrītām pūjām S'iśupālo vyavasyati | dushkrītiyām yathānyāyām tathā 'yañ kartum arhati |*

"There are two reasons why Govinda is worthy of honour: his knowledge of the Vedas and Vedāngas, and his superior strength. For who in the world of men is distinguished except Keśava? Generosity, ability, sacred learning, heroism, modesty, eminent renown, intelligence, humility, splendour, endurance, cheerfulness and joyousness, exist continually in Achyuta. You ought all to tolerate this teacher arisen in the world (or successful in the world), this father, preceptor, venerable, honoured, deserving of honour. Priest, preceptor, marriageable man, householder, king, beloved,—Hṛishikesa is all this, and therefore he has been honoured. It is Krishṇa who is the origin and the destruction of the worlds: all this universe, movable and immovable, has come into being through (or for the sake of) Krishṇa.²⁰³ He is un-

²⁰³ The grounds urged for honouring Krishṇa in this and the following verses are of a different character from those in the preceding lines, which do not ascribe to him any qualities of a superhuman character; whilst the succeeding ones do. It is quite possible that the whole of this description of his qualities may not be of one age, but may contain interpolations subsequently introduced.

distinguishable matter (prakṛiti), and he is the eternal maker, transcending all beings: hence Achyuta is most worthy of honour. Intellect, mind, the great one (mahat), air, fire, water, sky, and earth—whatever fourfold being exists—all depends upon Kṛishṇa. 1396. The divine Keśava is chief among the worlds including the gods. But this foolish man, Siśupāla, does not know that Kṛishṇa [is] everywhere and always—and hence he speaks thus. For this king of the Chedis does not regard righteousness in the same way as an intelligent man who can distinguish eminent righteousness. Who is there, whether among old or young, or among mighty kings, who will not regard Kṛishṇa as honourable, or who will not reverence him? Siśupāla treats this honour as unduly paid. But it having been unduly paid, he should act as is befitting."

Siśupāla afterwards renews his vilifications of Kṛishṇa, in a long harangue, of which the following is a specimen (vv. 1433 ff.):

1433. *Sisupalaḥ uvācha | vibhishikābhīr bahvibhir bhishayan sarva-pārthivān | na vyapatrapase kasmād vriddhaḥ san kula-pāṁsanāḥ | yuktaṁ etat tritīyāyām prakritau vartata tvayū | vaktum dharmād apetārthaṁ tvam hi sarva-kurūttama[ḥ] | nāvi naur iva sambaddhā yathā 'ndho vā 'ndham anviyāt | tathā bhutāḥ hi Kauravyāḥ yeshām Bhishma tvam agranīḥ | Putanā-ghāta-puri-āni karmāṇy arya viśeshataḥ | tvayā kirtayatā 'smākam bhūyah pravayathitam manaḥ | avaliptasya mūrkhasya Keśavām stotum ichhataḥ | katham Bhishma na te jihvā śatadheyam vidūryate | yatra kutsā prayoktavyā Bhishma bālatarair naraīḥ | tam imān jnāna-vriddhaḥ san gopam sāṁstotum ichhasi | yady anena hata bālye śakuniś chitram atra kīm | tau vā 'sva-vṛishabhai Bhishma yau na yuddha-viśāradau | chetanā-rahitām kāshṭham yady anena nipātitam | pādena śakaṭam Bhishma tatra kīm kritam abhūtam | valmīka-mātrah saptahām yady anena dhṛito 'chalaḥ | tādā Govardhano Bhishma na tach chitram matam mama | bhuktam etena bahv annām krīḍatā naga-mūrdhani| iti te Bhishma śriṇvānāḥ param vismayam āgatāḥ | yasya chānena dharma-jna bhuktam annam baliyasaḥ | sa chānena hataḥ Kamṣaḥ ity etan na mahādbhūtam | na te śrutam idam Bhishma nūnām kathayatām satām | yad vakṣhye tvām adharma-jnām vākyām Kuru-kulādhama | strīshu goshu na śastrāṇi pātayed brāhmaṇeshu cha | yasya chānnānī bhuvyāta yasya cha syāt pratiśrayaḥ | iti santo 'nuśāsanti sajjanām dharmināḥ sadā | Bhishma loke hi tat sarvām vitathām tvayi dṛiṣyate | jnāna-vriddham cha*

*vriddhaṁ cha bhūyāṁsaṁ Keśavam mama | ajānataḥ ivākhyāsi saṁstuvan
Kauravādhama | go-ghnaḥ strī-ghnaś cha san Bhishma tvad-vākyād yadi
pūjyate | evam-bhūtaś cha yo Bhishma kathaṁ saṁstavam arhati | . . .*
1451. *Nūnam prakritir eshā te jaghanyā nātra saṁśayah | atah pāpiyasī
chaishām Pāñdavānām apīshyate | yeshām archyatamaḥ Krishṇas tvāṁ
cha yeshām pradarśakaḥ | dharmavāṁs tvam adharma-jnah satām mārgād
avaplutaḥ | ityādi |*

Sisupāla answers Bhishma: "How is it that thou, disgracing thy race, art not ashamed, old man as thou art, to terrify all the kings with many alarms? It is very fitting [forsooth] that thou who art now existing in the third condition,²⁰⁴ shouldst utter things contrary to righteousness, seeing thou art the most eminent of all the Kurus! For as a boat is tied to a boat, or as one blind man follows another, so is it with the Kurus of whom thou, Bhishma, art the leader. Our minds have frequently been vexed by thee when detailing his (Krishna's) slaughter of Pūtanā²⁰⁵ and other feats. How is it, Bhishma, that thy tongue, thou proud fool, is not split into a hundred pieces, when thou seekest to magnify Keśava? Thou who art ripe in knowledge, art eager to eulogize the cowherd who ought to be vilified even by the silliest of men! If in his childhood he slew Sakuni,²⁰⁶ or the horse and bull, who had no skill in fighting, what is the wonder? If a waggon, an inanimate piece of wood, was upset by him with his foot,²⁰⁷ what wonderful thing did he do? If the mountain Govardhana, a mere ant-hill, was held up by him for seven days,²⁰⁸ I do not regard that as anything remarkable. Hearing that when playing on the hill-

²⁰⁴ The commentator explains this phrase as follows: *Dve prakritī parināminyau māyā tasyāṁ chit-prativimbas 'cha | tritiyā prakritis tv etad-ubhayādhyāsādhish-thānāṁ nirviseshāṁ vastu | tatra vartatā vartamānena, etc.* "Two conditions are changeable, viz. (1) illusion (*māyā*) and (2) the reflected image of thought (*chit-prativimba*) in it. The third condition is the basis of the erroneous ascription of the other two, substance without distinction," etc. I am indebted to Dr. R. Rost for an important suggestion regarding the combination of two of the words in this sentence. Dr. Rost informs me that in the text one MS. reads *kurūttamāḥ* and another *sarvāṁ kurūttama*.

²⁰⁵ A female demon slain by Krishna.—See Wilson's *Vishnu Purāna*, p. 506 (vol. iv., p. 276, of Dr. Hall's ed.).

²⁰⁶ See the *Udyoga-parva* 4409, where Pūtanā and Sakunī (there spelt with a long ī) are mentioned together as having been slain by Krishna in childhood.

²⁰⁷ See *Vishnu Purāna*, p. 508 (vol. iv., p. 279, of Dr. Hall's ed.).

²⁰⁸ See *Vishnu Purāna*, p. 526 (vol. iv., p. 315, of Dr. Hall's ed.).

top, he had eaten a great quantity of food, these people were very much astonished. And it is no great miracle, O Bhīshma, thou judge of duty, that he slew Kansa, the powerful king whose food he had eaten. Hast thou not heard virtuous men declaring this which I shall tell thee, who art ignorant of duty, Bhīshma, thou basest of the tribe of Kurus? ‘Let no one smite with his weapons women,²⁰⁹ cattle, or Brahmans, or him whose food he eats, or on whom he is dependent.’ Such is the instruction which good and virtuous men always give to a virtuous [pupil]. All this, Bhīshma, is seen by all to be falsified in thee. Thou, basest of the Kurus, eulogizing, speakest of Keśava as old in knowledge, and mature, and superior, as if I did not know him. If he, being a slayer of cattle, and of women, is, according to thy word, to be reverenced,—how, Bhīshma, can such a person merit encomium? 1451. Certainly this nature of thine is base, of this there is no doubt; and hence [the nature] of these Pāṇḍavas also is shown to be most wicked,—[these Pāṇḍavas] to whom Kṛishṇa is an object of the highest honour, and of whom thou art the virtuous preceptor,—thou, who art ignorant of duty, and hast gone astray from the path of good men! ”

This speech excites the wrath of Bhīmasena (v: 1482), who, however, is restrained by Bhīshma from assaulting Sisupāla, though the latter is anxious to fight him. Bhīshma then goes on (1494 ff.) to give Bhīmasena an account of Sisupāla’s infancy and early history. He had, it seems, been born with three eyes and four arms; and his parents, alarmed at his portentous appearance, were disposed to cast him out, but were prevented by a voice from the sky, which declared to them that the time fated for his death had not yet arrived. In answer to his mother’s inquiry, the voice informed her that her son was doomed to die by the hands of the person who should take him into his lap, and by so doing should occasion his two superfluous arms to drop off, and his third eye to disappear. A part of this prediction was fulfilled when Kṛishṇa came and took him into his lap, and the infant got rid of his superfluous members.²¹⁰ On seeing this, his

²⁰⁹ See above, pp. 152 f.

²¹⁰ On this story of Sisupāla Lassen remarks (Indian Antiquities, i. p. 674 first ed.; p. 822 second ed.): “Sisupāla in this case represents Siva, and the conflict of the Siva-worship with that of Vishṇu: for he was born with three eyes and four arms, and the legend attributes the falling off of his two superfluous arms and the dis-

mother begged a boon from Kṛishṇa, viz. that he would forgive Siśupāla's offences. Kṛishṇa promises to pardon a hundred. Bhīshma then proceeds (v. 1518 ff.):

*Evam esha nriyā pāpah Sisupālāḥ sumanda-dhīḥ | tvāṁ samāhvayate
vīra Govinda-vara-darpitah | Naishā Chedi-pater buddhir.yayātvā "hvā-
yate 'chyutam | nūnam esha jagad-bhartuḥ Kṛishnasyaiva viniśchayaḥ |
ko hi mām Bhīmasenādyā kṣhitāv arhati pārthivāḥ | ksheptum kāla-parī-
tātmā yathaisha kula-pāñsanah | esha hy asya mahābāhus tejo 'mśāś cha
Harer dhruvam | tam eva punar ādātum ichhaty uta tathā vibhuḥ |
yenaisha Kuru-sārdūla sārdūlāḥ iva Chedi-rāṭ | garjaty atīva durbuddhiḥ
sarvān asmān achintayan |*

"Thus this wicked king Siśupāla, slow of understanding, proud of the boon conferred by Govinda, challenges thee, O hero. This does not show wisdom in the lord of the Chedis, that he challenges thee who art Achyuta. For this is the fixed opinion of Kṛishṇa, the sustainer of the world, 'What king on earth, O Bhīmasena, ought to-day to revile me, deprived by destiny of his reason, like this degrader of his race?' For this large-armed (Siśupāla) is certainly [an emanation of] the strength, and a portion, of Hari, which the pervading [deity] wishes to draw back again [into himself]; in consequence of which, O chief of the Kurus, this foolish king of the Chedis growls loudly, like a tiger, disregarding us all."

Siśupāla here breaks in angrily (v. 1524 ff.), and asks why Kṛishṇa should be so praised to the exclusion of all other warlike kings. Bhīshma replies (1551), that he values not a straw all the other chiefs who were present. On hearing this, some of them became greatly incensed; and some cried out that Bhīshma should be killed or burned. Bhīshma replied that they might slay or burn him if they pleased, but that Kṛishṇa, the object of his reverence, would survive, and that

appearance of his frontal eye to the look and embrace of Kṛishṇa. This story is of especial importance for the purpose of determining the periods to which the different parts of the Mahābhārata belong. Kṛishṇa's deification belongs to the period after Buddha. In the attack upon Jarāsandha he is still exhibited principally as a hero, acts upon human motives, and performs actions unworthy of a god: but there are evident beginnings of his deification." The same author adds in a note on the same page (p. 823, second ed.): "Sisupāla is probably an earlier name of Siva, who is called 'Paśupati,' or lord, protector, of beasts. 'Sisū' denotes the young of men and beasts, and 'pāla' protector. He had a second name 'Sunītha' (Sabhap. v. 1410), which no doubt was the proper one."

any one who was desirous to incur speedy destruction should challenge him to fight. Siśupāla hereupon challenges Kṛishṇa; and the narrative proceeds:

(Verses 1561 ff.): *Tataḥ śrutvaiva Bhīshmasya Chedi-rād uru-vikramah | yuyutsur Vāsudevena Vāsudevam uvācha ha | āhvaye tvāṁ raṇaṁ gachha mayā sārdhaṁ Janārdana | yāvad adya nihāmi tvāṁ sahitāṁ sarva-Pāṇḍavaiḥ | saha tvayā hi me badhyāḥ sarvathā Kṛishṇa Pāṇḍavāḥ | nrīpatin samatikramya yair arājā tvam architaḥ | ye tvāṁ dāsam arājānam bālyād archanti durmatim | anarham arha-vat Kṛishṇa badhyas te iti me matiḥ | ity uktvā rāja-sārdula [s?] tasthau garjann amarshaṇaḥ | evam ukte tataḥ Kṛishṇo mṛidu-pūrvam iduṁ vachah | uvācha pārthivūn sarvān sa samaksham cha Pāṇḍavān | esha naḥ śatrur atyantam pārthivāḥ Sātvati-sutah | Sātvatānāṁ nrīśāṁsātma na hitu 'napakūrinām | Prāg-jyotisha-puram yātān asmān jnātvā nrīśāmsa-krit | adahad Dvārakām esha svasriyah san narādhīpāḥ | krīdato Bhoja-rājasya esha Raivatake girau | hatvā baddhvā cha tān sarvān upāyāt sva-puram purā | aśvamedhe hayam medhyam utsṛiṣṭām rakshibhir vr̄itam | pitur me yajna-viṣhnarthaṁ aharat pāpa-niśchayaḥ | Sauvīrān pratīyatāncha Babhror esha tapasvinah | bhāryām abhyaharad mohad akāmā [m?] tām ito gatām | esha māyā-pratīchhannah Kārūshārthe tapasvinīm | jahāra Bhadrām Vaiśālīm mātulasya nrīśāmsa-vat | pitri-svasuh krite duḥkhañt sumahad marshayāmy aham | dishtyā hidaṁ sarva-rājñām sannidhāv adya varlate | paśyanti hi bhavanto 'dyā mayy atīva vyatikramam | kṛitāni tu paroksham me yāni tāni nibodhata | īmaṁ tv asya na śākshyāmi kshantum adya vyatikramam | avalepād badhārhasya samagre rāja-maṇḍale | Rukminyām asya mūḍhasya prārthanā "sīd mumūrshataḥ | na cha tām prāptavān mūḍhaḥ śūdraḥ vedaśrutiṁ iva | evam-ādi tataḥ sarve sahitās te narādhīpāḥ | Vāsudeva-vachah śrutvā Chedi-rājām vyagarhayan | tasya tad-vachanāṁ śrutvā Siśupālah pratāpavān | jahāsa svanavaddhāsaṁ vākyām chedam uvācha ha | mat-pūrvām Rukminīm Kṛishṇa saṁsatsu parikīrtayan | viśeshataḥ pārthiveshu vr̄idām na kurushe katham | manyamāno hi kaḥ satsu purushaḥ parikīrtayet | anya-pūrvām striyām jātu tvad-anyo Madhusūdana | kshama vā yadi te śraddhā mā vā Kṛishṇa mama kshama | kruddhād vā 'pi prasannād vā kiṁ me tvatto bhavishyati | tāhā bruvataḥ evāsyā bhagavān Madhusūdanaḥ | manasā 'chintayach chakram daitya-garvanisūdanam | etāsmiñn eva kāle tu chakre hasta-gate sati | uvācha bhagavān uchohair vākyām vākyā-viśāradah | śrīnvantu me mahīpālāḥ yenaitat*

Duryodhana, the son of Dhṛitarāshṭra, and the principal leader of the Kurus, is represented as manifesting a similar disbelief of Kṛishṇa's divine character, or at least as maintaining a proud and contumacious resistance to his claims. In the Udyoga-parvan (vv. 2527 ff.), Sanjaya unfolds the divine nature of Kṛishṇa, "who," he says, "being distinct in nature, and self-subdued, is able, by a thought, to subject to himself the earth, the air, and the heaven" (*prīthivīnchāniarīkshancha dyām chaiva Purushottamah | manasaiva visishtātmā nayaty ātma-vaśam vaśi*). He then goes on to say, vv. 2529 ff.:

*Ekato vā jagat kṛitsnam ekato vā Janārdanah | sārato jagataḥ kṛitsnād
atirikto Janārdanah | bhasma kuryād jagad idam manasaiva Janārdanah |
na cha kṛitsnaṁ jagach chhaktam bhasmīkartuṁ Janārdanam | yataḥ
satyam yato dharma yato hrīr ārjavam yataḥ | tato bhavati Govindo
yataḥ Kṛishṇas tato jayah | prīthivīm chāntarīkshancha divancha Purush-
ottamah | vicheshtayati bhūtētmā kridann iva Janārdanah | sa kṛitvā
Pūndavān satram lokaṁ śimmohayam iva | adharma-niratān mūḍhān
dagdhūm ichhati tē sutān | kāla-chakram jagach-chakram yuga-chakrancha
Keśavah | ātma-yogend bhagavān parivartayate 'niśam | kālasya cha
hi mrityośha jangama-sthāvarasya cha | iṣate bhagavān ekah satyam etad
bravīmi te | iṣann api mahāyogi sarvasya jagato Hariḥ | karmāny āra-
bhate kartuṁ kīnāśah iva vardhānah | tena vanchayate lokān māyāyogena
Keśavah | ye tam eva propadyante tena muhyanti mānavāḥ | Dhṛita-
rāshṭrah uvācha | kathaṁ tvāṁ Mādhavaṁ vettha sarva-loka-maheśvaram |
katham enāṁ na vedāhaṁ tad mamačhakshva Sanjaya | Sanjayah uvācha |
śriṇu rājan na te vidyā mama vidyā na hīyate | vidyā-hīno tamo-dhvasto
nābhijānāti Keśavam | vidyayā tāta jānāmi triyugam Madhusūdanam |
kartaram akritāṁ devam bhūtānām prabhavāpyayam | Dhṛitarāshṭrah*

but as his thoughts were "constantly engrossed by the supreme being," Sīśupāla became united with him after death; for the lord gives "to those to whom he is favourable whatever they desire," and "bestows a heavenly and exalted station even upon those whom he slays in his displeasure." This is further explained in the next section, where we are told that Kṛishṇa as an object of hatred was ever present to Sīśupāla's thoughts, and that he was constantly uttering his names, and though this was done disrespectfully and in malediction, yet he at last beheld the deity in his true character when he was being slain by him, and that then all his passion and hatred ceased, and his sins were consumed by his divine adversary, with whom he became united. The attempt of Sīśupāla's brother, king of the Sālvas (whose capital was Saubha), to revenge his death, his assault on Dvārakā, his desire to slay Kṛishṇa, and the destruction which he thereby drew upon himself, are narrated in the Vana-parvan, vv. 615-890.

uvācha | Gāvalgane 'tra kā bhaktir yā te nityam Jānardane | yathā tvam
 abhijānāsi triyugam Madhusūdanam | Sanjayaḥ uvācha | māyām na
 seve bhadram te na vṛithā dharmam āchare | śuddha-bhāvam gato bhaktyā
 śāstrād vedmi Janārdanam | Dhṛitarāshṭraḥ uvācha | Duryodhana Hṛishī-
 keśam prapadyasva Janārdanam | āpto naḥ Sanjayas tāta śaranaṁ gachha
 Keśavam | Duryodhanah uvācha | Bhagavān Devakī-putro lokāṁś ched
 nihānishyati | pravadann Arjune sakhyām nāhaṁ gachhe 'dyā Keśavam |
 2529. “On the one side the whole world, on the other Janārdana,—in
 his essence Janārdana exceeds the whole world. He could by a thought
 reduce this world to ashes; but the whole world could not reduce him to
 ashes. Since he is truth, righteousness, modesty, rectitude,—therefore
 is he Govinda; since he is Kṛishṇa, he is therefore victory. The chief
 of males (or spirits), Janārdana, the soul of beings, imparts activity to
 the earth, air, and sky, as if in sport. He having made for the Pāṇḍavas
 a sacrifice, deluding, as it were, the world, wishes to burn up thy
 (Dhṛitarāshṭra’s) infatuated and unrighteous sons. The divine Keśava
 by his own abstraction (*yoga*) makes the circles of time, of the world,
 and of the ages (*yugas*), continually to revolve. This divine being
 alone is lord of time, of death, and of things movable and im-
 movable,—this I tell thee as a truth. Hari, the great contemplator,
 though the lord of the whole world, undertakes to perform works, like
 a poor peasant seeking gain. He deceives the world by this display of
 delusion whereby the men who seek him are bewildered. Dhṛitarāshṭra
 said: How dost thou know Mādhava, the great lord of the whole
 world? and how is it that I do not know him?—tell me that, Sanjaya.
 Sanjaya answered: Hear, O king, thou hast not knowledge; but to me
 knowledge is not wanting. He who is devoid of knowledge, and sunk
 in darkness, does not recognize Keśava. By knowledge I recognize
 Madhusūdana, who exists in the three ages (*yugas*), the maker, the
 unmade, the god, the source of beings, and the cause of their de-
 struction. Dhṛitarāshṭra asks: O Gāvalgani (Sanjaya), what is this
 devotion of thine to Janārdana, whereby thou recognizest him to exist
 in the three Yugas? Sanjaya answers: I do not pursue a delusion,
 bless thee, nor do I vainly practise righteousness. Having by devotion
 attained to purity, I know Janārdana from the scripture (*śāstra*).
 Dhṛitarāshṭra said: Duryodhana, do thou seek Hṛishikeśa, Janārdana:
 Sanjaya is to us an authoritative teacher: resort to Keśava as thy

refuge. Duryodhana said: If the divine son of Devakī should destroy the worlds, I should not, declaring friendship for Arjuna, resort to-day to Keśava."

Duryodhana is hereupon reproved by his father and mother for his pride, self-will, and ambition, and is told by the latter that "when he has received his death-blow from Bhīmasena, he will remember the words of his father (*nihato Bhīmasenena smartāsi vachanam pītuḥ*)."
After some further conversation, Dhṛitarāshṭra asks to be further instructed about Kṛishṇa, when Sanjaya proceeds as follows (vv. 2560 ff.):

Sanjayaḥ uvācha | śrutam me Vāsudevasya nāmu-nirvachanaṁ śubham |
yāvat tatrābhijāne 'ham aprameyo hi Keśavaḥ | vasanāt sarva-bhūtānām
vasutvād deva-yonitāḥ | Vāsudevas tato vedyo vṛihatvād Viṣṇur uhyate |
maunād dhyānād cha yogāchhe viddhi Bhārata Mādhavam | sarva-tattva-
mayatvāch cha Madhuḥā Madhusūdanāḥ | kṛishir bhū-vāchakaḥ śaivo
naścha nirṛiti-vāchakaḥ | Viṣṇus tad-bhāva-yogāchhe Kṛishṇo bhavati
Sātvataḥ | puṇḍarīkam param dhāma nityam akshayam avyayam | tad-
bhāvāt Puṇḍarīkāksho dasyu-trāsāj Janārdanāḥ | yataḥ sattvād na
cīharate yach cha sattvād na hīyate | sattvataḥ Sāttvatas tasmād ārsha-
bhād Viṣhabhēkṣhanāḥ | na jāyate janitrā 'yam Ajas tasmād anikajit |
devānām sva-prakāśatvād damād Dāmodaro vibhuḥ | harshat sukhāt su-
khaiśvaryād Hṛishīkeśatvam asnute | bāhubhyām rodasi bibhrad mahā-
bāhur iti smritāḥ | adho na kshīyate jātu yasmāt tasmād adhokshajāḥ |
narānām ayanāch chāpi tato Nārāyaṇāḥ smritāḥ | pūrṇāt sadanāch
chāpi tato 'sau Purushottamāḥ | asataś cha sataś chaiva sarvasya prabha-
vāpyayāt | sarvasya cha sadā jnānāt Sarvam etam prachakshate | satye
pratishṭhitāḥ Kṛishṇāḥ satyam atra pratishṭhitam | satyāt satyancha
Govindas tasmāt Satyo 'pi nāmataḥ | Viṣṇur vikramānād devo jayanāj
Jiṣṇur uhyate | śāśvatatvād Anantaścha Govindo vedanād gavām | atatt-
vām kurute tattvām tena mohayate prajāḥ | evaṁvidho dharma-nityo bhaga-
vān Mādhusūdanāḥ | āgantā hi mahābāhur ānṛisaṁsyārtham achyutaḥ |

"Sanjaya says: Thou hast heard from me the auspicious explanation of Vāsudeva's names, as far as I understand the subject; for Keśava is immeasurable. He is to be known as Vāsudeva from his dwelling (*vasanāt*) in all beings, from his issuing as a Vasu from a divine womb. From his greatness (*vṛihatvāt*) he is called Viṣṇu. From his silence, (*maunāt*) contemplation, and abstraction, do thou know him to be Mādhava. From his possessing the nature of all principles, he is

Madhuhan, and Madhusūdana. The word *kṛishi* denotes 'earth,' and *na* denotes 'cessation'; Vishṇu, from containing the nature of these things, is Kṛishṇa, the Sāttvata. Pūṇḍarīka means the highest abode, eternal, unchangeable, undecaying: from his having that character he is Pūṇḍarīkāksha. From terrifying the Dasyus he is Janārdana. Inasmuch as he does not fall from, or fail in, existence (*sattva*), therefore, from his existence, he is Sāttvata, and from his excellence (*ārshabhat*) he is Vṛishabhekṣhaṇa. As he is not generated by a father, he is Aja (the unborn), the victorious in battle. From the self-illumination of the gods, and from self-restraint (*dama*), the mighty being is Dāmodara. He obtains his character as Hṛishikeśa from joy (*harsha*), pleasure, and the ease with which he rules. Sustaining the two worlds with his arms, he is called Mahābāhu (*great-armed*). Since he never sinks downwards (*auho na kshīyate*) he is Adhokshaja. From movement among men (*nārāṇām*²¹³ *ayanan*) he is called Nārāyaṇa. From filling (*pūraṇāt*) and from abiding (*sadaṇāt*) he is Purushottama. Since he is the source and the destruction of everything (*sarvasya*) both non-existent and existent, and since he always knows all, they call him Sarva. Kṛishṇa is based on truth (*satye*), and truth is based on him, and Govinda is truer than truth, therefore he is also called Satya. The god is called Vishṇu from striding (*vikramāṇāt*), Jishṇu from conquering (*jayanāt*), Ananta from his eternity, and Govinda from the possession of cattle²¹⁴ (*vedanād gavām*). He makes the reality an unreality, and so deludes creatures. Of such a character, constant

²¹³ Perhaps the true reading is *nārāṇām*, "waters," as in the text of Manu, cited above, p. 31.

²¹⁴ Another explanation of this name is given in Sānti-parvan, v. 13228 f.: *Nash-*
tañ cha dharanīm pūrvam avindām vai guhāgatām | Govindah iti tenāhāñ devair
vīybhīr albhīṣṭutāḥ | "And since I discovered the earth which had formerly been
 destroyed, and had sunk into the abyss, I was therefore lauded by the gods with
 praises as Govinda." And in the following verse, occurring in the description of
 the ocean, in the Ādi-parvan, v. 1216, the word Govinda is thus interpreted: *Gāñ*
vindatā bhagavatā Govindenāmitaujasā | varāha-rūpiṇā chāntar vikshobhita-jalāvilam |
 "[That ocean] which was rendered turbid when its waters were agitated within by
 the divine Govinda of illimitable power, who in the form of a boar found the earth
 [beneath its surface]." I notice in the same passage another verse (1215), which
 seems to show that, at the period when it was written, the Hindus were acquainted
 with the cause of the tides, or at least with the influence of the moon upon the
 ocean: *Chandra-vṛiddhi-kshaya-vasāñ udvrittormi-samākulam |* "[The ocean] tossed
 with waves which rise in obedience to the waxing and waning of the moon."

in righteousness, is the divine Madhusūdana. For the great-armed Achyuta (or unfalling deity) will come for the sake of innocence."

The following is another illustration of Duryodhana's enmity to Krishna, and of his scepticism in regard to the supernatural character of that personage, at the same time that it shows the writer's faith in the divine nature of his hero. It is related in the Udyoga-parvan that Krishna went to the Kurus, with the intention of mediating between them and the Pāṇḍus. While he was with them, Duryodhana plotted to confine him (v. 4368), but Vidura warns the plotter that his attempt would be vain, owing to the divine power of Krishna. On the conclusion of Vidura's speech, Krishna addresses himself to Duryodhana (4418 ff.):

Vidureṇaivam uktas tu Keśavah śatru-pūga-hā | Duryodhanāṁ Dhāratarāshṭram abhyabhāshata vīryavān | eko 'ham iti yad mohād manyase mām Suyodhana | paribhūya sudurbuddhe grahitum mām ohikirshasi | ihaiva Pāṇḍavāḥ sarve tathaivāndhaka-vrishṇayaḥ | ihādityāścha Rudrāś cha Vasavaś cha saharshibhiḥ | evam uktvā jahāsochchaiḥ Keśavah para-vīra-hā | tasya saṁsmayataḥ Saurer vidyud-rūpāḥ mahātmānaḥ | angushṭha-mātrāś tridaśāḥ mumuchuh pāvakārchiṣhaḥ | asya Brahmā lalāṭa-stho Rudro vakshasi chābhavat | loka-pālāḥ bhujeshv āsann Agnir āsyād ajā-yata | Ādityāś chaiva Sādhyāś cha Vasavo 'thāśvināv api | Marutāś cha sahendrena Viśve devāś tathaiva cha | babbūvus chaika²¹⁵-rūpāni Yaksha-Gandharva-Rakshasām | prādurāstaṁ tathā dorbhyām Sankarshaṇā-Dhananjayau | dakshine 'tharjuno dhanvī halī Rāmaś cha savyataḥ | Bhīmo Yudhishthiraś chaiva Mūḍri-putrau cha prishṭhataḥ | Andhakāḥ Vrishṇayaś chaiva Pradyumna-pramukhās tataḥ | agre babbūvuh Krishṇasya samiudyata-mahāyudhāḥ | śankha-chakra-gadā-śakti-śārṅga-lāngala-nandakāḥ | adriśyatodyatāny eva sarva-praharaṇāni cha | nānā-bāhuṣhu Krishṇasya dīpyamānāni sarvaśaḥ | ityādi.

"Being thus addressed, the heroic Keśava, slayer of hostile bands, thus addressed Duryodhana, son of Dhritarāshṭra: 'Since, Suyodhana, thou, in thy delusion, regardest me as if I were alone, and, O fool, seekest to overcome and confine me, [know that] here are all the Pāṇḍavas, the Andhakas, and the Vrishnis, as well as the Ādityas, Rudras, and Vasus, together with the rishis.' Having thus spoken, Keśava, slayer of hostile heroes, laughed aloud. As the mighty de-

²¹⁵ Quere, may not *chaiva* be the proper reading?

scendant of Sūra [Krishna] smiled, the gods, wearing the appearance of lightning, of the size of a thumb, and luminous as fire, issued forth from him. Brahmā occupied his forehead, Rudra was produced on his chest, the guardians of the world appeared on his arms, and Agni sprang from his mouth. The Ādityas, too, and the Sādhyas, Vasus, Aśvins, Maruts, and all the gods along with Indra were produced, and also the forms of the Yakshas, Gandharvas, and Rākshasas. Sankarshana and Dhananjaya also were manifested from his arms, Arjuna armed with a bow from his right, and Rāma holding a plough from his left, Yudhishṭhira and Bhīma, the sons of Mādrī, from his back. Next Andhakas and Viṣṇus, headed by Pradyumna, arose on his front, with their weapons ready. A shell, discus, club, spear, bow, plough, and sword, were seen prepared, and all weapons, gleaming in every form on the different arms of Krishna."

In the next passage, taken from the Karna-parvan also, Duryodhana, and other warriors on his side, put themselves on the same level as Krishna (except in one place, vv. 1625 ff.). It is there related (vv. 1265 ff.) that Karna promised to Duryodhana to encounter and slay Arjuna, or be slain by him. Karna says, however, that in some respects he is inferior to Arjuna; as, for instance, in not having such a charioteer as Arjuna had in Govinda (Krishna) (v. 1302: *Sārathis tasya Govindo mama tāḍīṇ na vidyate*); while in other respects he regards himself as having the advantage (v. 1304). As, then, Krishna, creator of the world, preserves the car of Arjuna (*Krishnas cha srashṭā jagato rathaṁ tam abhirakshati*²¹⁶), if, in like manner, Salya, king of the Madras, the ornament of the battle-field, who is equal to Sauri (Krishna) and, as well as Dāśarha, (Krishna) who knows a horse's heart, is skilled in horses, will act as his charioteer, Karna thinks the victory of Duryodhana's side will be certain (v. 1308: *Ayaṁ tu sadriśah S'aureḥ S'alyah samiti-śobhanaḥ | sārathyam yadi me kuryād dhruvas te vijayo bhavet | 1311 : Evam abhyadhikāḥ Pārthāt bhavishyāmi gunair aham | S'alyo 'py abhyadhikāḥ Krishnād Arjunād api chāpy aham | yathā 'śva-hṛidayam veda Dāśarhaḥ para-*

²¹⁶ If the words *srashṭā jagataḥ*, "creator of the world," are not an interpolation, it is not easy to perceive how Karna could have regarded Krishna as his equal, as he would never have thought of calling Salya, or any other of his brother warriors, the creator of the world.

vīra-hā | tathā S'alyo 'pi jānīte haya-jnānam mahārathah |) Duryodhana then goes to Salya, and asks him to act as charioteer to Karna, saying that he (Salya) was equal to Krishṇa, that there was no other person who could drive Karna but himself; and that Brahmā had fulfilled the same office to Mahādeva (v. 1328 f.: *Sārathyāñ rathināñ śreshṭha pranayāt kartum arhasi | tvayi yantari Rādheyo vidvisho me vijeshyate | abhishūnāñ hi Karṇasya grahitā 'nyo na vidyate | rite hi tvām mahābhāga Vāsudeva-samāñ yudhi | sa pāhi sarvathā Karṇāñ yathā. Brahmā Maheśvaram |*). Salya, however, is very much offended (v. 1354 f.) that a person of his dignity should be asked to undertake the office of charioteer, and boasts that he is superior to Karna, and could alone destroy their enemies. He points to his thick arms, which would smite like a thunderbolt, and asserts that he could by his own strength cleave asunder the earth, scatter the mountains, and dry up the seas (v. 1361: *Paśya pīnau mama bhujau vajra-saṁhananopamau | . . .* 1363: *Dārayeyam mahūñ kṛitsnāñ vikireyam cha parvatān | S'oshayeyam samudrāñś cha tejasā svena pārthiva |*). He will not brook to undertake the inferior office of driving a person who is his own inferior²¹⁷ (v. 1365: *Kasmād yunakshi sārathye nīchasyādhirathe rane | na mām adhuri rājendra niyoktūm tvam ihārhasi | na hi pāpiyasaḥ śreyāñ bhūtvā preshyatvam utsahe |*). He threatens, in consequence of the insult thus offered to him, to go home (v. 1375); and accordingly rises and goes, but is followed by Duryodhana, who endeavours to soothe him by saying that he did not regard Karna as superior to him (v. 1379: *Na Karṇo 'bhyadikas tvattah*), but considered Karna to be superior to Arjuna; while the world regarded him (Salya) as superior to Krishṇa, whom he excelled in strength, as well as in knowledge of horses and their dispositions, (v. 1384: *Manye chābhyaadhikām S'alya gunaiḥ Karṇāñ Dhananjayāt | bhavantañ Vāsudevāch cha loko 'yam iti manyate | Karṇo hy abhyadikāḥ Pārthād astrair eva nararshabha | bhavān abhya-dhikāḥ Krishnād aśva-jnāne bale tathā | yathā 'svahridayañ veda Vāsudevo mahāmanāḥ | dvigunāñ tvām tathā vetsi Madrarājeśvarātmaja |*). Salya is flattered by his being reckoned superior to Krishṇa, and agrees to act as charioteer to Karna, vv. 1387 ff.: *Yad mām bravishi Gāndhāre*

²¹⁷ He regarded Karna as what he was generally supposed to be, a Sūta, or charioteer, by caste (*sūta-putrasya*, v. 1374).

*madhye sainyasya Kaurava | viśiṣṭām Devakiputrāt prītimān asmy ahaṁ
tvayi | esha sārathyam ātiṣṭhe Rādheyasya yaśasvināḥ | yudhyataḥ
Pāṇḍavāgryena yathā tvām vīra manyase | samayaś cha hi me vīra
kaścid Vaikartanam prati | utsrījeyām yathā-śraddham ahaṁ vācho 'syā
sannidhau | Sanjayaḥ uvācha | tatheti rājan putras te saha Karṇena
Bhārata | abravīd Madra-rājasya matam Bharata-sattama | “I am
pleased with thee, Kaurava, since in the midst of the army thou
declarest me to be superior to the son of Devakī. I undertake to be
charioteer to the renowned Karṇa when he fights with the chief of the
Pāṇḍavas, as thou, hero, thinkest [I ought to do]. And now that I
have entered into a certain agreement with Karṇa, let me candidly
excuse to him the words I have used.” Sanjaya proceeded: “Thy son
(i.e. Duryodhana) having assented, declared to Karṇa the resolution of
the king of the Madras (Salya).”*

Though he had thus gained his point, by persuading Salya to act as charioteer to Karṇa, Duryodhana is nevertheless represented as proceeding, in the next three sections, the 33rd–35th, vv. 1391 ff., (which, for reasons to be afterwards assigned, I regard as probably interpolated,) to repeat to Salya an ancient story, telling how Brahmā had formerly done duty as charioteer to Mahādeva in a war between the gods and Asuras. In this war the gods, it is related, were at first the victors (1394). The three sons of the Asura Tāraka thereupon performed severe austerities, which induced Brahmā to grant them a boon (1397). They asked that they might become indestructible by any being whatever, which, however, Brahmā declined to grant, as immortality, he said, was not an universal attribute (1399). They then asked that they should occupy three castles, and from thence move about the earth at will, and that after a thousand years these three castles should become united, and that they themselves should only be destructible by the deity who should be able to overthrow the castles with a single arrow (1402 ff.: *Vayam purāṇi
trīṇy eva samāsthāya mahīm imām | vicharishyāmo loka 'smiṇ
tato varsha-sahasre tu sameshyāmah parāsparam | ekībhāraṇ gamish-
yanti purāṇy etāni chānagha | samāgatāni chaitāni yo hanyād bhagavāṁs
tadā | ekeshunā deva-varaḥ sa no mrityur bharishyati !*). Brahmā granted this boon, and the Asura Maya built them three castles, one of gold, in heaven; a second of silver, in the air; and a third of black iron, on

earth²¹⁸ (1406 ff.), which the three Asura kings above mentioned severally occupied, and where innumerable hosts of formidable demons were collected. Maya, by his magical power, gave them everything that any of them wished (1415): and Hari, the son of Tārakāksha, obtained as a boon from Brahmā that there should be a pond within their castle, into which, when any Asuras slain in battle were thrown, they should be resuscitated and become stronger than ever (1418 ff.). Armed with all these powers, the Asuras harassed the worlds, putting to flight the celestial hosts, and destroying the gardens of the gods, and the hermitages of the rishis (1421 ff.). Indra attacked the castles of the Asuras with his thunderbolts, but without effect (1427). He then went with the other gods to consult Brahmā about the means of overthrowing the titans (1429 ff.). Brahmā replied that the castles could only be destroyed by a single arrow, and that this could only be effected by Mahādeva (1434), to whom they should apply. The deities, then, headed by Brahmā himself, went to supplicate Mahādeva, who gives security amid alarms, the soul of all things, by whom the universe is pervaded, who, through particular austerities, knows the “yoga” and the “sāṅkhyā” of himself, (or of spirit,) and whose spirit is always in subjection,—(they went to supplicate him) practising rites of austerity, repeating the eternal Veda, and uttering awful or fierce hymns, (1437 ff.: *Tapo-niyamam āsthāya grīnānto brahma śūśvataṁ | tushṭuvur vāgbhir ugrābhir bhayeshv abhaya-dam nrīpa | sarvātmānam mahātmānam yenāptām̄ servam̄ ātmanā | tapo-viśeshair vividhair yogām̄ yo veda chātmanāḥ | yaḥ sāṅkhyam̄ ātmano vetti yasya chātmaṁ vaśe sadā |).* They beheld Mahādeva, to whom a variety of other honorific epithets are applied, such as “the essence of all beings, the unborn, the lord of the world” (1442: *sarva-bhūtamayaṁ drishṭvā tam ajām̄ jagataḥ patim|*). Mahādeva received them smiling, and invites them to state their wishes (1444). They then recite a number of his epithets (1445 ff.), and Brahmā replies on their behalf (1455 ff.) that he himself, who had obtained from Mahādeva his rank of Prajāpati, had bestowed a boon on the Dānavas, that they had in consequence transgressed all bounds, and that now there was no one but Mahādeva who could destroy them,—which he was therefore implored to do. Mahādeva answers (1459) that he himself alone could not

²¹⁸ See above p. 203; and the 2nd vol. of this work, pp. 378 ff.

destroy them, as they were strong, but that, with the aid of half his strength, they themselves would be able to conquer their enemies. They answered that they could not sustain half of his strength (*vibhārtum tava tējō 'rdham na śakhyāmaḥ*), but proposed that he should undertake the work, aided by half of their strength. To this Mahādeva consented, and became stronger than all the gods, and was thenceforward called Mahādeva, or "the great god," (*ardham ādāya sarveshāṁ tejasā 'bhyaudhiko 'bhavat | sa tu devo balenāśit sarvebhyo balavattarāḥ | Mahādevah iti khyātās tataḥ prabhṛiti Sankarah*). Mahādeva then (1468) desired the gods to provide him with a bow and arrows, and a chariot. The gods promised to provide a chariot which should be composed of all the forms of the universe (1469 : *mūrtih sarvāḥ samādhāya trilokyasya tatas tataḥ | rathaṁ te kalpayishyāmaḥ*). The composition of the car, formed by Viśvakarman and the gods, is then described at great length (vv. 1471–1492). Vishṇu, Soma, and Agni became different parts of Mahādeva's bow and arrow; the earth became his chariot, the mountain Mandara its axle; and the great river, the regions, the constellations, the Krita age, the serpent Vāsuki, the Himalaya and Vindhya mountains, plants, the sun and moon, day and night, various goddesses, duty, truth, the vashatkāra, the gāyatris, etc., formed portions of the car, or of its appurtenances. Mahādeva's weapons and equipments are then specified (1495 ff.). At verse 1503 it is repeated that "Vishṇu, Agni, and Soma formed his arrow; for all the world," it is added, "is formed of Agni and Soma, and is said to be composed of Vishṇu, and Vishṇu is the soul of Mahādeva of boundless power."²¹⁹ Hence they could not abide the bow, or the contact of the bowstring of Hara. In that arrow the terrible god, dark-blue, and dusky in hue, clad in an antelope's skin, hurled forth the fire of wrath, of fierce fury, intolerable, and sprung from the rage of Bhṛigu and Angiras. . . . 1507. He is the constant preserver of virtuous, and destroyer of wicked, men. The divine Sthānu (Mahādeva) shines forth distinguished by these inherent qualities, which are destructive, fearful in power, fearful in form, and rapid as thought. This whole universe, movable and immovable, existing contained in his members, shone forth, wonderful to behold." (*Ishus chāpy abhavad Vishnur Jvalanah Somah eva cha | Agni-Somam jagat kṛitsnam Vaishnavam chochyate jagat | Vishnus chātmā bhagavato*

²¹⁹ Can these words be a Vaishnava addition to the passage?

*Bhavasyāmita-tejasah | tasmād dhanur jyā-saṁsparśam na vishehur
 Harasya te | tasmin śare tigma-manyum munochāsahyam Īśvaraḥ |
 Bhṛigv-Angiro-manyu-bhavaṁ krodhagnim ati-dussaham | sa nīla-lohito
 dhūmraḥ kṛittivāsāḥ bhayankaraḥ | 1507: Nityāṁ trātā oha
 hantā cha dharmādharmāśritān narān | pramāthibhir bhīma-balair bhīma-
 rūpair manojavaiḥ | vibhāti bhagavān Sthāṇus tāir evātma-gunair vṛitāḥ |
 tasyāngāni samāśritya sthitāṁ viśvam idāṁ jagat | jangamājangamāṁ
 rājan śuśubhe 'dbhuta-darśanam |)*

Taking the arrow produced from Soma, Vishnu, and Agni, Mahadeva mounted the car which had been made for him (1510 ff.). He then smilingly asked (1515) who was to be his charioteer. The gods answered that any one whom he should appoint would undertake that office. He then said that the god who was greater than he (*mattah śreshṭhataro hi yaḥ*) should be made his charioteer. The gods next went to Brahmā, and asked him to appoint one (1520), expressing an opinion that he himself was the only person who was fit for the office (1526). Brahmā consented (1530 ff.). Mahadeva is again represented as mounting the car, with the arrow produced from Vishnu, Soma, and Agni in his hand (1535). He then sets out,²²⁰ and arrives at the triple castle of the Asuras (1551), when some of the Asuras are destroyed by the roaring of his bull (1553), and others come forth to battle. Mahadeva becomes insensate with rage. The three worlds tremble. The chariot begins to sink from the agitation of Soma, Agni, and Vishnu in the arrow, when it is being fitted on the string, and from the movement of Brahmā and Mahadeva. Vishnu then issues from a portion of the arrow (1556), takes the form of a bull, and raises up the chariot. Mahadeva again fits his arrow on the string (1562), and discharges it against the triple castle (1567), which falls to the ground, while the Asuras are burnt up and thrown by Mahadeva into the western ocean. The gods praise Mahadeva and depart (1572).

Duryodhana now (1575 ff.) makes his application of this legend by exhorting Salya to follow Brahma's example, and act as charioteer to

²²⁰ In vv. 1545 ff. it is said that the rishis praised Mahadeva, and increased his strength (*rishayas tatra deveśūm̄ stuvanto bahubhīḥ stavaiḥ | tejas ohāsmai vārdhā-yanto rājann āśān punaḥ punaḥ*). This is a pure Vedic touch, the same power of imparting strength to the gods by their praises being occasionally asserted of the bards in the Rig-veda. See the fifth volume of this work, p. 91. In most of the texts there cited, however, it is perhaps only meant that the gods were gratified by the praises addressed to them.

Karṇa. Salya, he adds, is superior to Kṛishṇa, Karṇa, and Arjuna, and as Karṇa resembled Mahādeva in fighting, so Salya resembled Brahmā in guiding [a chariot], etc. To supply additional motives for compliance, he then (1581 ff.) goes on to tell Salya another story about Paraśurāma performing austerity to propitiate Mahādeva and obtain celestial arms. Mahādeva appears to him, and tells him he shall obtain arms when he has qualified himself by purification to receive them. Paraśurāma renews his austerities and religious ceremonies (1591), and is at length appointed by Mahādeva to slay the Daityas who had been harassing the gods (1599). He successfully accomplishes this task (1806), and receives celestial arms from Mahādeva. Paraśurāma had, as Duryodhana goes on to say, taught the divine science of archery to Karṇa (1613), which proves that Karṇa is free from sin; and Karṇa is not, as Duryodhana believes, a Sūta or charioteer by birth, but a son of one of the gods, born in a Kshatriya family. For how could a doe give birth to a tiger resembling the sun (*katham āditya-sadriśam mṛigī vyāghraṁ janishyati* | 1617)? Duryodhana then recurs to the legend of Brahmā becoming Mahādeva's charioteer, and renews his exhortation to Salya to perform the same office to Karṇa. Salya appears now to waver in his determination, formerly expressed, to comply with Duryodhana's request, as he replies (1625) that he himself had often heard this story before; and that Kṛishṇa also had no doubt heard of it, as he knows the future and the past, and that he had for that reason consented to be the charioteer of Arjuna. And, Salya adds, if Karṇa should slay Arjuna, Kṛishṇa would himself fight, and armed with the shell, discus, and club, burn up the whole of Duryodhana's army, and no prince would be able to stand before him among his opponents when he was incensed, (v. 1629 ff.: *Yadi hanyūḥ cha Kaunteyāṁ Sūta-putrāḥ kathanchana | dṛiṣṭrā Pārthaṁ hi nihataṁ svayaṁ yotsyati Keśavāḥ | śankha-chakra-gadā-pāṇīr dhakshyate tava vāhinīm | na chāpi tasya kruddhasya' Vārshneyasya mahātmanāḥ | sthāsyate pratyāñkeshu kaścid atra nrīpas tava*). Duryodhana in reply expatiates on the eminent prowess of Karṇa, and of Salya himself: (1643) *Tvam śalya-bhūtaḥ śatruṇām avishayahāḥ parākrame | tatas trām uchyase rājan S'alyah ity ari-sūdana | tava bāhu-balām prāpya na śekuh sarva-Sātvatāḥ | tava bāhu-balād rājan kintu Kṛishṇo balādhikāḥ | yathā hi Kṛishṇena balām dhāryaṁ vai Phālgune hate | tathā Karṇā-*

*tyayibhāve tvayā dhāryam māhad balaṁ | kimartham̄ samare sainyam̄
Vāsudevo nyavārayet (sic) | kimartham̄ cha bhavān sainyam̄ na hanishyati
Mārisha |* “Thou art a spear (*salya*) to [pierce] thine enemies, irresistible in valour: hence, O king, destroyer of thy foes, thou art called Salya.²²¹ Feeling the power of thy arm, all the Sātvatas could not [resist]. But [it is said that] Kṛishṇa is superior in force to the strength of thy arm. Just as great strength is to be exhibited by Kṛishṇa, if Arjuna were killed; so is great strength to be put forth by thee, if Karna were slain. Why should Kṛishṇa withstand [our] army? and why shouldst not thou slay the [enemy's] host?” Salya then answers (1648 ff.) in nearly the same words²²² which had formerly been assigned to him in vv. 1387-9: “I am pleased with thee, bestower of honour, since before the army thou declarest me to be superior to the son of Devakī. I undertake to be charioteer to the renowned Karna,” etc. This repetition of the same speech of Salya at the close of the episode regarding Mahādeva's conquest of the Asuras with Brahmā for his charioteer, and Paraśurāma's acquisition of celestial weapons, renders it probable, as I have already said, that this episode has been subsequently interpolated. As Salya had already consented, in vv. 1387 ff., to do duty as Karna's charioteer, it was quite unnecessary to detail at great length the legend of Brahmā and Mahādeva, which had been already briefly alluded to in verse 1330, and which is merely followed by a renewed expression of Salya's willingness to comply with the request of Karna and Duryodhana.

IV. In various parts of the Mahābhārata Kṛishṇa and Arjuna are singularly represented as having formerly existed in the persons of two rishis, Nārāyaṇa and Nara,²²³ who always lived and acted together. A

²²¹ In verse 1381 the same thing had been said in nearly the same words: *S'alyabhūtas tu sātrūnām yasmāt twam yudhi mānada | tasmāt S'alyo hi te nāma kathyate prithivī-tale |* The repetition of this idea is an additional argument in proof of the probable interpolation of the passage between v. 1389 and v. 1648.

²²² The only difference of reading in the two passages is, that in the first line of the later passage the words *agre sainyasya mānada*, “before the army, conferrer of honour,” are substituted for *madhye sainyasya Kaurava*, “in the midst of the army, O Kaurava.”

²²³ In the Vāmana-purāṇa, sect. 6, quoted in Prof. Aufrecht's Catalogue, p. 45b, it is stated that Dharma with a divine body was the heart-born son of Brahmā, that his (Dharma's) wife was Abhimīṣā, and that she bore to him Hari and Kṛishṇa, and Nara and Nārāyaṇa, of whom the two former were devoted to the practice of the Yoga

similar close union exists between the two heroes in the various transactions narrated in the great epic. Their earlier connexion will appear from the following passages,²²⁴ in which, however, these two rishis are always represented as possessed of supernatural or divine powers.

It is related in the Vana-parvan (vv. 461 ff.) that Kṛishṇa, having gone with other friends of the Pāṇḍus to visit them after they had retired into the forest, expressed great indignation at the way in which they had been treated by Duryodhana and his party. Arjuna (one of the Pāṇḍus), with the view of pacifying Kṛishṇa, recounts (vv. 471 ff.) his marvellous deeds in former births, his austerities, his slaughter of the Daityas and Dānavas (478), his various forms (480), his three strides as the son of Aditi (484),²²⁵ and his destruction of various enemies (487 ff.); and then proceeds thus (vv. 496 ff.):

*Yugānte sarva-bhūtāni sankshipya Madhusūdana | ātmanaivātmasāt
kritvā jagad āśīḥ parantapa | yugādau tava Vārshneya nābhi-padmād
ajāyata | Brahmā charāchara-gurur yasyedaṁ sakalaṁ jagat | taṁ han-
tum udyatau ghorau Dānavau Madhu-kaiṭabhaḥ | tayor vyatikramāṁ
drishṭvā kruddhasya bhavato Hareḥ | lalāṭāj jātavān Śambhuḥ śūla-
pāṇis trilochanāḥ | itthāṁ tāv api deveśau tvach-chharira-samudbhavau |
tvān-niyoga-karāv etāv iti me Nārada 'bravīt | tathā Nārāyaṇa purā
kratubhir bhūri-dakshināiḥ | iṣṭavāṁs tvam mahāsatraṁ Kṛishṇa Chait-
rarathe vane | naivam pūrve nāpare vā harishyanti kritāni vā | yāni
karmāṇi deva tvam bālāḥ eva mahābalāḥ | kṛitavān Pundarīkāksha Bala-
deva-sahāyavān | Kailāsa-bhavanē chāpi brāhmaṇair nyarasāḥ saha | Vaiśam-
pāyanāḥ uvācha | evam uktaṁ mahātmānam ātmā Kṛishṇasya Pāṇḍavāḥ |
tu shñ̄īm āśit tataḥ Pārtham ity uvācha Janārdanāḥ | mamaiva tvāṁ
tavaivāham ye madhyās tavaiva te | yas tvāṁ dveshti sa māṁ dveshti yas
tvāṁ anu sa mām anu | Naras tvam asi durdharsha Harir Nārāyaṇo hy
aham | kāle lokam īnam prāptau Nara-Nārāyaṇāv rishiḥ | ananyāḥ
Pārtha mattas tvāṁ tvattaś chāhaṁ tathaiva cha | nāvayor antaram śaka-
yaṁ redditum Bharatarshabha |*

“‘ At the end of the mundane period (*yuga*), thou, O Madhusūdana,

(*Hridbhavo Brāhmaṇo yo 'sau Dharmo dīvyavapuḥ sadā | tasya bhāryā tv Ahiṁśā tu
tasyāṁ ajanayat sutau | Hariṁ Kṛishṇāṁ cha devarshe Nara-Nārāyaṇau tathā |
yogābhīṣṭā-ratau nityāṁ Hari-Kṛishṇau babhūvatut).*

²²⁴ See also the extract from the Drona-parvan, translated above, p. 185.

²²⁵ See above, p. 136.

vexer of thy foes, having caused all created things to collapse, and by thyself made them subject to thyself, wast the world. At the commencement of the yuga, O Vārshneya (Kṛishṇa), Brahmā, the chief of things movable and immovable, whose [is] all this world, sprang from the lotus issuing from thy navel. Two horrible Dānavas, Madhu and Kaiṭabha, were ready to slay him. From the forehead of Hari, who became incensed when he saw their transgression, was produced Sambhu (Mahādeva), wielding the trident, and three-eyed. Thus even those two lords of the gōds (Brahmā and Mahādeva) are sprung from thy (Kṛishṇa's) body, and they execute thy commands,—this Nārada declared to me. So, too, O Kṛishṇa, Nārāyana, thou didst formerly celebrate a great sacrifice in the Chaitraratha forest, with oblations and many gifts. The ancients [have] not [done], nor shall those who are to come do, the deeds which thou didst, Pundarīkāksha, even when a child, mighty in power, accompanied by Baladeva. And thou didst dwell with the Brāhmans in the abode of Kailāsa.' Having thus addressed that great being, the Pāṇḍava (Arjuna, who was) the soul of Kṛishṇa, became silent. Then Janārdana (Kṛishṇa) thus addressed the son of Prithā : 'Thou art mine, and I am thine;²²⁶ those who are mine are thine also. He who hates thee hates me; he who loves (*lit. follows, or favours*) thee loves me. Thou, invincible hero, art Nara, and I am Hari Nārāyana: in due time we came into this world, the rishis Nara and Nārāyana. Thou, son of Prithā, are not different from me, nor, in like manner, I from thee; no distinction can be conceived between us.'"

Again, it is related in the Vana-parvan that, with the view of obtaining celestial weapons, Arjuna, at the suggestion of Indra (vv. 1513 ff.), went northward, to the top of the Himālaya, to see Mahādeva (vv. 1526 ff.) Arrived there, he performs austerity. The rishis, not knowing his object, are alarmed, and go to tell Mahādeva (vv. 1543 ff.), who assures them that there is no cause for apprehension, as Arjuna cherishes no ambitious designs. Mahādeva then takes his bow and arrows, and assuming the form of a Kirāta (barbarous mountaineer), approaches Arjuna (vv. 1551 ff.). At that moment a

²²⁶ The mutual attachment of Nara and Nārāyana, or Arjuna and Kṛishṇa, may therefore be quoted as an Indian parallel to the renowned friendships which are already proverbial in the western world, viz. those of David and Jonathan, Pylades and Orestes, Damon and Pythias.

Dānava, in the form of a boar, is meditating an attack upon Arjuna, who prepares to shoot him with his arrows. The Kirāta desires Arjuna to allow him to shoot the Dānava, as he had been the first to take aim; but Arjuna will not consent; and they both shoot together, and kill the boar. Arjuna addresses the Kirāta, and complains that he had acted in an unsportsmanlike manner (*na hy esho mṛigayā-dharma yas tvayā 'dyā krito mayi*), and that he should therefore kill him. The Kirāta replies that he had aimed first, and had killed the Dānava, and would kill Arjuna also. Mahādeva, in the form of the Kirāta, and Arjuna then fight together (vv. 1582 ff.) with a succession of weapons, arrows, swords, trees, stones, etc., till at length Arjuna is squeezed by his opponent, and falls exhausted (v. 1613). He, however, revives, and worships his enemy, falling at his feet. Mahādeva expresses admiration of Arjuna's prowess, and promises to give him an irresistible weapon which he is fit to wield. The narrative then proceeds (vv. 1622 ff.): *Tato devam Mahādevañ Giriśām śūlapāṇinam | dudarśa Phālgunas tatra saha devyā mahāyutim | sa jānubhyām mātñl gatrā śirātā pranipatya cha | prasādayāmāsa Haram Pārthaḥ para-puranjayaḥ | Arjunah uvācha | "Kapardin sarvadevesa Bhagu-netra-nipatana | deva-deva Mahādeva nīla-grīva jaṭā-dhara | kāraṇānānchā paramām jāne tvām Tryambakaṁ vibhum | devānānchā gatiṁ deva tvit-prasūtam idam jagat | ajeyas tvam tribhir lokaiḥ sa-devāsura-mānushcīḥ | Sīvāya Vishṇu-rūpāya Vishṇave Sīva-rūpine | Dakshayajna-vindśaya Hari-Rudrāya vai namah | lalātākshāya Sarvāya mīlhushe sūlā-pāṇaye | pināka-goptre sūryāya mārjaliyāya vedhase | prasādaye tvām bhagavān sarva-bhūta-maheśvara | ganeśām jagataḥ śambhuñ loka-kāraṇa-kāraṇam | pradhāna-purushātitam param sūkshmaturam Haram |*

"Then Phālguna (Arjuna) beheld the god Mahādeva, Giriśa, bearer of the trident, resplendent, together with his goddess. Falling on the ground on his knees, and bowing his head, the son of Prīthā, conqueror of hostile cities, propitiated Hara (Mahādeva) in these words: 'God with the spirally-braided hair, lord of all the gods, extinguisher of Bhaga's eyes, god of gods, Mahādeva (the great god), blue-necked, wearer of matted hair, I know thee to be of causes the supreme, Tryambaka, the mighty, the refuge of the gods. From thee this world has been produced. Thou art invincible by the three worlds, including the gods, Asuras, and men. Adoration be to Sīva in the

form of Vishṇu, to Vishṇu in the form of Siva, to the destroyer of Daksha's sacrifice, to Hari-Rudra, to him with the frontal eye, to Sarva, the beneficent, the wielder of the trident, the bearer of the bow, the sun, the Mārjaliya,²²⁷ the disposer. I propitiate thee, divine lord of all creatures, lord of troops, benefactor of the world, cause of the causes of the world (*i.e.* ultimate creator of the immediate creators), who transcendent Pradhāna and Purusha (matter and spirit), the supreme, most subtle, Hara.'"

Mahādeva then embraces Arjuna, and says to him :

1637 ff.—*Devadevah uvacha | Naras tvam pūrva-dehe vai Nārāyaṇa-sahāyavān | Badaryām taptavān ugraṁ tapo varshāyutān bahūn | tvayi vā pāramāṁ tejo Vishṇau vā purushottame | yuvābhyaṁ pūru-shāgryābhyaṁ tejasā dhāryate jagat | Śakrabhisheke sumahad dhanur jalada-nīḥsvanam | pragṛihya dānavāḥ śāstās tvayā Krishṇena cha prabho ityādi |* “Thou wast Nara in a former body, and with Nārāyaṇa for thy companion, didst perform dreadful austerity at Badari for many myriads of years. Either in thee is the highest power, or in Vishṇu the supreme Purusha. By you twain, the chief of men (or Purushas), through your power, the world is upheld. At the inauguration of Sakra (Indra), the Dānavas were chastized by thee and Krishṇa, when thou hadst grasped a great bow resounding like the clouds.”

Mahādeva then offers Arjuna the choice of a boon. Arjuna asks the Pāsupata weapon (v. 1643), which Mahādeva gives him (v. 1650), though he cautions him against discharging it rashly, as it might destroy the whole world. Arjuna accordingly receives the weapon (v. 1656).

Again, in the Udyoga-parvan (vv. 1917 ff.) it is related that Bhīṣma informed Duryodhana that on one occasion the gods of different classes came to Brahmā, and the narrative then proceeds (vv. 1920 ff.):

Namaskṛityopajagmus te loka-vriddham Pitāmaham | parivārya cha viśeśam paryāsata divaukasaḥ | teshāṁ manaś cha tejaśhāpy ādadānāv ivaujasā | pūrva-devau vyatikrāntau Nara-Nārāyaṇāv rishī | Vṛihaspatis

²²⁷ This word is explained in Böhtlingk and Roth's Lexicon as a spot to the right of the altar, where the sacrificial vessels are cleansed. It is mentioned in Sāyaṇa's commentary on R. V. i. 1, 4: and (as Prof. Aufrecht has pointed out to me) it occurs in the Vāj. Sanh. v. 32, where the commentator defines it as the place where the (sacrificial) vessels are washed (*mārjaliyah | tatra hi pātrāṇi prakshālyāntे*).

*tu paprachha Brahmānaṁ kāv imāv iti | bhavantaṁ nopalishthete tau naḥ
 śaṁsa Pitāmaha | Brahmā uvācha | yāv etau prithivīṁ dyāncha bhāsa-
 yantau tapasvinau | jvalantau rochamanau cha vyāpyāsitaū (-nau?) mahā-
 balau | Nara-Nārāyaṇāv etau lokāl lokām samāsthitaū | urjītaū svena
 tapasā mahāsattva-parākramau | etau hi karmanā lokām nandayāmāsatur
 dhruvam | dvidhā-bhūtaū mahā-prajnau viddhi brahman parantapau |
 asurānām vināśaya deva-gandharva-pūjitaū | Vaiśampāyanāḥ uvācha |
 jagāma Śakras tach chhṛutvā yatra tau tepatas tapaḥ | sārdhamām deva-
 ganaiḥ sarvair Vṛihaspati-purogamaiḥ | tadā devāsure yuddhe bhaye jāte
 divaukasām | ayāchata mahātmānau Nara-Nārāyaṇau varam | tūv abru-
 tām vriñiṣhveti tadā Bharata-sattama | athaitāv abravīḥ chhakraḥ
 sahyām naḥ kriyatām iti | tatas tau Śakram abrūtām karishyāvo yad
 ichhasi | tābhyaṁcha sahitāḥ Śakro vijigye daitya-dānavaṇ | Naraḥ Indrasya
 sangrāme hatvā ṣatruṇ parantapaḥ | Paulomān Kālakanjāmścha sahasrāṇi
 ṣatāni cha | esha bhrānte rathe tishṭhan bhallenāpāharach chhīraḥ |
 Jambhāsyā grāsamāṇasya tadā hy Arjunam āhave | esha pāre samudrasya
 Hiranyapuram ārujat | jitvā shashṭiṁ sahasrāṇi Nivātakavachān rane |
 esha devān sahendreṇa jitvā para-puranjayāḥ | atarpayad mahābāhūr
 Arjuno Jātavedasam | Nārāyanas tathaivātra bhūyaśo 'nyān jaghāna ha |
 evam etau mahā-vīryau tau paśyata samāgatau | Vāsudevārjunanā vīrau
 samavetau mahārathāu | Nara-Nārāyaṇau devau pūrva-devāv iti śrutiḥ |
 ajeyau mānushe loke sendrair api surāsuraiḥ | esha Nārāyaṇaḥ Kṛishṇaḥ
 Phālgunaś cha Naraḥ smṛtiḥ | Nārāyaṇo Naraś chaiva sattvam ekaṁ
 dvidhā-kritam | etau hi karmanā lokān aśnuvāte 'kshayān dhruvān | tatra
 tatraiva jāyete yuddha-kāle punaḥ punaḥ | tasmāt karmaira kartavyam
 iti hovācha Nāradāḥ | etad hi sarvam āchāshṭa Vṛiṣṇi-chakrasya veda-
 vit | śankha-chakra-gadā-hastam yadā drakshyasi Keśavam | paryāda-
 dānām chāstrāṇi bhīma-dhanvānam Arjunam | sanātanau mahātmānau
 kṛishṇāv eka-rathe sthitau | Duryodhana tadā tāta smartūsi vachanam
 mama |*

" Doing obeisance, the gods approached the Progenitor, the chief (or ancient) of the worlds; and encompassing, they sat around the lord of all. The two ancient and surpassing gods, the rishis Nara and Nārāyaṇa, deprived them, as it were, of thought and of strength by their splendour. Vṛihaspati inquired of Brahmā, ' Tell us, O Progenitor, who these two are who do not approach thee.' Brahmā said: ' These devotees of mighty strength, burning and shining, who sit pervading

and illuminating the earth and the sky, these are Nara and Nārāyana, who have travelled from world to world, strong by their own austerity, of great dignity and valour. These two have perpetually gladdened the world by their deeds. Know, O Priest, that these, destroyers of their foes, of great intelligence, adored of gods and Gandharvas, have become twain for the destruction of the Asuras.²²⁸ Having heard this, Indra, accompanied by all the hosts of gods, headed by Vṛihaspati, went to the place where these two devotees were performing austerity. Alarm having been at that time excited among the celestials by a war between the gods and Asuras, he (Indra) begged of the great Nara and Nārāyana a boon. They replied, ‘Choose.’ Then Indra said, ‘Let us be delivered.’ They answered Indra, ‘We will do what thou desirest.’ And with their assistance Indra conquered the Daityas and Dānavas. Nara, the vexer of foes, having slain in battle the enemies of Indra, thousands and hundreds of Paulomas and Kālakanjas,—he, standing in a whirling chariot, cut off the head of Jambha,²²⁸ who was swallowing up Arjuna in battle. He demolished Hiranyakapura (or the city of gold), on the other side of the ocean, having slain in battle sixty thousand Nivātakavachas. The large-armed Arjuna, conqueror of hostile cities, having, along with Indra, overcome the gods, satiated Jātavedas (Agni,) [with his oblations]. In like manner Nārāyana slew many others. Thus behold those twain arrived—those twain who are of so great strength, Vāsudeva and Arjuna, united together, riders on great cars, Nara and Nārāyana, the deities, the ancient deities, as it is reported, invincible in the world of mortals even by Indra and the other gods and Asuras. This Nārāyana is Kṛishṇa, and Nara is called Phālguna (Arjuna). Nārāyana and Nara are one being, divided into twain. These two through their works pervade the undecaying and perpetual worlds. They are born at different places at the time of battle again and again. Wherefore Nārada said that works are to be performed. All this he (Nārada) who knew the Veda said to the army of the Vṛishnis. When thou shalt see Keśava (Kṛishṇa) with his shell, discus and club, and Arjuna with the dreadful bow, assuming his arms, these two eternal and glorious beings, of dark complexion, mounted on one car,—then, dear Duryodhana, thou shalt remember my words.” (Compare the same warning given in p. 218.)

²²⁸ The name of a demon. It will occur again below.

It is narrated in another part of the same Udyoga-parvan (vv. 3459-3488) that, in order to persuade the Kurus to adopt moderate counsels by showing the great power of Arjuna and Kṛishṇa, Paraśurāma told them another story about the two rishis Nara and Nārāyaṇa. There was formerly, he says, an universal sovereign named Dambhodbhāva, who had an overweening conceit of his own prowess. Being told by his independent Brāhmans that there were two ascetics whom he could not match, viz. Nara and Nārāyaṇa, he proceeded with his army to the mountain Gandhamādana, where he found the emaciated saints, and challenged them to fight. They tried to put him off by saying that they were divested of all earthly passions, and lived in an atmosphere of peace. Dambhodbhava, however, insisted on fighting, when Nara took a handful of straws, and defied him. With these arms he neutralized all the arrows of Dambhodbhava's host, and as the straws whitened all the air, and penetrated into the eyes, ear and noses of the assailants, Dambhodbhava was soon forced to fall at Nara's feet, and sue for peace. Being admonished by his conqueror to be more humble in future, he departed homeward, and ever after led a righteous life.

The next passage on the same subject is from the Drona-parvan, vv. 419 ff.:

*Arjunah Keśavasyātmā Kṛishno 'py ātmā Kirītinah | Arjune rījayo
nityam Kṛishṇe kirtischa śāśvatī | sarveshv api cha lokeśhu Bibhatsur
aparājitaḥ | prādhānyenaiva bhūyishṭham ameyāḥ Keśave guṇāḥ | mohād
Duryodhano Kṛishṇam yo na vettīha Keśavam | mohīto daiva-yogena
mrityu-pāśa-puraskritāḥ | na veda Kṛishṇam Dāśarham Arjunaṁ chaiva
Pāṇḍavam | pūrvā-devau mahātmānau Nara-Nārāyaṇāv ubhau | ekāt-
mānau dvidhā-bhūtau drīṣyete mānushair bhūvi | manasā 'pi hi durdhār-
shau senām etām yaśasvināu | nāśayetām ihechhantau mānushatvāch cha
nechhataḥ |*

"Arjuna is the soul of Keśava (Kṛishṇa), and Kṛishṇa too is the soul of Kirītin (Arjuna). Victory abides perpetually with Arjuna, and eternal renown with Kṛishṇa. And even in all worlds Arjuna is unconquered. Through his pre-eminence there are infinite virtues in abundance in Keśava. [The reason why] Duryodhana, through infatuation, does not know Kṛishna, is that, deluded by destiny, and involved in the bonds of death, he does not recognize Kṛishṇa the

Dāśarha, and Arjuna the Pāṇḍava. The former gods, the two mighty ones, Nara and Nārāyaṇa, though, in reality, one in nature, are by men on earth seen separated into two. These illustrious [beings], who are invincible even in imagination, could, if they desired, destroy this army, but from their humanity they do not desire it."

Again, in the Bhishma-parvan, vv. 2932 ff., Bhishma exhorts Dur-yodhana to come to terms with the Pāṇḍavas, who, he says, are invincible, in consequence of Kṛishṇa's protection. To illustrate Kṛishṇa's divine greatness, Bhishma goes on to tell a story of his being celebrated by Brahmā in a hymn (2944 ff.), and entreated to become incarnate in the tribe of the Yadus, for the establishment of righteousness, the destruction of the Daityas, and the preservation of the world (2964 f.). Vishṇu assents to Brahmā's request, and disappears. Being then asked by the attendant gods and rishis who it was that he had just worshipped, Brahmā replies as follows (2978 ff.):

*Yat tat param bhavishyancha bhavitā yachha yat param | bhūtātmā
yah prabhuḥ chaiva Brahma yach cha param padam | tenāsmi kṛita-saṁ-
vādaḥ prasannena surarshabhāḥ | jagato 'nugrahārthāya yāchito me
jagat-patiḥ | "mānushaṁ lokam ātishṭha Vāsudevaḥ iti śrutaḥ | asurānām
badhārthāya sambhavasva mahītale | sangrāme nihatāḥ ye te daitya-dānav-
rākṣasāḥ | te ime nrishu sambhātāḥ ghorā-rūpāḥ mahābalāḥ | teshām
badhārtinam bhagavān Nareṇa sahitō bali | mānushīm yonim āsthāya cha-
rīshyasi mahī-tale" | Nara-Nārāyaṇau tau tu purāṇāv ṛishi-sattamau |
ajeyau hi rane yau tau sametair amārair api | sahitau mānushhe loke
sambhātāv amita-dyuti | mūḍhās te tau na jānanti Nara-Nārāyaṇāv
ṛishi | yasyāham ātmajo Brahmā sarvasya jagataḥ patiḥ | Vāsudevo
'nureyo rāḥ sarva-loka-mahēvaraḥ | tathā manushyo 'yam iti kadāchit
sura-sattumāḥ | nāvajneyo mahāvīryaḥ śankha-chakra-gadā-dharaḥ | etat
paramakaṁ guhyam etat paramakam padam | etat paramakam Brahma
etat paramakam yaśāḥ | etad aksharam avyaktam etach chlāśvatam eva
cha | etat Purusha-sanjno vai gīyate jnāyate-na eha | etat paramakaṁ
tejāḥ etat paramakaṁ sukhām | etat paramakaṁ satyaṁ kīrtitām Viśva-
karmanā | tasmāt surāsuraiḥ sarvaiḥ sendraiś chāmita-vikramāḥ | navaj-
neyo Vāsudevo mānusho 'yam iti prabho | yaś oha mānusha-mātro 'yam
iti brūyat sa manda-dhīḥ | Hṛishīkeśam avajnānāt tam āhuh purushādha-
mam | tam yoginam mahātmānam pravishṭam mānushīm tanum | yo
'vamanyed Vāsudevaṁ tam āhus tāmasām janāḥ | devām charācharātmā-*

nañ śrīvatsāṅkañ suvarchasam | padma-nābhāñ na jānāti tam alus
 tāmasañ janāḥ | kīrtā-kaustubha-dharam mitrāññām abhayankaram |
 avajānan mahātmānañ ghore tanasi majjati | . . . 3002 : Vārito 'si
 purā tāta munibhir bhāvitātmabhiḥ | mā gachha sañyugañ tena Vāsu-
 devena dhanvinā | Pāñdavaiḥ sārdham iti yat tat tvam mohād na budh-
 yase | manye tvāñ Rākshasañ krūram tathā chāsi tamo-vritah | tasmād
 dvishasi Govindam Pāñdavāncha Dhananjayam | Nara-Nārāyaṇav devau
 ko 'nyo dvishyād hi mānavaḥ |

"That being who is supreme, who is to be, who shall continue to be supreme, who is the soul of beings, and the lord, and who is Brahma, the supreme existence,—it is with him, propitious, that I have been conversing, O eminent deities. The lord of the world was entreated by me [in these words] to show favour to the world: 'Do thou, celebrated as Vāsudeva, appear in the world of men: be born on earth for the slaughter of the Asuras. The Daityas, Dānavas, and Rākshasas who have been slain by thee in battle, they are these who have been born among men, horrible in form and great in might. To slay them, thou, the divine and mighty being, accompanied by Nara, having entered a human womb, wilt act upon earth.' Those ancient and most excellent of rishis, Nara and Nārāyaṇa, who are invincible in battle even by the united immortals, and who are of boundless splendour, have been born together in the world of men. Those fools do not know these rishis, Nara and Nārāyaṇa. He of whom I, Brahmā, the master of the whole world, am the son, that Vāsudeva, the lord of all the worlds, is to be propitiated by you. Never, O most excellent deities, is the potent bearer of the shell, the discus, and the club, to be slighted as a mere man. This Being is the highest mystery, this the highest existence, this the highest Brahma, this the highest renown. This Being is the undecaying, the undiscernible, the eternal. This Being which is called Purusha is hymned and is not known. This Being is celebrated by Viśvakarman as the highest power, as the highest joy, and as the highest truth. Wherefore Vāsudeva of boundless might is not to be contemned by the deities, including Indra, or by the Asuras, as a [mere] man. Whoever says that he is a mere man is dull of comprehension: from his contempt of Hṛishikēśa they call such a person the lowest of men. Whoever despises Vāsudeva, that great contemplator who has entered a human body,—men call that person

one full of darkness. Whoever is ignorant of the glorious god whose self is the world, whose mark is the śrīvatsa, from whose navel sprang the lotus,—men call that person a man full of darkness. Despising that great being who wears the diadem and jewel (*kaustubha*), who relieves his friends from fear, a man is plunged in horrible darkness.”²²⁹

Bhīshma then says to Duryodhana (v. 3302) : “Thou wast formerly, my son, prohibited by the contemplative munis [who said]: ‘Engage not in battle with that archer Vāsudera and the Pāṇḍavas.’ Since thou, through infatuation, regardest not this [prohibition], I look upon thee as a cruel Rākshasa, and thou art enveloped in darkness. It is for this reason that thou hatest Govinda (Kṛishṇa) and the Pāṇḍava Dhananjaya (Arjuna). For what other man could hate the gods Nara and Nārāyaṇa?”

The next passage is from the Sānti-parvan, where Kṛishṇa, after describing many of his own other forms and functions, is introduced as saying (vv. 13265 ff.):

Purū 'ham ātmajah Pārtha prathitaḥ kāraṇāntare | Dharmasya Kuru-
sārdūla tato 'ham Dharmajah smṛitaḥ | Nara-Nārāyaṇau pūrvamāṁ tapas-
tepatur avyayam | dharma-yānaṁ samārūḍhau parvate Gandhamādane |
tat-kāla-sumaye chaiva Daksha-yajno babbhuva ha | na chaivākalpayad
bhāgaṁ Daksho Rudrasya Bhārata | tato Dadhīchi-vachanād Daksha-
yajnam apāharat | sasarja śūlaṁ kopena prajvalantam muhur muhuḥ |
tach chhūlam bhasmasat kṛitva Daksha-yajnaṁ sa-vistaram | āvayoh
sahasā "gacchad Vādary-āśramam antikāt | vegena mahatā Pārtha pataad
Nārāyaṇorasi | tatas tat-tejasā "vishṭāḥ keśāḥ Nārāyaṇasya ha | ba-
bhūvur munjavarnās tu tato 'ham munja-keśavān | tachcha śūlaṁ vinirdh-
ūtaṁ humkāreṇa muhātmanā | jagāma Śankara-karam Nārāyaṇa-
samāhatam | atha Rudraḥ upādhāvat tāv ṛishi tapasā 'nvitau | tataḥ
enām samudhbūtaṁ kanṭhe jagrāha pāṇinā | Nārāyaṇah sa viśvātmā
tenāsyu śiti-kanṭhatā | atha Rudra-vighātartham iṣhikāṁ Narah uddh-
arat | mantraiś cha saṃyuyojāśu so 'bhavat paraśur mahān | kṣiptaś cha
sahasā tena khaṇḍanam prāptavāṁs tada | tato 'ham ['yaṁ?'] Khaṇḍa-
paraśuh smṛitaḥ paraśukhaṇḍanāt | 13278. tayoḥ saṁlagnayor
yuddhe Rudrg-Nārāyaṇātmanoh | udvignāḥ sahasā kṛitsnāḥ sarva-lokās
tada 'bhavan | nāgrīhnāt Pāvakaḥ śubhram makheshu suhutaṁ haviḥ |

²²⁹ This passage seems to have a polemical aspect, as if aimed at some contemporaries of the author, who did not assign so high a dignity to Kṛishṇa.

vedāḥ na pratibhānti sma ṛishiṇām bhāvitātmanām | devān rajas tamaś
 chaiva samāvivisitus tadā | vasudhā sanchakampe cha nabhaś cha vipa-
 phala ha | nishprabhāṇi cha tejāṁsi Brahmā chaivāsana-chyutāḥ | agāch
 ekhoshum samudras cha Hēmavāṁś cha vyasīryata | tasmān eva samut-
 panne nimitti Pāṇḍunandana | Brahmā vrīto deva-gan̄air ṛishiḥbiḥ cha
 mahātmabhiḥ | ajagāmāśubham deśāṁ yatra yuddham avartata | so
 'njali-pragraho bhūtvā chatur-vaktra niruktā-ghāḥ | uvāha vachanāṁ
 Rudram “lokānām astu vai śivam | nyasyāyudhāni viśvēsa jagato hita-
 kāmyayā | yad aksharam athāvyaktam iśām lokasya bhāvanam | kūṭa-
 sthaṁ kartri nirdvandvam akarteti cha yaṁ viduḥ | vyakti-bhāva-gata-
 syāya eku mūrtir iyaṁ śubhā | Naro Nārāyaṇaś chaiva jātau Dharmā-
 kulodvahau | tapasā mahatā yuktai deva-śreshṭhān māhā-vratau | aham
 prasāda-jas tasya kutaśahit kāraṇāntare | tvāṁ chaiva krodha-jas tāta
 pūrva-sarge sanātanāḥ | mayā cha sārdhaṁ varadaṁ vibudhaiś cha
 maharshibhiḥ | prasādayāśu lokānām śāntir bhavatu mā chiram” |
 Brahmañā tv evam uktas tu Rudraḥ krodhagnim utsrijan | prasādayā-
 māsa tato devaṁ Nārāyaṇam prabhūm | śāranyaṁ cha jagāmādyāṁ
 varenyāṁ varadam prabhūm | tato 'tha varado devo jīta-krodhō jitendri-
 yah | prītimān abhavat tatra Rudrena saha sangataḥ | ṛishiḥbiḥ Brahma-
 nā chaiva vibudhaiś cha supūjitaḥ | uvācha devam īśānam iśāḥ sa
 jagato Hariḥ | “yas tvāṁ vetti sa mām vetti yas tvāṁ anu sa mām anu |
 nāvayor antaram kiñcid mā te bhūd buddhir anyathā | adya-prabhṛiti
 śrīvatsaḥ śūlānko me bhavatv ayam | mama pāṇy-ankitāś chāpi śrīkanṭhas
 tvam bhavishyasi” | evaṁ lakṣaṇam utpadya parasparsa-kritām tadā |
 sakhyām chaivatulām kṛitvā Rudrena sahitāv ṛishiḥ | tapas tepatur avya-
 grau visriyya tridivaukasah | esha te kathitāḥ Pārtha Nārāyaṇa-jayo
 mṛidhe | nāmāni chaiva guhyāni niruktāni cha Bhārata | ṛishiḥbiḥ kathi-
 tānīha yāni sankīrtitāni te | evam bahū-vidhāiḥ rūpaś charāmīha
 vasundharām | Brahma-lokancha Kaunteya golokancha sanātanam | mayā
 tvāṁ rakṣhito yuddhe mahāntam prāptavān jayam | yas tu te so 'grato
 yāti yuddhe sampraty upasthitē | tam viddhi Rudram Kaunteya deva-
 devam kapardinam | kālāḥ sa eva kathitāḥ krodhajeti mayā tara |
 nihatās tena vai pūrvāṁ hatavān asi yān ripūn | aprameya-prabhāvāṁ
 taṁ deva-devam Umā-patim | namasva devam prayato viśeśam Haram
 akshayam | ityādi |

13265. “Formerly, son of Prīthā, most excellent of the Kurus, I was
 celebrated on another occasion as the son of Dharma: and hence I was

called Dharmaja. In former times Nara and Nārāyana, mounted on the chariot of righteousness, performed an undecaying penance, on the mountain Gandhamādana. At that conjuncture of time, the sacrifice of Daksha took place. Daksha did not then divide any share for Rudra, who in consequence, at the suggestion of Dadhīchi, swept away the sacrifice of Daksha, and in his anger launched the trident blazing forth repeatedly. That trident, after reducing to ashes the sacrifice of Daksha with all its appurtenances, suddenly approached our hermitage at Badari, and fell with great impetus on the breast of Nārāyana. The hair of Nārāyana, penetrated by its glow, became of the colour of grass (*munja*) : from which I am called Munjakeśavat. The trident being repelled by the great being with a yell went back into the hand of Sankara, when struck by Nārāyana. Rudra then ran up to those austere rishis, when Nārāyana, the soul of all things, with his hand seized him by the throat, when he had thus sprung up : hence his (Siva's) name of *Śitikanṭha*. Nara next raised a straw for the slaughter of Rudra, and applied to it sacred texts, whereby it speedily became a huge axe. Hastily hurled by him, the axe (*parasu*) became shattered into fragments (*khandana*), from which shattering of the axe, he is called *Khanḍaparasa*.” Arjuna here interposes to ask who was victorious in this conflict;²³⁰ when Kṛishṇa proceeds: 13278. “When Rudra and Nārāyana had become engaged in battle, all the worlds were instantly distressed ; the fire did not receive the shining butter offered in the sacrifice ; the vedas were not revealed to the contemplative rishis ; [the qualities of] passion and darkness invaded the gods : the earth trembled, the sky became split ; the luminaries lost their light ; Brahmā fell from his seat ; the ocean became dried up, and the Himavat wasted. When this prodigy had arisen, Brahmā, surrounded by the host of gods, and the magnanimous rishis, came to that disastrous place where the battle was raging. The four-faced god (Brahmā), the penetrator of mysteries, with joined hands, addressed these words to Rudra : ‘Let the welfare of the worlds be [consulted] ; put down thy weapons, lord of all, from goodwill to the universe. This is one auspicious form of him, now in the state of manifestation,—of him whom [sages] know as the undecaying, un-discriminable [essence], the lord, the creator of the world, the supreme, the doer, unaffected by pleasure or pain, and not the doer,—[this I say is

²³⁰ See above, pp. 176 f.

one form of him, viz.], Nara and Nārāyana, born in the race of Dharma, distinguished by intense austerity, eminent gods, great devotees. I was once on another occasion born as the offspring of his good pleasure, and in a former creation thou didst spring from his anger,²³¹ an everlasting [being]. Together with me and the gods and rishis, do thou speedily propitiate this bestower of boons; let the worlds have tranquillity without delay.' Being thus addressed by Brahmā, Rudra, abandoning the fire of anger, then propitiated the god Nārāyana, the lord; and the god sought as his refuge the primeval, most excellent, boon-bestowing lord. Then the boon-bestowing god, who had conquered anger and overcome his senses, meeting Rudra, became gratified. Being worshipped by the rishis, by Brahmā, and by the gods, Hari, the lord of the world, addressed the god Īśāna (Mahādeva) : 'He who knows thee knows me; he who loves (*lit.* favours) thee loves me.²³² There is no distinction between us: do not thou entertain any other idea. From this day forward let this śrivatsa of mine be the mark of the trident: and thou shalt be the śrikanṭha marked upon my hand.' Having thus created a mark devised by each for the other, and having joined an incomparable friendship with Rudra, the two rishis practised austerity undisturbed, after dismissing the gods. This, son of Prithā, which I have told thee, was the victory of Nārāyana in battle: and [my] mysterious and unexplained names, too,—those which are celebrated by the rishis, have been declared to thee. In this manner do I frequent this earth and the world of Brahmā, and the everlasting Goloka, in manifold forms. By me thou hast been preserved in battle, and hast gained a great victory. But know, son of Kunti, that he who goes before thee in the conflict which has now arrived, is Rudra, the god of gods, with spirally-braided hair. He, Time, has been declared by me to thee to be the offspring of my anger. The enemies whom thou formerly slewest were slain by him. Devoutly reverence him the god of gods, the lord of Umā, of boundless power, Hara, the undecaying lord of all."

Again, in the Sānti-parvan, Vaiśampāyana tells Janamejaya how Nārada, after returning from Sveta Dvīpa, saw the two saints, Nara and Nārāyana (v. 13337):

²³¹ See verses 13140 and 13145 of the Sānti-parvan, quoted below.

²³² A similar expression has already occurred above, p. 230.

Nipapāta cha khāt tūrṇāñ viśālāñ Vadarīm anu | tataḥ sa dadriśe devau purāṇāv rishi-sattamau | tapaś charantau sumahad ātma-nishṭhau mahā-vratau | tejasā 'bhyadhikau sūryāt sarva-loka-virochanat | śrīvatsa-lakṣhaṇau pūjyau jaṭā-maṇḍala-dhārinau | jāla-pāda-bhujau tau tu pāda-yos chakra-lakṣhaṇau | vyūḍhoraskau dīrgha-bhujau tathā mushka-chatu-shkinau | shasti-dantav ashṭa-duṣṭhīrau meghaughā-sadṛiṣa-svanau | svāsyau prithulalāṭau cha subhrū su-hanu-nāsikau | ātapatrena sadṛiṣe śirasī devayos tayoḥ | evam-lakṣhaṇa-sampannau mahā-purusha-sanjnitaū | tau drīshṭvā Nārada hrīṣṭas tābhyaṁ cha pratipūjitaḥ | svāgatenābhi-bhāṣyātha prīṣṭaś chānāmayañ tathā | babbūvāntargata-matir nīrīkṣya purushottamau |

“He descended rapidly from the sky to the spacious Badari. There he saw the ancient gods, the two most excellent rishis, performing severe penance, self-sustained, great devotees, in splendour surpassing the sun which illuminates all the worlds, bearing the śrīvatsa mark, adorable, wearing a circle of matted hair, web-footed and web-armed, with the mark of the discus on their feet, broad-chested, long-armed, with four testicles, sixty teeth, and eight grinders, with voices sonorous as a host of clouds, with beautiful countenances, broad foreheads, handsome eyebrows, chins, and noses. The heads of those two gods resembled umbrellas. Beholding them, distinguished by such marks, and named the two great males, Nārada rejoicing; and saluted by them in return, welcomed, and questioned in regard to his health, became absorbed in reflection, beholding those highest of persons.” He then recollects to have previously seen them in the Śveta Dvīpa. Nara and Nārāyaṇa next ask him if he had seen in the Śveta Dvīpa the supreme Spirit, their own highest substance (*āvayoh prakṛitih parā*). He replies that he had; and that now when he beheld them he beheld Him, as they were distinguished by all the same marks, in a manifested form, as Hari possessed in an invisible manner; and that he had on that occasion beheld them at the side of the deity (vv. 13351 ff.: *Adyāpi chainam paśyāmi yuvām paśyan sanātanau | yair lakṣhaṇair upetāḥ sa Harir avyakta-rūpa-dhṛīk | tair lakṣhaṇair upetau hi vyakta-rūpa-dharau yuvām | drīshṭau yuvām mayā tatra tasya devasya pārśvataḥ*). Some further conversation ensues; and it is then related (v. 13397 f.) that Nārada remained a thousand years of the gods in their hermitage, worshipping the deity, and Nara and Nārāyaṇa.

V. In the following passage (which is commented upon by Lassen in his Indian Antiquities, 1st ed., i. 621 f., and note, p. 622; 2nd ed., pp. 768 ff.²³³) Krishna is represented as possessed of extraordinary prowess and superhuman powers; but he is not, unless it be in one or two places, represented as the supreme deity.

To show how little prospect the Kurus had of vanquishing the Pāṇḍus, aided as the latter were by Krishna, Dhṛitarashṭra gives an account of the exploits of the Yādava chief:

²³³ His remarks are as follows:—“The history of Krishna in the Mahābhārata does not describe his juvenile life with the cowherds, and his numerous adventures with their wives, which at a later period were especially noticed and celebrated. On the other hand, victories over many kings and tribes are attributed to him, which possess no historical value, and are only important in so far as they represent him as a hero, and indicate that the Yādavas waged frequent wars with the tribes of ancient India. In a short enumeration of his feats (the passage quoted in the text) he is named Govinda, or the proprietor of cows, and it is said of him that he grew up among the herds. None of the stories regarding him and the cowherds' wives are here mentioned; but another is introduced which describes him as a protector of the herds, inasmuch as he strangled with his arms a Dānava which in the form of a bull slaughtered the cattle. His proper and oldest name as the son of Nanda was probably Govinda. There must also have been stories about him in which he was represented as a leader of cowherds, for according to the Mahābhārata he supplied to Duryodhana (by whom he had been solicited to assist him in the great battle) thousands of cowherds, who are called the gopas of Nārāyaṇa. These take no share in the battle, and are very seldom mentioned.—See Udyoga-parvan, v. 130 ff.; and Drona-parvan, vv. 3255 ff., where the Nārāyānas, the cowherds, are spoken of along with the Kāmbojas, etc., as having been conquered by Karna, etc. (*Nārāyaṇaś cha gopatāḥ Kāmbojanānāḥ ye garāḥ | Karṇena vijitāḥ |*)

The Nārāyānas are also mentioned in the Dronap. 752 and 759 (see Böhtlingk and Roth, s. v.).

Krishna, when applied to by Duryodhana, as well as by Arjuna, for aid in the impending conflict, promises succour to them both, but allows Arjuna the first choice:

Udyoga-parvan, vv. 147 ff. —*Mat-saṁhanana-tulyānāṁ* gopānāṁ arbulam mahat! Nārāyaṇāḥ iti khyātāḥ sarve sangrāma-yodhinah | te vū� yudhi durūḍharshāḥ bha-vantv ekaśya saīnikāḥ | ayudhyamānāḥ sangrāme nyastāśastro 'ham chakrāḥ | ībhīyām anyatarām Pārtha yat te hridyataram matam | tad vriññītām bharān agre prतaryas tvaṁ hi dharmataḥ |* “Let one of you either take those invincible soldiers, the great hundred millions of herdsmen called Nārāyānas, whose bodies are equal to my own, and who are all fighting men; or let him take, on the other hand, myself who do not engage in battle, and have laid aside my weapons. Do thou, son of Prithū, first choose the one of these two things which is most acceptable to thee; for thou art justly entitled to the preference.”

Arjuna selects Krishna himself, “the unborn Nārāyaṇa, destroyer of his foes, who had been at his will born among men” (*Nārāyaṇam amitryagnān kānūjātām ajām nrishu*), though he was not to fight. Duryodhana chose the army of warriors.

The word *saṁhanana* occurs also in the Drona-parvan, v. 147.

Drona-parvan, 382.—*Dhritarāshṭraḥ uvācha | śriṇu divyāni karmāni
 Vāsudevasya Sanjaya | kritavān yāni Govindo yathā nānyah pumān
 kvachit | sañvardhatā gopa-kule bālenāiva mahātmanā | vikhyāpitam
 balam bāhvoś trishu lokeshu Sanjaya | Uchchhaiḥśravas-tulya-balām vāyu-
 vega-samām jave | jaghāna Haya-rājānam Yamunā-vana-vāsinam | Dāna-
 vanām ghora-karmāṇām gavām mṛityum ivottitam | vrisha-rūpa-dharam
 bālye bhujābhyaṁ nijaghāna ha | Pralambhaṁ Narakām Jambham
 Piṭhaṁ vā 'pi mahāsuram | Murām chāmara-sankāśam abudhit pushka-
 rekṣhanāḥ | tathā Kaṁso mahātejāḥ Jarāsandhena pālitaḥ | vikramenaiva
 Krishnēna sagāṇāḥ pātiṭo rane | Sunāmā rana-vikrāntaḥ samagrākshau-
 hinī-patiḥ | Bhoja-rājasya madhya-stho bhrātā Kaṁsasya vīryavān |
 Baladēva-dvītyena Krishnēnāmitra-ghatinā | tarasvī samare daghdāḥ sa-
 sainyāḥ Sūrusena-rāṭ | Durvāsāḥ nāma viprarshis tathā parama-
 kopanāḥ | ārādhītaḥ sadārena sa chāsmai pradadau varān | tathā Gāndhāra-
 rājasya sutām vīraḥ svayaṁware | nirjītya prithivī-pālān āvahat pushka-
 rekṣhanāḥ | amṛishyamānāḥ rājāno yasya jātyāḥ hayāḥ iva | rathe vai-
 vāhike yuktāḥ pratodena krita-vranāḥ | Jarāsandham mahābāhum upā-
 yena Janārdanāḥ | pareṇa ghātayāmāsa samagrākshauhīṇī-patiḥ | Chedi-
 rajāncha vikrāntām rāja-senā-patiḥ balī | arghe vivadamānancha jaghāna
 paśu-vat tadā | Saubhaṁ daitya-puraṁ svasthaṁ Sālva-guptaṁ durā-
 sadam | samudra-kuksau vikramya pātayāmāsa Mādhavaḥ |*

v. 400 : *Praviśya makarāvāsām yādobhir abhisāmvrītam | jīgāya Varu-
 ṣām sankhye salilāntargatam purā | yudhi Panchajanaṁ hatvā pātāla-
 tala-vāsinam | pānchajanyaṁ Hrishīkeśo divyām śankham avāptavān |
 Khāṇḍave Pārtha-sahitas toshayitvā Hutāśanam | āgneyam astraṁ dur-
 dharshaṁ chakraṁ lebhe mahābalāḥ | Vainateyām samāruhya trāsayitvā
 'marāvatīm | Mahendra-bhavanād vīraḥ pārijātām upānayat | tachcha
 marshitavān Sākro jāṇāns tasya parākramam | rājnām chāpy ajitaṁ
 kanchit Krishnēnēha na śūruma | yachcha tad mahad āścharyaṁ sabhāyām
 mama Sanjaya | kritavān Puṇḍarīkākshāḥ kas tad-anyā iħārhati | labdha-
 bhaktū prasanno 'ham adrākshaṁ Krishnām īśvarām | tad me suviditām
 sarvam pratyaksham iva ohāgamam | nāntām vikrama-yuktaśya buddhyā
 yuktasya vā punaḥ | karmanā ślokāye gantuṁ Hrishīkeśasya Sanjaya |
 tathā Gadaś cha Sāmbāścha Pradyumno 'tha Vidurathaḥ |*

410 : *Ete 'nye balavantaś cha Vrishṇi-vīraḥ prahāriṇāḥ | kathanchit
 Pāṇḍavānīkaṁ śrayeyuḥ samare sthitāḥ | āhūtāḥ Vrishṇi-vīrena Keśavena
 mahātmānā | tataḥ saṁśayitaṁ sarvam bhaved iti matir mama | nāgāyuta-*

*balo vīrah Kailāsa-sikharopamaḥ | vana-mālī halī Rāmas tatra yatra
Janārdanah | yam āhuḥ sarva-pitaram Vāsudevaṁ dvijātayah | api vā hy
esha Pāṇḍūnām yotsyate 'rthāya Sanjaya| sa yadā tāta sannahyet Pānda-
vārthāya Sanjaya | na tadā pratisaṁyoddhā bhavitā tasya kaśchana | yadi
sma Kuravaḥ sarve jayeyur nāma Pāṇḍavān | Vārshneyo 'rthāya teshām
vai grihṇiyāt ṣaṣṭram uttamam | tataḥ sarvān naravyāghro hatvā nara-
patin rane | Kauravāṁś cha mahābhūḥ Kuntayai dadyāt sa medinīm |
yasya yanta Hṛishikeśo yoddhā yasya Dhananjayaḥ | rathasya tasya kah
sankhye pratyaniko bhaved rathaḥ | na kenachid upāyena Kurūṇām drisiyate
jayah | tasmād me sarvam āhakshva yathā yuddham avartata | ²³⁴*

"Dhṛitarāshṭra says: Hear, Sanjaya, the divine acts of Krishna, which Govinda performed, such as no other person [ever did]. While he was growing up as a high-souled boy in the tribe of cowherds, the force of his arms was rendered famous by him in the three worlds. He slew the king of the Hayas [horses], dwelling in the woods of the Yamunā, equal to Uccaihṛśavas (the horse of Indra) in strength, and to the wind in speed. In his childhood he destroyed with his arms the Dānava, a doer of direful deeds, who arose, as it were, the Death of cattle, bearing the form of a bull. The lotus-eyed [hero] slew Pra-lambha, Naraka, Jambha and Piṭha, the great Asura, and Mura, resembling the immortals. So, too, Kansa, of great force, supported by Jarāsandha, was, with his hosts, overthrown in battle by Krishna, through his valour. Sunāman, valiant in fight, the lord of a complete army, the brother of Kansa, who interposed for the king of the Bhojas, the bold and heroic prince of the Sūrasenas, was, with his army, burnt up in battle by Krishna, destroyer of his enemies, seconded by Balarāma. And a Brāhmaṇa rishi called Durvāsas, extremely irascible, was worshipped by him (Krishna), together with his wife, and bestowed on him boons.²³⁵ So, too, the lotus-eyed hero, having conquered the princes, carried off the daughter of the king of the Gāndhāras at the Swayamvara:²³⁶ and the princes, being unable to endure him, were

²³⁴ Towards the close of Dhritarāshṭra's speech the following verse of a proverbial character occurs:—v. 429: *Pakvānām hi badhe Sūta vajrāyante triṇāny api |* "When men are ripe for destruction, even straws smite like thunderbolts."

²³⁵ See the *Anusūdana-parvan*, vv. 7402 ff., referred to above, p. 196.

²³⁶ Lassen, Ind. Alt. i., 622, first edition (p. 769, second edition), note, thinks this story has probably some foundation in fact, and adds that Nagnajit, king of the Gāndhāras, is mentioned in the Ait. Br., vii. 34. See Colebrooke's Essays, i. 46, and the second volume of this work, p. 353.

yoked like highbred horses to the bridal car, and wounded with the goad. Janārdana, by a clever device, caused Jarāsandha, the large-armed, lord of a complete army, to be slain.²³⁷ This hero also slaughtered like a beast the king of the Chedis (see above, p. 215), the valiant lord of a royal army, who quarrelled regarding the offering [made to Kṛishṇa]. Assailing Saubha, the self-supporting (*i.e.* flying) city of the Daityas, on the shore of the ocean, protected by the Sālva (king), and difficult to destroy, Mādhava overthrew it." [Then follows a list of numerous tribes, Angas, Bangas, etc., etc., conquered by Kṛishṇa.] v. 400: "Entering of old the ocean, filled with marine monsters, he overcame in battle Varuna, who had sunk within the waters. Having slain in battle Panchajana dwelling in Pātāla, Hṛishikeśa obtained the divine shell Pānchajanya. Having, along with Pārtha (the son of Prīthā, Arjuna), propitiated Agni in Khāndava, this mighty being acquired the irresistible fiery weapon, the discus.²³⁸ Mounted on Garuḍa, and terrifying Amarāvatī (the city of Indra), this hero brought back the pārijāta from the abode of the elder Indra.²³⁹ And to this Sakra submitted, knowing his prowess. And we have not heard of any of the kings who has not been conquered by Kṛishṇa. Then who but Pundarīkāksha could have performed that very wonderful act which he did in my assembly? Through the faith which I had attained, I beheld Kṛishṇa, the lord, with delight; of all that I was well assured, and I obtained as it were a distinct vision. No one can by act attain to the limit of Hṛishikeśa who is distinguished by valour as well as by wisdom. And Gada also, and Sāmba, and Pradyumna, and Vidūratha, [here follows a list of other warriors] these, and other powerful martial heroes of the Vṛishṇi tribe, summoned by the great Vṛishṇi-hero, Keśava, will join in some way the host of the Pāṇḍavas, and stand up in the battle. Hence, in my opinion, everything will be doubtful. Wherever Janārdana is, there is also the hero Rāma, in strength equal to ten thousand elephants, resembling the summit of Kailāsa, wearing a garland of wild flowers, and carrying a plough. Or Vāsu-deva, he whom the Brahmans call the universal father, will fight for

²³⁷ See the story as told in the Sabhā-parvan, vv. 848 ff.

²³⁸ Compare note 189, p. 191; and see Ādi-parvan, v. 8196, where the story is told.

²³⁹ See Wilson's Vishṇu Purāṇa, pp. 585 ff. (vol. v., pp. 97 ff., of Dr. Hall's ed.).

the Pāṇḍavas. When he shall arm [for battle] on their behalf, no one shall then stand up to encounter him. Even if all the Kurus were to overcome the Pāṇḍavas, Vārshneya (Krishna) would on behalf of the latter seize his pre-eminent weapon; and having then slain all the princes and the Kauravas in battle, this great-armed and tiger-like man (*lit.* man-tiger) would bestow the earth on Kuntī. What chariot can stand in the conflict against that chariot of which Hṛishikēśa is the driver, and on which Dhananjaya (Arjuna) fights? By no contrivance does the victory of the Kurus appear [to be possible]. Give me therefore a full account of the way in which the battle proceeded."

Then follow the verses which have been already quoted above in p. 235, *Arjunah Keśavarasyātmā*, "Arjuna is the soul of Keśava," etc.

Another account of Krishna's exploits is given in the Udyoga-parvan. It is there related that Sanjaya had been sent on an embassy to the Pāṇḍus, and that on his return he reported to the chiefs of the Kurus the defiant answer which Arjuna had given. The latter chief prophesied that Duryodhana would certainly repent having engaged in conflict with himself and Krishna (vv. 1863 ff.). He then enlarges as follows on the prowess of Krishna (vv. 1875 ff.):

*Pūrvāne mām krita-japyaṁ kadāchid vipraḥ prorāchodakāntē ma-
nojnam | kartavyam te dushkaram karma Pārtha yodhavyam te śatrubhik
Savyasāchin | Indro vā te harimān vajra-hastāḥ purastād-yātu samare
'rīn vinighnān | Sugrīva-yuktena rathena vā te pāśchāt Krishno rakshatu
Vāsudevāḥ | varre chāham vajra-hastād Mahendrād asmin yuddhe Vāsu-
devām sahāyam | sa me labdho dasyu-badhāya Krishno manye chaitad
vihitām daivatair me | sa bāhubhyām sāgaram uttitirshed mahodadhiṁ
sātilasyāprameyam | tejasvinām Krishnam atyanta-śūraṁ yuddhena yo
Vāsudevām jīgīshet | giriṁ sa ichhet tu talena bhettum śilochayam śvetam
atipramāṇam | tasyaiva pāñīḥ sa-nakha viṣṭryed na chāpi kinchit sa gires
tu kuryāt | agniṁ samiddhamām śamayed bhujābhyaṁ chandrancha sūr-
yancha nivārayeta | hared devānām amṛitam prasahya yuddhena yo
Vāsudevām jīgīshet | yo Rukmiṇīm eka-rathena Bhojān utsādya rājnah
samare prasahya | uvāha bhāryām yaśasā jvalantīm yasyān jajne Rauk-
miṇeyo mahātmā | ayaṁ Gāndhārāṁs tarasā samprumathya jīlvā putrūn
Nagnajitāḥ samagrān | baddham mumochā vinadantam prasahya Sudar-
śanām vai devatānām lalāmam | ayaṁ kāpātēna joghāna Pāṇḍyām tathā*

*Kalingān Dantakūre mamardā | anena dagdhā varsha-pūgān anāthā
 Vārāṇasī nagarī sambabhūva | ayaṁ sma yuddhe manyate 'nyair ajeyāṁ
 tam Ekalavyāṁ nāma Nishāda-rājam | vegeneva śailam abhihatya Jambhaḥ
 śete sa Kṛishṇena hataḥ parāsuḥ | tathograsenasya sutāṁ suduṣṭam
 Vṛishṇy-Andhakānām madhya-gataṁ sabhā-stham | apātayad Baladeva-
 dvitīyo hatvā dadau chograsenāya rājyam | ayaṁ Saubhaṁ yodhayāmāsa
 svastham vibhishanām māyayā Śālva-rājam | Saubha-dvāri pratyā-
 grihnāt śataghnīṁ dorbhyāṁ kah enāṁ visaheta martyah | Prāgjyotišaṁ
 nāma babhūva durgam purāṁ ghoram Asurānām asahyam | mahābalo
 Narakas tatra Bhaumo jahārādityāḥ mani-kundale śubhe | na taṁ devāḥ
 saha Śakraṇa śekuḥ samāgatāḥ yudhi mrityor abhitāḥ | dṛishṭvā cha taṁ
 vikramāṁ Keśavasya balaṁ tathaivāstram avāraṇīyam | jānanto 'syā
 prakṛitiṁ Keśavasya nyayojayan dasyu-badhāya Kṛishṇam | sa tat karma
 p' atiśuśrāva dushkaram aiśvaryavān siddhishu Vāsudevāḥ | nirmochane
 shaṭ sahasrāṇi hatvā sancchidyā pāśān sahasā kshurāntān | Muraṁ
 hatvā vinihatyaugha-raksho nirmochanaṁ chāpi jagāma vīraḥ | tatraiva
 tenāsyā babbhūva yuddham mahābalenātibalasya Vishnoḥ | śete sa Kṛishṇena
 hataḥ parāsur vāteneva mathitāḥ karṇikāraḥ | āhṛitya Kṛishṇo mani-
 kundale te hatvā cha Bhaumāṁ' Narakam Murancha | śriyā vīto yaśasā
 chaiva vīdvān pratyājagāmāpratima-prabhāvāḥ | asmai varān adādaṁs
 tatra devāḥ dṛishṭvā bhīmaṁ karma kṛitaṁ rāne tat | "śramaś cha te
 yudhyamānasya na iyād ākāśe chāpsu cha te kramāḥ syāt | śastrāṇi
 gātre na cha te kramērann" ity eva Kṛishṇaś cha tataḥ kṛitūrthāḥ |
 evāṁ-rūpe Vāsudeve 'prameye mahābale guna-sampat sādaiva | tam asa-
 hyāṁ Vishnum ananta-vīryam āśāṁśate Dhārtarāshṭro vījetum |*

"Once, in the forenoon, when I had muttered my prayers, and concluded my ablutions, a Brahman addressed to me these pleasant words : 'Son of Prithā, thou hast a difficult work to do ; thou hast to fight with thine enemies, O Savyasāchin (a name of Arjuna). Shall Indra with his steeds, and wielding the thunderbolt, go before thee in battle, smiting thy foes, or shall Kṛishṇa, the son of Vasudeva, with his car, to which Sugrīva (one of Kṛishṇa's horses) is yoked, protect thee from behind ?' I elected to have in the combat Vāsudeva for an ally, rather than Mahendra, wielding the thunderbolt. Kṛishṇa was obtained by me as a helper in slaying the Dasyus, and I think that this was effected for me by the gods. That man will try to stretch over the ocean, the immeasurable receptacle of waters, with his arms, who thinks to conquer

in battle the glorious and eminently heroic Kṛishṇa. If any one should attempt to split with his hand the white mountain (viz. Kailāsa), a vast pile of rocks, his hand and nails would be worn away, and he could produce no effect upon the mountain. That man would extinguish blazing fire with his arms, would stop the moon and sun, would daringly plunder the ambrosia of the gods, who should think to conquer Vāsudeva in battle,—[Vāsudeva] who having boldly destroyed in battle the Bhoja kings, carried off on the same car with himself Rukminī his bride, shining in renown, of whom the great Raukmineya was born. He (Kṛishṇa) having by his prowess destroyed the Gāndhāras, having conquered all the sons of Nagnajit, forcibly released [king] Sudarśana, renowned even among the gods, who had been bound [by the sons of Nagnajit], and was making an outcry.²⁴⁰ He slew Pāṇḍya with the fragment of a door, and crushed the Kalingas in Dantakūra. Through him the city of Benares, which had been burnt, and remained for many years defenceless, sprang into existence. He regarded Ekalavya the king of the Nishādas as invincible by others in battle, [but slew him], having smitten him furiously with a rock. Jambha sleeps, bereft of life by Kṛishṇa.²⁴¹ Seconded by Baladeva, he also prostrated [Sunāman] the wicked son of Ugrasena standing in the midst of the assembly of the Vrishnis and Andhakas, and having slain him, gave the kingdom to Ugrasena. He conquered the self-supporting (*i.e.* flying) [city of] Saubha, and the king of the Sālvas, terrible from his magical powers, and arrested with his arms at the gate of Saubha the weapon Sataghnī :²⁴² what mortal can assail him ? There was an im-

²⁴⁰ One of the commentators says that Sudarśana was a certain king, and explains *devatānām lalāmam* by *devatānām madhye prāstam*, “approved among the gods.” Another commentator says *lalāmam = siromanīm*, “a head-jewel or ornament.” The Bhāgavata Purāna, x. 34, 8 ff., tells a story of a Vidyādhara also named Sudarśana, who in consequence of a curse had been changed into a serpent, but who renewed his former shape on being touched by Kṛishṇa’s foot.

²⁴¹ The construction and sense of this verse are not very clear.

²⁴² A weapon generally supposed to be a species of firearms, or a rocket, but also described as a stone set round with iron spikes.—Wilson’s Dictionary. See also Williams’s Sanskrit English Dictionary, s.v., and the end of note 189, page 191, above. A double account is given of the destruction of the flying (*kāmaga*) city of Saubha and of its king in the Vana-parvan. The story is first of all briefly given in vv. 615–635; and afterwards very diffusely in vv. 636–889. Kṛishṇa splits the city with his discus Sudarśana (v. 883), and kills the king of the Sālvas himself (v. 885).—See Lassen’s Indian Antiquities, p. 615, first ed., p. 761, second ed.

pregnable, formidable, and unassailable castle of the Asuras, called Prāgjyotisha. Thither the powerful Naraka son of the Earth had carried off the beautiful jewelled earrings of Aditi.²⁴³ The assembled gods aided by Indra, fearless of death, could not [overcome] him in battle. But perceiving the valour, the strength, and the irresistible weapons of Keśava, and knowing his nature, they appointed him (Krishna) to slay the Dasyu. Vāsudeva, possessing divine power in his magical endowments (*aiśvaryavān siddhishu*), undertook that difficult task. Having in the city Nirmochana slain six thousand [Asuras], and having violently cut asunder the nooses sharp as razors,²⁴⁴ having slain Mura and the Rākshasa Ogha, he proceeded to Nirmochana.²⁴⁵ There Vishṇu of surpassing strength had a fight with the powerful foe; who, smitten by Krishna, sleeps lifeless, like a karnikāra²⁴⁶ tree overthrown by the wind. Having captured the jewelled earrings and slain Naraka, son of the Earth, and Mura, the wise Krishna of incomparable power, returned surrounded by splendour and renown. Then the gods having seen that terrible work which he had achieved in battle, conferred upon him these boons: ‘Let no fatigue oppress thee, when thou art fighting; let thy step traverse the sky and the waters; and let no weapons make any impression on thy body.’ With these boons Krishna was satisfied. In Vāsudeva, who is of such a character, immeasurable, and of mighty strength, there is always an abundance of virtues. It is this irresistible Vishṇu, of infinite power, whom the son of Dhṛitarāshṭra hopes to overcome.”

²⁴³ The story of this demon is told in the *Vishṇu Purāna*.—See Wilson's translation, pp. 581 ff., or vol. v., pp. 87 ff. of Dr. Hall's ed.

²⁴⁴ These nooses are also mentioned in the *Vishṇu Purāna* (see Wilson's translation, as in the last note) and in the *Harivamśa*, v. 6833. See Langois's note to his French translation, p. 521, in which he refers to the *Asiatic Researches*, vol. xiii., p. 278 ff. In that article an account is given of the Phānsigars or Thugs, who murder their victims by throwing a noose. The writer refers in illustration to the *Rāmāyaṇa*, i. 29, 9 (Schlegel's edition), where three kinds of nooses are mentioned, the *dharma-pāśa*, the *kāla-pāśa*, and the *Vāruna-pāśa*. In the *Vana-parvan*, 879, the epithet *kshurānta*, sharp as a razor, is applied to Krishna's discus.

²⁴⁵ See verse 4407 of this same parvan; *Nirmochane śatśahsrāk pāśair baddhāḥ mahāśwāḥ*! This line evidently contains an allusion to the same story as is referred to in the text; and from a comparison of both passages I infer that Nirmochana is the name of a place. Böhtlingk and Roth *s.v.* do not recognize this signification,

²⁴⁶ *Pterospermum acerifolium*,

It will be noticed that Kṛishṇa is here represented as receiving various boons from the gods. It would appear, therefore, as if the author of this passage could not consistently have regarded him as one with the supreme deity.

The following passage from the Vana-parvan describes Kṛishṇa as a great devotee, as a performer of sacrifices, as a destroyer of hostile men and demons (referring to some of the legends already alluded to); and also in some places identifies him with the supreme spirit. Kṛishṇa, we are told, had gone with some of his clansmen to visit the Pāṇḍavas in the forest; and as he showed himself greatly incensed at the conduct of the Kurus, Arjuna, to appease him, related (needlessly, one would think, if he was regarded as the Supreme Deity) his exploits in former births (vv. 471 ff.): *Arjunaḥ uvācha | Daśa-varsha-sahasrāni yatra Sāyangriho munih | vyacharas tvam purā Krishna parvate Gandhamādane | daśa-varsha-sahasrāṇi daśa-varsha-śatāni cha | pushkareshv avasah Krishna tvam apo bhakshayan purā | ārdhva-bāhur viśālāyām Vadaryam Madhusūdana | atishṭhal eka-pādena vāyu-bhakṣaḥ śatam samāḥ | avakṛishṭottarāsangah kṛiṣo dhamani-santataḥ | āstī Krishna Sarasvatyām satre dvādaśa-vārshike | Prabhāsam apy athāsādya tirtham punya-janochitam | tathā Kṛishṇa mahātejāḥ divyām varsha-sahasrikam (sic) | atishṭhas tvam yathaikena pādena niyama-sthitah | loka-pravṛitti-hetos tvam iti Vyāso mamābravīt | kshetra-jnāḥ sarva-bhūtānām ādīr antaś cha Keśava | nidhānam tapasām Kṛishṇa yajnas trañ cha sanātānah | nihatya Narakam Bhaumam āhṛitya maṇi-kundale | prathamotpāditām Kṛishṇa medhyam aśvam avāśrīyah | kritvā tat karma lokānām rishabhaḥ sarva-loka-jit | abadhīs tvām rāṇe sarvān sametān daitya-dānavān | tataḥ sarveśvaratvām cha sampradāya Śachi-pateḥ | mānusheshu mahābāho prādurbhūto'si Keśava | sa tvām Nārāyaṇo bhātrā Harir āstī parantapa | Brahmā Somaś cha Suryaś cha Dharmo Dhātā Yamo 'nalaḥ | Vāyur Vaiśravāṇo Rudraḥ kālaḥ kham prīthivī diśaḥ | ajaś charāchara-guruḥ srashṭā tvam purushottama | parāyanām devam ārdhvām kratubhir Madhusūdana | ayajo bhūri-tejāḥ vai Kṛishṇa Chaitrarathe vane | śatām śata-sahasrāṇi suvarṇasya Janārdana | ekaikasmīṁs tada yajne paripūrnāni bhāgasah | Sāditāḥ Mauravāḥ pāśūḥ Nisunda-Narakau hatau | kṛitaḥ kṣhemāḥ punaḥ panthāḥ puram Prāgyotisham prati | Jārūthyām Āhvritīḥ Krāthāḥ Sīśupālo janaiḥ saha | Jarāsandhaḥ qha Sāivyaś cha Śatadhanvā cha nirjitaḥ | tathā Parjanya-*

*ghosheṇa rathenāditya-varchasā | avāpsīr mahishām bhojyām rane nirjetya
 Rukminām | Indrayumno hataḥ kopād Yāvanaś cha Kaserumān | hataḥ
 Saubha-patiḥ Sālvās tvayā Saubham cha pātitam | Irāvatyām hato
 Bhojah Kārtavīrya-samo yudhi | Gopatis Tālaketus cha tvayā vinihatāv
 ubhau | tām̄ cha Bhogavatīm punyām Rishikām tām̄ Janārdana | Dvā-
 rakām ātmasāt kritvā samudram̄ gamayishyasi | na krodho na cha
 mātsaryaṁ nānritam Madhusūdana | tvayi tishthati Dāśarha na nriśām-
 syām kuto 'nrejuh | āśinām chaitya-madhye tvām dīpyamānaṁ sva-tejasā |
 āgamyā rishayaḥ sarve 'yāchantābhayam Achyuta |*

Vana-parvan, 471. "Formerly, Kṛishṇa, thou didst roam for ten thousand years on the mountain Gandhamādan, where' the muni Sāyangṛīha was. Formerly thou didst dwell ten thousand and ten hundred years in ponds, subsisting upon water. Thou didst stand on the spacious Badari a hundred years with thy arms aloft, on one foot, subsisting on air, with thy outer garment thrown off, emaciated, with thy veins swollen. Going also to Prabhāsa, a sacred spot fit for holy men, thou stoodest glorious, Kṛishṇa, for a thousand years of the gods, on one foot, practising self-restraint, for the benefit of the world,—this Vyāsa declared to me. Thou, Keśava, art the spirit residing in men's bodies, the beginning and the end of all existences, the receptacle of austerities, and the eternal sacrifice. Having slain Naraka, the son of the Earth, and having carried off the jewelled earrings, thou didst let loose the first-produced sacrificial horse. Having performed that rite, chief of the worlds, and conqueror of all worlds, thou didst slay in battle all the assembled Daityas and Dānavas. And then, having conferred the lordship of the universe on Indra, thou, O great-armed, didst become manifested among mankind. Thou, being Nārāyaṇa, wert Hari, O vexer of thy foes. Thou, O Puruṣottama (or chief of Spirits, or Males), art Brahmā, Soma, Sūrya, Dharmā, Dhātri, Yama, Anala (Fire), Vāyu, Kuvera, Rudra, Time, Sky, Earth, the Regions, the unborn, the lord of the world, the creator. Thou, Madhusūdana, Kṛishṇa, of great glory, didst with sacrifices worship the supreme, high, god in the forest of Chaitraratha. A hundred times a hundred thousands of gold were then severally told out in full tale at each sacrifice." [Here follow the verses quoted above, p. 136, beginning *Aditer api putratvam*, and ending *nihatāḥ śataśo 'surāḥ*]. The nooses of Muru were destroyed; Nisunda and

Naraka were slain; the way to the city Prāgjyotisha was again rendered safe. On the Jāruthī Āhvṛiti, Krātha, Siśupāla with his men, Jarāsandha, Saivya and Satadhanvan²⁴⁷ were conquered. So, too, having vanquished Rukmin in battle with thy car, resounding like Parjanya, and gleaming like the sun, thou didst obtain thy queen to be the object of thy love. (See above, p. 215.) Indradyumna was slain by thee in thy wrath, and the Yavana Kaserumat, and Salva, the lord of Saubha; and Saubha was thrown down. Bhoja, equal to Kārtavīrya²⁴⁸ in battle, was slain by thee on the Irāvatī, as well as both Gopati and Tālaketu. And having subdued to thyself Dvārakā, thou wilt cause the holy Bhogavatī and the Rishikā to flow to the ocean. Neither anger, nor envy, nor falsehood, nor cruelty, abides in thee, Dāśarha (Krishna): how then canst thou be deceitful? The rishis came to thee, [Achyuta,] whilst thou wast sitting in the midst of the Chaitya (sacrificial ground), resplendent with thy own brightness, and begged of thee security. [Then follow some lines which have been quoted above, p. 229, beginning *Yugānte sarva-bhūtāni sankshipya*, etc.]

VI. Although, as we have already seen from various passages of the Mahābhārata and Purāṇas, Krishna is generally identified with Vishṇu, and Vishṇu with Brahma, or the supreme deity, yet in a text quoted above (p. 49) from the Bhāgavata Purāṇa, x. 38, 27, Krishna is spoken of as only a partial incarnation of the godhead. The same is the case in another passage in the first section of the same tenth book of the Bhāgavata. The king there says to Suka that he has heard from him the history of the kings of the solar and lunar races, and among them of Yadu. He then asks the sage to relate the achievements of Vishṇu, the creator and soul of all things, who became partially incarnate (*tatrāṁśenāvatīrṇasya Viśnor viryāṇi śaṁsa nah | avatīrya Yador vamśe bhagavān bhūta-bhāvanah | kritavān yāni viśvātmā tāni no vada vistarāt*). Suka in reply goes on to relate that the earth being afflicted by Daityas in the shape of proud princes, had, in the form of a cow, preferred her complaint to Brahmā, who had consequently gone with the other gods to supplicate the help of Vishṇu. Brahmā hears a voice in the sky:

²⁴⁷ See Wilson's Vishṇu Purāṇa, pp. 428 ff. (vol. iv. pp. 80 ff. of Dr. Hall's ed.)

²⁴⁸ See the first volume of this work, pp. 450 ff.

Bhāgavata Purāṇa, x. i. 21 ff.—*Girāṁ samādharū gaganē samīritāṁ niśamya Vedhās tridaśān uvācha ha | gām paurushim me śrinutāmarāḥ punar vidhīyatām āśu tathaiva māchiram | puraiva puṁsā (Īsvareṇa, Comm.) 'vadhr̄ito dharā-jvaro bhavadbhīr aṁśair Yadushūpajanyatām | sa yāvad urvyrāh bharam īsvareśvaraḥ sva-kāla-sāktyā kṣhapayamāś chared bhuvi | Vasudeva-grihe sākshāt bhagavān Purushaḥ paraḥ | janishyate tat-priyārthaṁ sambhavantu sura-striyah | Vasudeva-kalā 'nantaḥ sa-hasra-vadanaḥ svarāt | agrato bhavitā devo Hareḥ priya-chikirshayā | Vishnor māyā bhagavatī yayā sammohitaṁ jagat | ādiṣṭā prabhunā 'mśena kāryārthe sambhavishyati |*

"Having, while in a state of contemplation, heard a voice uttered in the sky, Vedhas (Brahmā) said to the gods: 'Hear from me, immortals, the voice of Purusha, and then speedily act so [as it enjoins]. The distress of the earth was already understood by Purusha. Do you, in portions of yourselves, be born among the Yadus, whilst he, the god of gods, walks upon the earth, removing her burthen by his destructive power. The supreme divine Purusha shall be born in his own person (*sākshāt*) in the house of Vasudeva. To please him, let the wives of the gods be born. The infinite, thousand-faced, self-resplendent deity shall first become a portion of Vasudeva, in order to gratify Hari. The divine Delusion of Vishnu, by which the world is deceived, being commanded by the lord, shall be born in a portion of herself to effect the desired objects."

In the Vishnu Purāṇa, also, the incarnation of Vishnu is spoken of as that of a part, or even a part of a part. At the commencement of the fifth book of that work the following lines occur:

Nripānāṁ kathitah sarvo bhavatū vāṁśa-vistaraḥ | Vāṁśānucharitaṁ chaiva yathāvad anuvarnītam | Aṁśāvatāro brahmaṛsho yo 'yam Yadukulodbhavaḥ | Vishnos taṁ vistareñāhaṁ śrotum ichohhāmy aśeshataḥ | Chakāra yāni karmāṇi bhagavān Purushottamāḥ | Aṁśāṁśenāvatīryorvyāṁ tatra tāni mune vada | Parāśaraḥ uvācha | Maitreya śrūyatām stād yat prishṭo 'ham iha tvayā | Vishnor aṁśāṁśa-sambhūti-charitaṁ jagato hitam |

"You have related to me the complete genealogy of the kings, and also the entire history of the races. I now wish, divine sage, to hear in full detail the particulars of the incarnation of a portion of Vishnu which took place in the tribe of the Yadus. Tell me, Muni, what acts

the divine Purushottama performed when he descended to the earth in a portion of a portion [of himself]. Parāśara replies: ‘Hear, Maitreya, that which you have asked me, the history, beneficial to the world, of the birth of a portion of a portion of Vishṇu.’”

The sage proceeds to relate (see Wilson’s *Vishṇu Purāṇa*, pp. 493–497; pp. 249 ff. of the 4th vol. of Dr. Hall’s ed.) how the earth had complained to Brahmā and the other gods that the Asura Kālanemi had revived in Kansa, and other demons also had been born as princes; so that she had to bear upon her surface many hosts of strong and haughty Daitya chiefs wearing celestial forms; and that she could not support the load. (V.P. v. 1. 12. *Etasmīnna eva kāle tu bhūri-bhārā-vapīdītā | jagāma dharanī Merau samāje tridivaukasām | 25 | akshauhinyo hi bahulāḥ divya-mūrti-dhritāñ surāḥ | mahābalānām driptānām daityendrānām māmopari | tad-bhūri-bhāra-pūḍārtā na śaknomy amareśvarāḥ | vibhartum ātmanā ”tmānam iti vijnāpayāmi vah | kriyatañ tat mahābhāgāḥ mama bhārāvataraṇam | yathā rasātalañ nāhañ gachheyam ativiḥvalā*).²⁴⁹ Brahmā proposed that they should

²⁴⁹ The Greek writers, too, speak of the earth being burthened, but from a different cause, viz. with the load of men, and that Jupiter brought about the Trojan war for her relief. In the *Helena* of Euripides, vv. 38 ff., it is said: Πόλεμον γὰρ ἐισήγεκεν Ἐλλήνων χθονὶ Καὶ Φρύξῃ δυστήνοισιν, ὡς ὅχλου βροτῶν Πλάτηος τε κουφίσει μητέρα χθόνα, Γνωτόν τε θεῖη τὸν κράτιστὸν Ἐλλάδος. “For he brought on a war between the land of the Greeks and the unhappy Phrygians, that he might relieve mother Earth of the crowd and multitude of mortals, and make known the bravest man in Greece.”

Similarly in the *Orestes* of the same author, vv. 1639 ff., it is said: Ἐπεὶ θεοί τῷ τησδε καλλιστεύματι Ἐλληνας εἰς ἐν καὶ Φρύγας συνῆγαγον, θανάτους τ’ ἔθηκαν, ὡς ἀπαντλοῖεν χθονὸς “Τβισμα θνητῶν ἀφθόνου πληρώματος. “Since the gods by means of her beauty brought the Greeks and Phrygians into conflict, and occasioned deaths, in order that they might remove from the Earth the grievance of being superabundantly replenished with mortals.”

And in the *Scholia Minora* on the *Iliad*, i. 5 (quoted in Heyne’s *Homer*, Oxford, 1821), we read: Ἀλλοι δὲ ἀπὸ ιστορίας τινὸς ἐπον εἱρκέναι τὸν Ὄμηρον φασὶ γὰρ τὴν γῆν βαρουμένην ὑπὸ ἀνθράπων πολυπληθείας, μηδεμᾶς ἀνθράπων δύστης εὐσεβείας, αἰτήσαι τὸν Δία κουφισθῆναι τοῦ ἔχθονος. Τὸν δὲ Δία, πρῶτον μὲν ἐνθὺς ποιῆσαι τὸν Θηβαϊκὸν πόλεμον, δι’ οὖν πολλοὺς πάνυ ἀπωλέσεν. Ήστερον δὲ πάλιν συμβούλῳ τῷ Μάρψῳ ἔχριστο, ἢν Δίὸς βουλὴν Ὄμηρός φησιν. ἐπειδὴ οὖλος τε ἡν κεραυνοῖς ἢ κατακλυσμοῖς πάντας διαφθείρα, τοῦτο τὸν Μάρπον κωλύσαντος, ὑποθεμένου δὲ αὐτῷ γυνώμας δύο, τὴν Θέτιδος θυητογαμίαν, καὶ θυγατρὸς καλήν, γένναν, ἐξ ᾧ ἀμφοτέρων πόλεμος Ἐλλησοί τε καὶ βαρβάροις ἐγένετο, οὕτω συμβῆναι κουφισθῆναι τὴν γῆν, πολλῶν ἀναιρεθέντων. ἡ δὲ ιστορία παρὰ Στασίνῳ τῷ τὰ Κύπρια πεποιηκότι, εἰπόντι οὕτως. Ἡν θτε μυρία φῦλα κατὰ χθόνα πλαζόμενα Βαθυστέρον

resort to Vishṇu, "who is the spirit of all, and of whom the universe consists," and "who constantly, for the sake of earth, descends in a very small portion of his essence, to establish righteousness below" (v. 32. *servadaiva jagaty-arthe sa sarvātmā jaganmayaḥ | svapāṁśenā-vatīryorvyāṁ dharmasya kurute sthitim*). The gods accordingly went to the milky sea, and lauded Vishṇu in a long hymn. Vishṇu was gratified by their praises, desired them to state their wishes, and assured them that these should be accomplished. Brahmā renewed his praises; and we are then told what happened when they were concluded:

58. *Evaṁ saṁstūyamānas tu bhagavān parameśvaraḥ | Ujjahārātmanah keśau sita-krishnau mahāmune | Uvācha cha surān etarū mat-keśān vasu-dhā-tale | Avatīrya bhuvo bhāra-kleśa-hāniṁ karishyataḥ | Surāścha sakalāḥ svāṁsaир avatīrya mahītaḥ²⁵⁰ | Kurvantu yuddham unmattaiḥ pūrvotpannair mahāsuraiḥ | Tataḥ kshayam aśeshāḥ te Daiteyāḥ dharanī-tale | Prayāsyanti na sandeho mad-drik-pāta-vichūrṇitāḥ | Vasudevasya yā patnī Devakī devatopamā | Tasyāyam ashṭamo garbha²⁵¹ mat-keśo bhavitā surāḥ | Avatīrya cha tatrāyam²⁵² Kaṁsam ghātayitā bhuvi |*

πλάτος αῖς. Ζεὺς δὲ ἴδων ἐλέησε, καὶ ἐν πυκιναῖς πραπίδεσσι Σύνθετο κουφίσαι ἀνθρώπων παμβόροπα γαῖαν, Περίους πολέμου μεγάλην ἔριν Ιλάκουιν Ὀφρα κενώσειεν θανάτῳ βάρος· οἱ δὲ ἐνὶ Τροΐῃ Ἡρῷες κτείνοντο. Διὸς δὲ τελείετο βουλή.

"Others have declared that Homer used the expression (*Διὸς δὲ τελείετο βουλή*) 'And the counsel of Zeus was fulfilled') in consequence of a certain history. For they relate that the Earth, being weighed down by the multitude of men, among whom there was no piety, prayed to Zeus to be relieved of the burthen; and that he had first caused the Theban war, whereby he destroyed very many. Afterwards he employed Momus as his counsellor, (an act) which Homer calls 'Zeus's consultation.' When he could have destroyed the whole of mankind by his thunderbolts or by deluges, but was dissuaded from doing so by Momus, who suggested two plans, the marriage of Thetis to a mortal, and the generation of a beautiful daughter, in consequence of which two events a war was occasioned between the Greeks and Barbarians,—it thus came to pass that the Earth was lightened, many being slain. The history is found in Stasinus, who composed the *Cypria*, and who speaks as follows: 'There was a time when myriads of races wandered over the Earth, on the breadth of the deep-bosomed land. But Zeus, beholding, pitied her, and in his wise mind resolved to relieve the all-nurturing Earth of [the load of] men, by exciting the great strife of the Ilian war, in order that by slaughter he might clear away the burthen: and the heroes were slain in the Troad. And the counsel of Zeus was fulfilled.'" See also above, p. 215, note 212; and *Dronap.*, 2051 f.

²⁵⁰ Another MS. reads *mahītalām*.

²⁵¹ Another MS. reads *esha garbho 'shṭamas tasyāḥ*.

²⁵² Another MS. reads *tatrāham*.

*Kālanemīṁ samudbhūtam ityuktvā 'ntardadhe Hariḥ | Adriśyāya tatas
tasmai pranipatya mahāmune | Meru-prishṭham surāḥ jagmūr avaterus
cha bhūtale |*

"Being thus lauded, the divine Paramesvara plucked out two of his own hairs, a white and a black, and said to the deities, 'These two hairs of mine, descending to the earth, shall remove her burthen and sufferings. And let all the deities, descending in portions of themselves to the earth, fight against those mad Asuras who were formerly born. Then all these sons of Diti (the Asuras) shall no doubt perish, being annihilated by the glances of my eyes. This my hair, gods, shall become the eighth child of Devakī, the wife of Vasudeva who (Devakī) resembles the goddesses. And this [hair] descending there, shall destroy Kausa, the Kālanemi who has been born.' Having thus spoken, Hari disappeared. Having then bowed down to him the unseen, the gods went to the top of Meru, and descended on the earth."

The following are the remarks which Ratnagarbha, one of the commentators on the Vishṇu Purāṇa, makes on the first of the preceding passages (p. 254), and which have reference to the sequel also:

"*Chakāra*" iti | *tatra Krishṇavatāre ati-parichhinna-manushyākāra-
bīlā-vigrahenāvibhāvād aṁśāṁśena ity uktam upachārāt | nā tu śakti-
hrāseṇa Krishnādy-avatāreshv api viśva-rūpa-darśana-sarvaiśvaryādy-
ukteḥ | *Nanu aṁśino 'ṁśoddhāreṇa śakti-ādi-hrāsas tathā 'ṁśasyāpi tad-
apekṣhya alpa-śaktitvādikāṁ dhānya-rāsy-ādi-vibhāgah iva prasajyeta iti
ched na | prakaśa-svarūpe tad-abhāvāt | pradīpasya hi tan-mūlaka-dīpānta-
rasya vā upādhi-bhede 'pi śakti-ādi-sāmya-darśanāt "pūrṇam adah
pūrṇam idam pūrṇat pūrṇam udachyate | pūrṇasya pūrṇam ādāya
pūrṇam evāvāśishyate" iti śruteḥ | "param Brahma narākrīti gūḍham
param Brahma manushya-lingāṁ Krishṇas tu bhagavān svayam" ityādi
vākyebhyaś cha | *yas tu "mat-keśau vasudhā-tale"* ity-ādāv "ayām
Kaṁsañ ghātayitā" ity atra keśa-vyapadeśah sa Brahmanah paripūr-
ṇasya bhū-bhāra-harāṇa-rūpāṁ kāryam aty-alpa-yantra-sādhym iti
khyāpayituṁ nā tu keśayoh Rāma-Krishṇatvāṁ vaktum | jadayoh keśayos
tad-dehakshetrajanatvābhāvena tat-kāryāṁ kartum aśaktatvāt | keśātmaka-
māyayodbhava-Rāma-Krishṇa-dehāv ādiśya [āviśya?] bhagavān eva tat
tat karishyati iti ched om iti brūmaḥ phalato'viśeshat "krishnāśṭamāyām
aham niśi" iti svayam evoktavāch cha ity alāṁ vistareṇa |**

"Purushottama is here figuratively said to have become incarnate with a portion of a portion of himself, because in the Krishna incarnation he was manifested in a merely sportive body in the very circumscribed form of a man, and not because of any diminution of his power, since even in the Krishna and other incarnations he is said to have shown himself in every possible form, and to have possessed all divine power, and so forth. But is it not the case that if a portion is taken from a whole composed of parts, there is a decrease of power, etc. [in that whole], and that thus an inferiority of power will attach to the portion relatively to the whole, just as when a heap of grain, or any other such whole, is divided? I answer, No; since such a diminution does not occur in him whose nature is light; for though there is a seeming difference in the individuality of one lamp, and of another lamp derived from it, yet an equality of power is perceived in each; agreeably to the text from the Veda (the Satapatha Brähmana, xiv. 8, 1, p. 1094= Bṛih. Āranyaka Upan. beginning of adhyāya 7, p. 948 of ed. in Bibliotheca Ind.), 'That is full, and this is full; a full arises out of a full: if a full be taken from a full, a full remains,'²⁵³ and also agreeably to such texts as this, 'The supreme Brahma with the form, and with the characteristics, of a man, is a great mystery; but Krishna is the lord himself.' And the employment of the term 'hairs' in the words, 'My hairs shall descend to the earth,' and 'This hair shall slay Kansa,' etc., is intended to signify that the task of removing the earth's burthen was such as Brahma in all his plenitude could effect by a very slight instrumentality, and not to assert that the two hairs were identical with [Bala]rāma and Krishna: for two insensible hairs, not being conscious spirits animating the bodies of those two persons, could not fulfil their task. If it be said that the lord occupying the bodies of Balarāma and Krishna, which were produced by the magical operation of the hairs, will do so and so, we reply, 'Yes, for there is no difference in the result, and because he himself said, 'I [shall be born] on the

²⁵³ See Dr. Roer's translation of this verse, with his explanatory note at p. 247 of the Bibliotheca Indica, vol. ii., part iii. The Commentary on the verse in the S'atapatha Brähmana, p. 1157 of Weber's edition, may also be consulted. The Atharva-veda has the following verse, x. 8, 29: *Pūrnat pūrṇam udachati pūrṇam pūrṇena sicyate | uto tad adya vidyāma yatas tat parishichyate |* "He takes a full from a full: the full is sprinkled with the full: and may we to-day know that from which that is sprinkled."

eighth night of the dark fortnight of the moon.' But there is no occasion for further prolixity."²⁵⁴

The passage which follows is from another commentary on the same text:²⁵⁵

Ujjahāra | uipātītavān | ayam bhāvah | mama dushkaram ched yush-mābhīḥ sāhāyyam kāryam syāt | na tv etad asti bhū-bhārāpaharānādau mahat� api kārye mat-keśa-mātrasyaiva samarhatvād iti | na tu keśa-mātrāvatārah iti mantavyam | "mad-drik-pāta-vichurṇitah" "krish-nāshṭamyaṁ aham utpatsyāmi" ityādīshu sākshat svāratāratrokteḥ | sita-krishna-keśoddhāranaṁ cha śobhārtham eva | "Ujjahāra means that he 'plucked out' the hairs. The sense is as follows: 'It would be a difficult matter if aid had to be rendered to me by you: but the same is not the case in regard to the task, though a great one, of removing the load of the earth, etc., since my hairs alone are equal to it.' But it is not to be supposed that there was nothing beyond an incarnation of the mere hairs; for his own incarnation is distinctly asserted in the words 'annihilated by the glance of my eye,' 'I shall be born on the eighth night of the dark fortnight of the moon,' etc., etc. The mention of his plucking out white and black hairs is for the purpose of ornament."²⁵⁶

The same story about the production of Balarāma and Krishṇa from two hairs is also told in the Mahābhārata, Ādi-parvan, 7306 ff. :

Tair eva sārdham tu tataḥ sa dero jagāma Nārāyaṇam aprameyam | anantam avyaktam ajam purāṇam sanātanam riśram ananta-rūpam | sa chāpi tad vyadadhāt sarvam eva tataḥ sarve sambabhūr dharanyām | sa chāpi keśau Harir udvara varha śuklam ekam aparaṇū chāpi krishṇam | tau chāpi keśau nivisetām Yadūnām kule striyau Devakīm Rohiṇīm cha | taylor eko Baladevo babbhūva yo 'sau śvetas tasya devasya keśah | Krishṇo dvitīyah Keśavaḥ sambabhūra keśo yo 'sau varṇataḥ krishṇaḥ uktaḥ |

"Along with them (viz. four preceding Indras and a fifth deity sprung from Indra) the god (Indra) went to Nārāyaṇa, immeasurable, infinite, undiscernible, unborn, everlasting, universal, endless

²⁵⁴ The preceding copy of the text, and commentary on the text, from the Vishnu Purāṇa, have been kindly copied, and carefully collated, for me by Professor Monier Williams.

²⁵⁵ I am indebted to Professor Goldstücker for copying this passage for me.

²⁵⁶ See Professor Wilson's notes on these passages of the Vishnu Purāṇa, viz. in p. 492, and in p. 497 (pp. 247 and 258, vol. v., of Dr. Hall's ed.).

in his forms; and he fulfilled all [that they desired]. Then they were all born on earth. Hari also plucked out two hairs, one white and the other black. These two hairs entered into two women of the tribe of the Yadus, Devakī and Rohinī. One of them, the white hair of the god, became Baladeva; while the second hair (*keśa*), which was called black (*kṛiṣṇa*) in colour, became Kṛiṣṇa, Keśava."

The following remarks are made on this passage by Nilakantha, one of the commentators on the Mahābhārata:

Atra keśāv eva reto-rūpau Pāñḍavānām iva Rāma-Kṛiṣṇayor api prakaruna-sangaty-arthaṁ sākshād deva-retasah utpatter avaktavyat-vāt²⁵⁷ | atah eva Devakyām Rohinyāncha sākshāt keśa-praveśah uchyate na tu Vasudeve | tathā sati tu “devānām reto varshaṁ varshasya retah oshadhyayah” ityādi-śrauta-pranādyā ‘smad-ādi-vat taylor api vyavādhānenā deva-prabhavatvām syāt | tathā cha “etan nānā-vatārānām nidhānaṁ vijam avyayam” iti bhagavataḥ sākshād māsyādy-avatāra-rījatram uchyamānaṁ virudhyeta | apiccha keśa-retasor deha-jatve samāne ‘pi retah-prabhavatve’rvāksrotastvena manushyatvam putratvam cha syāt | tathā cha “Kṛiṣṇas tu bhagavān svayam” iti śrimad-bhāgavatoktiḥ sangachhate | na cha keśoddhāraṇāt Kṛiṣṇasyāpy añśatvam pratīyate iti rāchyam | keśasya dehāvayavatvābhāvāt | tasmād Namuchi-badhe kartavye yathā apām phene vajrasya praveśah evaṁ Devakī-Rohinyor jaṭhare praveśe kartavye keśadvayena dvāra-bhūtena bhagavataḥ kārtṣṇyena eva āvirbhāvah eshtavyah iti yuktam |

"Here the two hairs are of the nature of seed productive of Balarāma and Kṛiṣṇa, just as in the case of the Pāñḍavas, [and this expression is employed] for the sake of conformity to what had preceded, since it is manifest that one cannot speak of production from the seed of a god. For this reason it is distinctly said that the hairs entered into Devakī and Rohinī [the mothers], and not into Vasudeva [the father]. But, such being the case, according to the process of derivation described in the Veda, that 'rain is the seed of the gods, and plants are the seed of rain,' etc., these two persons also (Balarāma and Kṛiṣṇa) will be mediately the offspring of the deity, just as is the case with ourselves and other beings. And thus—since 'this substance of the different incarnations is an undecaying seed,'²⁵⁸ it would be opposed to that

²⁵⁷ The MS. in the E. I. Office Library reads *avaśya-vaktavyatvāt* |

²⁵⁸ I put these words between inverted commas, as they appear to be a metrical quotation, though I am not aware whence it is derived.

declaration to predicate of the deity that he is literally the seed of the fish, and other incarnations. Further, although hairs and seed spring equally from the body, yet in the case of production from seed, humanity and sonship will arise after the manner of the inferior animals. And thus the saying of the Bhāgavata, that 'Kṛishṇa is the Lord himself,' is not contradicted. And it must not be said that from a hair being plucked out, Kṛishṇa also is shown to be only a portion [of the deity]; for a hair is not a part of the body. Wherefore, just as, when [the demon] Namuchi was to be slain, the thunderbolt [of Indra] entered into the foam of the waters,²⁵⁹ so when an entrance

²⁵⁹ I am indebted to Dr. Aufrecht for pointing out to me the legend to which reference is here made, viz. that mentioned in R.V. viii. 14, 13: *Apām phenena Namucheḥ śiraḥ Indrodavartayah | viśvāḥ yad ajayaḥ spridhah |* "Thou, Indra, didst strike off the head of Namuchi with the foam of the waters, when thou didst vanquish all opponents." On this Sāyaṇa tells the following story: *Purā kila Indro 'surān jitvā Namuchim asurām grahitūm na śaśāka | sa cha yudhyamānas tenāsurena jangrihe | sa cha grihitām Indram evam avochat "tvāṁ visṛjāmi rātrāv ahni cha sushkenārdrene chayudhena yadi mām na hiṁsīr" iti | sa Indras tona visṛiṣṭah sann ahorātrayoḥ sandhau sushkārdra-vilakshanena phenena tasya śiras chichheda | ayam artho 'syām pratipādyate | He Indra apām phenena vajribhūtena Namucher Asurasya śiraḥ udavartayah |* "Formerly Indra having conquered the Asuras, was unable to seize the Asura Namuchi; and fighting, was seized by the Asura: The latter said to Indra, whom he had seized: 'I release thee if thou' wilt not smite me by night, or by day, with a dry or a wet weapon.' Indra, being released by him, cut off his head at the junction of day and night with foam, which is different both from dry and wet. This purport is set forth in this verse." See also Śatapatha Brāhmaṇa, xii 7, 3, 1 ff., quoted in the fifth volume of this work, p. 94; and also Taittirīya Brāhmaṇa, i. 7, 1, 6 f.: *Indro Vṛitraṁ hatvā asurān parābhārya Namuchim āsurām na alabhatā | tam S'achyā 'grīhṇatā | tau samalabhetām | so 'smād abhiśunatāro 'bhavat | so 'bravūt "sandhāṁ sandadhāvahai | atha tvā vah (ava?) srakshyāmi | na mā s'ushkena na ārdreṇa hanah na divā na naktam" iti | sa etam apām phenam asinchat | na vai esha sushko na ārdraḥ | vyuṣṭhā āśid anuditāḥ sūryah | na vai etad divā na naktam | tasya etasmin loke apām phenena śiraḥ udavartayat |* "Indra, after having slain Vṛitra and defeated the Asuras, could not catch Namuchi, who was one of that race. He (Namuchi) captured him (Indra) with S'achi [or by force]. These two laid hold of each other. The one (Namuchi) was stronger than the other (Indra). He (Namuchi) said: 'Let us make an agreement; then I shall let thee go. Promise that thou wilt smite me neither with dry nor wet, neither by day nor by night.' He (Indra) anointed (the thunderbolt) with this foam of the waters, which was neither dry nor wet. It was twilight,—the sun not risen; neither day nor night. He smote off his head with the foam of the waters." The story is also told in the Indra-vijaya (published by Holtzmann), vv. 185 ff.; Mahābhārata, Udyoga-parvan, vv. 320 ff.

This story of Indra destroying Namuchi with foam is again told in the Mahābhārata, S'alya-parvan (vv. 2434 ff.): *Namuchir Vāsavād bhītaḥ sūrya-raśmiṁ samūviśat | tenendraḥ sakhyam akarot samayanchedam abravit |* "na chārdreṇa na sushkena na

was to be made into the wombs of Devakī and Rohinī, the manifestation of the deity in all his plenitude is to be understood as effected through the medium of the two hairs."

I add an interesting passage from the Vishnu Purāna, i. 22, 36 ff., where Vishnu is first of all placed on a level with Brahmā and Siva; but afterwards declared to be the highest form of Brahma:

36. *Dve rūpe Brahmanas tasya mūrtām chāmūrtam eva oha | ksharā-kshara-svarūpe te sarva-bhūteshv avasthite |* 37. *aksharam paramam Brahma ksharam sarvam idām jagat |* 38. *eka-deśa-sthitasyāgner jyotsnā vistāriṇī yathā | parasya Brahmanah saktis tathedam akhilām jagat |*
 39. *tatrāthāsanna-dūratvād bahutva-svalpatāmayah | jyotsnā-bhedo 'sti tachchhaktes tadrad Maitreya vidyate |* 40. *Brahma-Vishnu-Sivāḥ brahman pradhānāḥ Brahma-śaktayah | tataś cha devāḥ Maitreya nyānāḥ Yākshādayas tataḥ |* 41. *Tato manushyāḥ paśavo mṛiga-pakshi-sarisripāḥ | nyānāḥ nyānatarāś chaiva vṛiksha-gulmādayas tataḥ |* tad etad akshayaṁ nityaṁ jagad muni-varākhilam | āvirbhāva-tirobhāva-janma-nāśa-vikalpavat | 42. *Sarva-śaktimayo Vishnuḥ svarūpam Brahmanah param | mūrtām yad yogibhiḥ pūrvam yogārambheshu chintyate |*
 43. *sālambano mahāyogaḥ sarvō yatra saṁsthitaḥ | manasy avyāhate samyag yunjatām jāyate mune |* 44. *sa paraḥ sarva-śaktinām Brahmanah samanantaraḥ | mūrtā-brahma mahābhāga sarva-brahmamayo Hariḥ |*
 45. *tatra sarvam idam protam otām chaivākhilām jagat | tato jagat jagat tasmin sa jagach chākhilam mune |* 46. *ksharāksharamayo Vishnuḥ bibharty akhilam iṣvaraḥ | purushāryākṛitamayam bhūshanāstra-svarūpavat |*

rātrau nāpi chāhani | badhishyāmy asura-śreshṭha sakhe satyena te s'ape" | evaṁ sa kṛitvā sumayaṁ dṛishṭvā nīhāram iṣvaraḥ | chichchedāsyā śiro rājann apām phenena Vāsavaḥ | tach chhilo Namuhes ohinnaṁ prishṭhataḥ S'akram anviyat | bho mitra-hana pāpeti brūpāṇam S'akram antikāt | evaṁ sa śirasā tena chodyamānah punah punih | Pitānahāyu santaptaḥ etam arthaṁ nyavedayat | tam abravīt loka-gurur arunāyām yathāvidhi | iṣṭvopasprīsa devendra tīrthe pāpa-bhayāpāhe | "Namuchi being afraid of Indra, entered into a ray of the sun. Indra formed a friendship with him, and uttered this agreement: 'I shall neither slay thee with wet nor with dry, neither in the night nor in the day; I swear in truth to thee, my friend, thou most eminent of Asuras.' Having made this agreement, the lord Vāsava (Indra), beholding a fog, [when it was neither night nor day], cut off his head with the foam of the waters [which was neither wet nor dry]. That head of Namuchi, after being cut off, followed close after Indra, calling out, 'O wicked slayer of thy friend.' Being thus again and again pressed by the head, and being distressed, he [Indra] represented the matter to Pitānaha (Brahmā). The lord (or teacher) of the world (Brahmā) said to him: 'Having sacrificed, touch [the waters] in the Arunā, that sacred spot, which removes sin and fear,' etc.

"Of that Brahma there are two conditions, one possessed of form, the other formless. These decaying and undecaying states exist in all creatures. The undecaying is the highest Brahma; the decaying is this entire universe. Just as light is diffused from a fire which is confined to one spot, so is this whole universe the [diffused] energy of the supreme Brahma. And as light shows a difference, greater or less, according to its nearness or distance from the fire, so is there a variation in the energy of Brahma. Brahmā, Vishṇu and Śiva are his chief energies. The deities are inferior to them; the Yakshas, etc., to the deities; men, cattle, wild animals, birds and reptiles to the Yakshas, etc.; and trees and plants are the lowest of all [these energies]. This entire universe, which, O most excellent Muni, is subject to appearance and disappearance, to production, to destruction, and to change, is yet undecaying and eternal. Vishṇu, containing all the energies, is the highest form of Brahma, which, at the commencement of their abstraction is contemplated by Yogins as invested with shape. Directed to him, the great union (*mahāyoga*) with its basis, and its germs, is produced in the undistracted minds of the devotees. Hari (Vishṇu) is the highest and most immediate of all the energies of Brahma, the embodied Brahma, formed of the whole of Brahma. On him this entire universe is woven and interwoven: from him is the world, and the world is in him; and he is the whole universe. Vishṇu, the lord, consisting of what is perishable as well as what is imperishable, sustains everything, both Purusha and Prakṛiti, in the form of his ornaments and weapons."

[The writer goes on to explain what is meant by the last clause. Vishṇu bears or wears Purusha as the Kaustubha gem, Prakṛiti as the Srīvatsa, etc. See Wilson's translation, vol. ii. p. 94 of Dr. Hall's ed.]

In the earlier part of the same section (Wilson, vol. ii., pp. 86 f.) it is said that all kings, whether of men, gods, Daityas, Dānavas, or Rākshasas, are portions of Vishṇu.

VII. In several of the passages which have been already cited in the preceding pages, Vishṇu has been identified with the supreme spirit (see above, pp. 38, 50, 181). I shall now proceed to adduce some others of the same kind from the Mahābhārata. In the Sāntiparvan, vv. 1500 ff. Yudhish्ठira says to Kṛishṇa:

Tava Kṛishṇa prasādena nayena cha balena cha | buddhyā cha Yaduśārdūla tathā vikramāṇena cha | punah prāptam idāṁ rājyam pitri-

paitāmaham mayā | namas te Pundarīkāksha punaḥ punar arindama | tvām ekam āhuḥ Purushāṁ tvām āhuḥ Sāttvatāṁ gatim | nāmabhis tvām bahuvidhaiḥ stuvanti prayatāḥ dvijāḥ | viśvakarman namas te 'stu viśvātman viśva-sambhava | Vishṇo jishṇo Hare Krishṇa Vaikuṇṭha Puruṣottama | Adityāḥ saptadhā tvaṁ tu purāne garbhataṁ gataḥ | Priśni-garbhās tvam evaikas triyugaṁ tvāṁ vadanty api | Suchisravāḥ Ḫṛishīkeśo ghṛitāchir haṁsaḥ uchyase | trichakshuḥ Sambhur ekas tvāṁ vibhur Dāmodaro 'pi cha | Varāḥo 'gnir vrihadbhānur vrishabhas Tarkshya-lakshanuḥ | 1514. Yonis tvam asya pralayaścha Krishṇa tvam evedaṁ śrijasi viśvam agre | viśvāchedaṁ tvad-vaše viśvayone namo 'stu te śārṅga-chakrāsi-pāne |

"By thy favour, Krishṇa, chief of the Yadus, and policy, and power, and understanding, and valour, I have recovered this kingdom of my father and grandfathers. Adoration be to thee, lotus-eyed, subduer of thy foes, again and again. Thee alone men call Purusha : thee alone they call the refuge of the Sātvats. Devout twice-born men laud thee by names of various kinds. Glory be to thee, thou maker of all, thou soul of all, thou source of all, Vishṇu, conqueror, Hari, Krishṇa, Vaikuṇṭha, chief of spirits (or males). Of old thou didst become the sevenfold offspring of Aditi.²⁶⁰ Thou alone art Priśnigarbha : they also call thee [him who exists in] the three ages (*yugas*). Thou art called Suchisravas, Ḫṛishīkeśa, Ghṛitāchi, and Hansa. Thou alone art the three-eyed Sambhu (Mahādeva) and Dāmodara; the pervading, the Boar, Agni, Vṛihadbhānu,²⁶¹ the Bull, he whose sign is Tarkshya (Garuḍa)." A long list of other titles then follows, concluding with these words : "Thou art the source and the destruction of this universe, Krishṇa : it is thou who createst it in the beginning, and it is all in thy power, thou source of all things : glory be to thee who wieldest the bow, the discus, and the sword."

A little further on, at vv. 1604 ff., a long hymn of Bhīshma to Krishṇa is given, in which the following lines occur :

1609 | Yasmin viśvāni bhūtāni tishṭhanti cha viśanti cha | guna-bhūtāni bhūteśe sūtre mani-ganāḥ iva | yasmin nitye tate tantau dṛidhe srag iva tishṭhati | sad-asad grathitaṁ viśvāṁ viśvāṅge viśva-karmanī |

²⁶⁰ This, I suppose, refers to the Ādityas being in the Veda spoken of as only seven in number. See above, pp. 114 ff.

²⁶¹ A name of Agni.

*Hariṁ sahasra-śirasāṁ sahasra-charanekshāṇam | sahasra-bāhu-muku-
ṭāṁ sahasra-vadāṇijvalam | prākūr Nārāyaṇāṁ devāṁ yaṁ viśvasya
parāyaṇam | anīyasāṁ anīyāṁsaṁ sthavishṭhaṁ cha sthavīyasāṁ | garī-
yasaṁ garishṭhaṁ cha śreyasāṁ api | yaṁ vākeshv anuvā-
keshu nishatsūpanishatsu cha | grinanti satya-karmāṇāṁ satyaṁ satyeshu
sāmasu | ityādi | 1616. Sarvātmā sarva-vit sarvāḥ sarvajnah
sarva-bhāvanah | yaṁ devāṁ Devakī devī Vasudevād ajiyanat | Bhaumasya
Brahmano guptyai diptam Agnim ivāraṇih | 1622. Yasmin lokāḥ
sphurantimē jale śakunayo yathā |*

"In whom, the lord of beings, all beings, existing as his qualities, abide and enter, like gems [strung] upon a thread: upon whom, the universal-membered artificer of all things, extended as a strong and eternal thread the universe, existent and non-existent, abides, arranged, like a chaplet; Hari, the thousand-headed, thousand-footed, thousand-eyed, with a thousand arms and diadems, resplendent with a thousand faces, whom they call Nārāyaṇa, the god who transcends all, the minutest of the minute, the vastest of the vast, the greatest of the great, the most eminent of the eminent, whom, true, and true in act, they celebrate in 'vākas,' 'anuvākas,' in 'nishads,'²⁶² and in 'upaniṣads,' and in true 'sāma'-hymns, . . . 1616. the soul of all, the omniscient, the all, the all-knowing, the producer of all, the god whom the goddess Devakī bore to Vasudeva, for the preservation of the terrestrial deity (*i.e.* the Vedas, Brāhmans and sacrifices, Comm.) as Araṇi (the wood used for kindling fire),²⁶³ produced the flaming Agni. 1622. In whom these worlds flutter, like birds in water," etc.

²⁶² This is the only place in which I have ever met with this word. I am unable to say whether Indian literature contains any such writings as 'nishads,' or whether the term is a purely fictitious one, invented by the author of this passage to denote a principal and original set of writings to which the Upaniṣads may have formed, in his idea, a secondary and supplemental class, as the Upapurāṇas do to the Purāṇas. Nīlakanṭha, one of the commentators (whether conjecturally, or on good grounds, I cannot say), explains nishatsu as meaning karmāṅgady-avabaddha-devatādi-jnāna-vākyeshu, "works treating of the knowledge of the deities, etc., connected with the ceremonial part of the Veda," etc. The Upaniṣads "reveal the knowledge of soul alone" (kevalūtma-jñāpaka-vākyeshu). Vākas, according to the same authority, "make known ceremonies generally" (sāmānyataḥ karma-prakāśakeshu); while anuvākas are "texts of the Brāhmaṇas, explanatory of the sense of the mantras, or Vedic hymns" (mantrārtha-vivaraṇa-bhūteshu brahmaṇa-vākyeshu).

²⁶³ See the 5th vol. of this work, pp. 208 ff.

In the following passage, also from the Sānti-parvan, Kṛishṇa identifies himself with the supreme Spirit, and represents Brahmā and Mahādeva as having proceeded from him. In it the writer likewise endeavours to explain away the effect of certain texts in other parts of the poem (see above, pp. 185–204), in which Kṛishṇa is related to have worshipped Mahādeva, and which were no doubt felt to be inconsistent with the supreme deity of the former. The difficulty is attempted to be overcome by the explanation that in worshipping Rudra, he was only worshipping himself. In the verses 13133 ff. Arjuna asks Kṛishṇa to interpret the different appellations which had been applied to him in the Vedas and Purāṇas; and this Kṛishṇa 'accordingly proceeds to do, remarking by the way that Arjuna had been of old declared to be his own half²⁶⁴ (*trañ hi me 'rdhañ smṛitaḥ purā*). Nārāyaṇa (*i.e.* Viṣhṇu), he says, was the source of all things, and from him Brahmā and Śiva were produced; the one from his good pleasure, the other from his anger (13140. *Yasya prasādajō Brahmā Rudraschā krodha-sambhavaḥ*). He then goes on (13144): *Brāhma rātri-kshaye prāpte tasya hy amita-tejasah | prasādāt prādurabhavat padnam padmanibhekshana | tato Brahmā samabhavat sa tusyaiva prasādajah | ahnāḥ kshaye lalitāchcha suto devasya vai tathā | krodhāvishṭasya sanjajne Rudraḥ saṁhāra-kārakah | etau dvau vibudha-śreshṭhau prasāda-krodha-jāv ubhau | tad-ādeśīta-pant'hānau śrīṣṭi-saṁhāra-kārakau | nīmitta-mātram tāv atra sarva-prāṇi-vara-pradau | kapardī jaṭilo muḍḍaḥ śmaśāna-gṛīha-sevakah | ugra-vrata-dharo Rudro yogī parama-dāruṇaḥ | Daksha-kratu-haraśhaiva Bhaga-neitra-haras tathā | Nārāyaṇālako jneyaḥ Pāṇḍaveya yuge yuge | tasmin hi pūjyamāne vai deva-deve Maheśvare | sampūjito bhavet Pārtha devo Nārāyaṇaḥ prabhuh | aham ātmā hi lokānām viśveshām Pāṇḍu-nandana | 13152. tasmād ātmānam evāgre Rudrāñ sampūjayāmy aham | yady ahañ nārachayeyam vai Iśānāñ varadañ Sīvam | ātmānam nārachayet kaścid iti me bhāvitātmanaḥ | mayā pramāṇāñ hi kṛitāñ lokah samanuvartate | pramāṇāni hi pūjyāni tatas tam pūjayāmy aham | yas tañ vetti sa māñ vetti yo 'nu tañ sa hi māñ anu | Rudro Nārāyaṇaś chaiva satvram ekañ dvidhākṛitañ | loke charuti Kaunteya vyakti-sthāñ sarva-karmasu | na hi me kenachid deyo varah Pāṇḍava-nandana | iti sanchintya manasā purāṇam Rudram iśvaraṁ | putrārtham ārādhitarvān aham ātmānam ātmānā | na hi Viṣhṇuḥ*

²⁶⁴ See the other passages about their identity, or intimate union, above, pp. 228 ff.

pranamati kasmaichit vibudhāya cha | rite ātmānam eveti tato Rudram bhajāmy aham | sabrahmakāḥ sarudrāścha sendrāḥ devāḥ saharshibhiḥ | archayanti sura-śreshṭhaṁ devaṁ Nārāyaṇaṁ Harim | bhavishyatāṁ vartatāncha bhūtānānēhaiva Bhārata | sarveshāṁ agrāñir Vishṇuḥ sevyāḥ pūjyaścha nityaśāḥ ityādi |

"When the end of Brahmā's night had arrived, there sprang from the good pleasure of that being of boundless power a lotus, O thou whose eyes are like a lotus. From it was produced Brahmā, who was the offspring of his (Vishnu's) good pleasure; and at the end of the day Rudra the destroyer was born from the forehead of the god when he was possessed with anger. These two eminent gods, produced [the one] from his good pleasure, [the other] from his anger,²⁶⁵ have their

²⁶⁵ I quote the following from the Maitri Upanishad, 5th Prapāthaka: *Tamo eai idam agre āśid ekam | tat pare syāt | tat parena īritāṁ vishamatvam prayāti | etad rūpaṁ vai rajāḥ | tad rajāḥ khalv īritāṁ vishamatvam prayāti | etad vai sativasya rūpam | tat sattvam evo īritām rasāḥ samprārabat | so 'ṁśo 'yām yaś chetā-mātrāḥ pratipuruṣaḥ khetrajanāḥ sankalpādhyavasāyābhimāna-lingaḥ | Prajā-patiḥ Viśvā ity asya prāg uktāḥ etās tanavāḥ | atha yo ha khalu rāva asya tūmaso 'ṁśo 'sau sa brahmachāriṇo yo 'yām Rudraḥ | atha yo ha khalu rāva asya rājaso 'ṁśo 'sau sa brahmachāriṇo yo 'yām Brahmā | atha yo ha khalu rāva asya sāttviko 'ṁśo 'sau sa brahmachāriṇo yo 'yām Vishṇuḥ | sa vai esha ekas tridhā bhūto 'shṭadhā ekādaśadhā dvādaśadhā aparimitadhā vā udbhūtaḥ udbhūtaḥ vād bhūtām bhūtāshu charati pravishṭaḥ sa bhūtānām adhipatiḥ babbhīva | ity asū ātmā antar bahiś che antar bahiś cha | This passage is translated as follows by Professor Cowell: "Verily this was at the first darkness alone; it abode in the Supreme; then, being set in motion by the Supreme, it passes into inequality. This condition becomes activity (*rajas*): this activity, being set in motion, passes into inequality. This becomes the condition of Goodness. This goodness alone was set in motion; and Flavour flowed forth. This is a portion [of the Soul] which is only measured by the Soul, reflected in each individual, cognizant of the body, and possessing as its signs volition, ascertainment, and consciousness. Prajāpati, Viśvā—these and the like, before mentioned, are its forms. As for its darkness-characterized" [*tāmasaḥ*] "portion, that, O ye students, is the same as Rudra; as for its activity-characterized" [*rājasāḥ*] "portion, that, O students, is the same as Brahma; and as for its goodness-characterized" [*sāttvikāḥ*] "portion, that, O students, is the same as Vishnu. He truly is one, existing as threefold, as eightfold, as elevenfold, as twelvefold, as infinite fold; he is manifested everywhere; and, from being thus manifested, he is the Being; he enters and pervades all beings, he is the lord of beings. Thus he, the Soul, is within and without, within and without."*

In the Vāyu-purāṇa, sect. 66, as quoted by Professor Aufrecht in his "Catalogus Codicum Sanscritorum," p. 56b, it is declared by Sūta that there is but one God, who assumed three forms (*rājaś, sāttvīkī, tāmaś tanūś*) for the creation, preservation, and destruction of the world. In the Devā-Bhūgavata Purāṇa, book i., sect. 4, v. 46, quoted in the same Catalogue, p. 80a, Nārada tells Vyāsa that Vishnu had once spoken to Brahmā as follows: *Srashṇu tvam pālakas chāham Haraḥ saṁhāra-kārakaḥ*

courses prescribed by him, [and are] the accomplishers [respectively] of creation and destruction. In this, these bestowers of boons on all creatures are merely instrumental causes. Rudra, with braided hair and matted locks, shaven, the frequenter of cemeteries, the performer of awful rites, the devotee, the very terrible, he who swept away Daksha's sacrifice, and put out Bhaga's eyes, is to be understood by thee to possess in every age the nature of Nārāyaṇa. For when that god of gods Maheśvara is worshipped, then, son of Prithā, the god Nārāyaṇa, the lord, will also be worshipped. I am the soul of all the worlds. 13152. It was therefore myself whom I formerly worshipped as Rudra. If I were not to worship Isāna, the boon-bestowing Siva, no one would worship myself [or the Soul]—this is [the reflection made] by me who am contemplative in spirit. An authoritative example is set by me [which] the world follows.²⁶⁶ Authoritative examples are to be reverenced: hence I reverence him (Siva). He who knows him knows me; he who loves him loves me.²⁶⁷ Rudra and Nārāyaṇa, one essence, divided into two, operate in the world, in a manifested form, in all acts. Reflecting in my mind that no boon could be conferred upon me by any one, I [yet] adored the ancient Rudra, the lord, [that is] I, with myself adored myself, to obtain a son (see p. 195). For Vishṇu does not do homage to any god, excepting himself: hence I [in this sense] worship Rudra. The gods, including Brahmā, Rudra, and Indra, together with the rishis, worship the god Nārāyaṇa, Hari, the most eminent of the deities. Vishṇu the chief of all who shall be, are, or have been, is to be served and worshipped continually."

In the following passage (Anuśāsana-parvan, vv. 6295 ff.), some

*kritah keneśi sa tarkah kriyate veda-pāraqaiḥ | 47 | Jagat-sanjanane saktis tvayi
vartati rājasi | sāttvikī mayi Rudre cha tāmasī parikīrtitā | 48 | tayā virahitas tvayi
tu na hy etat karane prabhuh nāham pālayitum saktah saṁhartum nāyi Śaṅkara uḥ |
49 | tad-adhīnāḥ vayaṁ sarve vartānah satataṁ vibho | 46.* “The question by what thou art made the creator, preserver, and Hara the destroyer, is proposed by those who have studied the Veda. 47. In thee there exists a passionate [or ‘active,’ as Professor Cowell translates *rājasi*] energy, [which operates] in the production of the world, in me there is declared to be a pure [sāttvikī], and in Rudra a dark [tāmasī], energy. 48. If we were destitute of these several energies, thou wouldest be unable to create, or I to preserve, or Śankara to destroy. 49. We are continually dependent upon these our [respective energies].”

²⁶⁶ See above, p. 53, the quotation from the Bhagavad-gīta, iii. 21 ff.

²⁶⁷ Compare a similar sentiment in p. 230.

parts of which may be later interpolations, Kṛishṇa is described as performing a ceremony to obtain a son, at the same time that he is represented as the supreme deity. Bhishma, at the request of Yudhishthira, tells him a story illustrative of the glory of Kṛishṇa. He states that Kṛishṇa had performed a ceremonial (*vrata*) of twelve years' duration (6397), which many rishis came to witness. In presence of these rishis flame issued from the mouth of Kṛishṇa, which set on fire the mountain where he was, and burnt up everything on it; and having done so, came back, and submissively touched his feet. The mountain was afterwards restored to its natural condition. Seeing the rishis astonished at this display, Kṛishṇa asks the cause of their surprise. They request that he who is the creator and destroyer of all things will explain to them the phenomenon which they have just witnessed. He replies that this was the power (*tejas*) of Viṣṇu which had issued from his mouth. He had come, he informs them, to this mountain to perform a ceremony with the view of obtaining a son like himself (6320); and the soul residing in his body had become fire, and blazed forth, and had gone to see the parent of the world, when Mahādeva had declared that a son should be created for him out of the half of his power (*tejas*). Kṛishṇa next calls on the rishis to tell him any wonders they had seen or heard of in heaven or on earth. The rishis then, after celebrating Kṛishṇa's praises, appoint Nārada to describe the wonders which had been witnessed by the rishis on the Himālaya mountain, when they had gone thither on a pilgrimage to the holy places. Nārada accordingly proceeds to give an account of a long conversation which had taken place between Mahādeva and his wife Umā or Pārvatī, the daughter of the Himālaya. Mahādeva, it appears, had been performing austerity (*tapas*, vv. 6340, 6348) on that mountain, where he was surrounded by his attendant demons (Bhūtas) and by the nymphs (Apsarases), etc., etc. While he was sitting in that delightful region, clothed in tigers' and lions' skins, with a serpent for his sacrificial cord (6355 f.), his wife Umā comes up, clothed in the same style as her husband, with her attendant demonesses (*Bhūta-strī-gāna*), and playfully puts her hands over his eyes. The effects of this act are tremendous. Suddenly the world becomes darkened, lifeless, and destitute of oblations and vashatkāras, etc. This gloom, however, is as suddenly dispelled by a great flame

which bursts from Mahādeva's forehead, in which a third eye, luminous as the sun, was formed (6367). By the fire of this eye the mountain was scorched and everything upon it consumed. Umā hereupon stands in a submissive attitude before her lord, when in a moment her parent, the Himālaya, is restored to his former condition. A long conversation then ensues between Mahādeva and Umā. The latter inquires why Mahādeva's third eye had been formed (6379), and puts a number of questions about himself, and the various duties of men (6412 ff.), all of which he answers. Mahādeva next, in his turn, asks Umā to describe the duties of women. She says she will consult the rivers in regard to the question. The Gangā replies on their behalf that Umā herself should furnish the answer, which, as Bhīshma tells us, she accordingly does (6780 ff.). Bhīshma then informs us (v. 6804) that, at the close of Umā's discourse, Mahādeva dismissed his attendant demons, with the rivers, nymphs, and celestial choristers (Gandharvas). We might have expected here that Nārada (who had hitherto been the narrator of what was done and said on the Himālaya) would have finished his account of all that occurred there, without the introduction of the other interlocutor; but, as I have said, he is interrupted by Bhīshma at v. 6804, and afterwards introduced again at v. 6870. Whatever may be the reason, we are first told by Bhīshma (v. 6804) that the rishis now requested Mahādeva to describe to them the greatness of Vāsudeva (Krishna). At the close of Mahādeva's discourse, Nārada is again abruptly introduced (6870), and relates that a great sound of thunder accompanied with lightning was then heard, and the sky became covered with thick clouds and veiled in darkness. Mahādeva and his attendant demons were now no longer visible to the munis. (The departure of the demons and the other classes of beings had, however, been previously told in v. 6804.) The darkness then suddenly clears away. Nārada next observes to Krishna (6875) that he was the eternal being, one with Brahma, about whom they had been instructed on the mountain. At the close of Nārada's discourse, the rishis express their devotion to Krishna (6879 ff.), and say that as he knew all things, he had no occasion to ask them for any information such as had been given at his request. They end by giving him what, after this avowal of his omniscience, was (one would have thought) a needless assurance, that he

should have a son like himself. Bhīshma then relates that, after completing the rite on which he had been engaged, Kṛishṇa returned to Dvārakā, where a son was born to him (6889), and goes on to expatiate yet further on his divine character. adhishtira, however, is still unsatisfied, and inquires as follows (6937 ff.):

*Kim ekam daivataṁ loke kiṁ vā py ekam parāyanam | kaṁ stuvantah
kam arehantah prāpnuyur mānavāḥ śubham | ko dharmah sarva-dharmā-
nam bhavataḥ paramo mataḥ | kiṁ japan muchyate janur janma-saṁsāra-
bandhanāt | Bhīshmaḥ uvācha | Jagat-prabhūm̄ deva-devaṁ anantam
purushottamam | stuvan nāma-sahasreṇa purushaḥ satatotthitah | tam eva
chārchedayā nityam bhaktyo purusham avyayam | dhyāyan stuvan nama-
syāṁścha yajamānas tam eva eha | an-ādi-nidhanaṁ Vishnum sarva-loka-
makeśvaram | lokādhyakshaṁ stuvan nityaṁ sarva-duḥkhātigo bhavet |
brahmaṇyam̄ sarva-dharma-jnaṁ lokānām kirti-vardhanan | loka-
nātham mahad bhūtaṁ sarva-bhūta-bhavodbhavam | esha me sarva-dhar-
mānām dharmo 'dhikatamo mataḥ | 6946. Yataḥ sarvāṇi bhūtāni
bhavanty ādi-yugāgame | yasminīścha pralayaṁ yānti punar eva yuga-
kshaye | tasya loka-pradhānasya jāgamāthasya bhūpate | Vishnor nāma-
saḥasram me śrinu pāpa-bhāyāpaham |*

“What is the one deity in the world, or what is the one highest object? By lauding and worshipping whom can men attain to felicity? What duty is regarded by you as the highest of all duties? By muttering what, is a creature freed from the bonds of birth and of the world? Bhīshma answers: A man, rising continually, and lauding with his thousand names the supreme infinite Purusha, the lord of the world, the god of gods, worshipping perpetually with devotion this undecaying Purusha, contemplating, praising, reverencing, and adoring him, Vishnu, without beginning or end, the great lord of all the worlds, lauding continually the ruler of the worlds, who (the ruler) is devout, skilled in all duty, the augmenter of the renown of the worlds, the lord of the world, the great being, the source of the existence of all beings, [doing all this, a man] will overpass all grief. This is regarded by me as the greatest of all duties. . . . v. 6946. Hear, king, from me the sin-and-fear-removing thousand names of this Vishnu, chief of the world, lord of the world, from whom all creatures spring on the arrival of the commencing yuga, and in whom again they are absorbed at the end of the yuga.”

These thousand names of Vishṇu are then detailed, among which the following occur, all, or most of them, ordinarily appellations of Mahādeva, viz. Sarva, Sarva, Śīva, Sthānu (v. 6953), Īśāna (v. 6957), Rudra (v. 6962).

Again, we are informed in the Anuśāsana-parvan, that the rishis requested Mahādeva to expound to them the greatness of Vāsudeva (Kṛiṣṇa), which he accordingly does in vv. 6806 ff. :

*Pitāmahād api varah śāsvataḥ Purusho Hariḥ | Kṛiṣṇo jāmbūnadaṁ-
bhāśo vyabhre sūryaḥ iworditaḥ | daśa-bāhur mahātejāḥ devatāri-nisūdanāḥ |
śrīvatsāṅko Hṛiṣikēśaḥ sarva-daivata-pūjitaḥ | Brahmā tasyodara-bhavaḥ
tathā chāhaṁ śiro-bhavaḥ | śiroruhebhyo jyotiṁshī romabhyāścha surā-
surāḥ | rishayo deha-sambhūtāḥ tathā lokāś cha śāsvataḥ | Pitāmaha-
grihaṁ sākshāt sarva-deva-grihaṁ cha saḥ | so 'syāḥ prithivyaḥ kṛitsnā-
yāḥ srashtā tribhuvaneśvaraḥ | saṁhartā chaiva bhūtānāṁ sthāvaraasya
charasya cha | sa hi deva-varaḥ sākshād deva-nāthaḥ parantapaḥ | sarva-
jnāḥ sa hi saṁśliṣṭaḥ sarvagah sarvato-mukhaḥ | paramātmā hṛiṣikēśaḥ
sarvavyāpī maheśvarah | na tasmāt paramam bhūtaṁ trishu lokešu
kinchana | sanātano vai Madhuḥā Govindaḥ iti viśrutāḥ | sa sarvān
pārthivān sankhye ghātayiṣyati mānadaḥ | sura-kāryārtham utpanno
mānushām vapur āsthitaḥ | na hi deva-gaṇaḥ ṣaktāḥ Trivikrama-vinā-
kriṭaḥ | bhuvane deva-kāryāṇi kartuṁ nāyaka-varjitāḥ | nāyakaḥ sarva-
bhūtānāṁ sarva-bhūta-namaskṛitaḥ | etasya deva-nāthasya deva-kārya-
ratasya cha | brahma-bhūtasya satataṁ devarshi-śaraṇasya cha | Brahmā
vasati garbhasthaḥ śārire mukha-saṁsthitaḥ | sarvāḥ sukhāṁ sañśritāś cha
śārire tasya devataḥ | sa 'devaḥ pundarikākṣaḥ śrīgarbhaḥ śrī-saḥoshiṭaḥ |
ityādi | . . . 6827. bhavārtham iha devānām buddhyā paramayā yutaḥ |
prājāpatye śubhe mārgे Mānave dharma-saṁhitē | samutpatsyati Govindo
Manor vañše mahātmanaḥ | . . . v. 6835. teshāṁ vikhyāta-vīryānāṁ
chāritra-guṇaśālinām | yajvanām suviśuddhānām vañše brāhmaṇa-
sammate²⁶⁸ | sa S'ūraḥ kshatriya-śreshṭhaḥ mahāvīryo mahāyaśaḥ | sva-
vañśa-vistara-karam janayiṣyati mānadaḥ | Vasudevaḥ iti khyātam
putram Ānakadundubhim | tasya putraś chaturbāhur Vāsudevo bha-
vishyati | dātā brāhmaṇa-satkartā brahmabhūto dvija-priyaḥ | . . .
6842. Tam bhavantaḥ samāśadya vāṇ-mālyair arhaṇair varaiḥ | archa-
yantu yathānyāyam Brahmāṇam ira śāsvatam | yo hi mām drashṭum
ichheta Brahmāṇancha pitāmaham | drashṭavyas tena bhagavān Vāsu-*

²⁶⁸ Quere, Brāhmaṇa-sammite, "equal to Brahmins"?

*devah pratäpavän | drishte tasminn aham drishṭo na me 'trasti vichāranā |
pitāmaho vā deveśah iti vitta tapodhanah |*

“ Superior even to Pitāmaha (Brahmā) is Hari, the eternal Purusha, Kṛishṇa, brilliant as gold, like the sun risen in a cloudless sky, ten-armed, of mighty force, slayer of the foes of the gods, marked with the śrīvatsa, Hrishikeśa, adored by all the gods. Brahmā is sprung from his belly and I (Mahādeva) from his head, the luminaries from the hair of his head, the gods and Asuras from the hairs of his body, and the rishis, as well as the everlasting worlds, have been produced from his body. He is the manifest abode of Pitāmaha, and of all the deities. He is the creator of this entire earth, the lord of the three worlds, and the destroyer of creatures, of the stationary and the movable. He is manifestly the most eminent of the gods, the lord of the deities, the vexer of his foes. He is omniscient, intimately united [with all things], omnipresent, facing in every direction, the supreme Spirit, Hrishikeśa, all-pervading, the mighty lord. There is no being superior to him in the three worlds. The slayer of Madhu is eternal, renowned as Govinda. He, the conferrer of honour, born to fulfil the purposes of the gods, and assuming a human body, will slay all the kings in battle. For all the hosts of the gods, destitute of Trivikrama (the god who strode thrice), are unable to effect the purposes of the gods, devoid of a leader. He is the leader of all creatures, and worshipped by all creatures. Of this lord of the gods, devoted to the purposes of the gods, who is Brahma, and is the constant refuge of gods and rishis, Brahmā dwells within the body, abiding in his face, and all the gods are easily sheltered in his body. This god is the lotus-eyed, the producer of Śrī, dwelling together with Śrī. . . . 6827. For the welfare of the gods, Govinda shall arise in the family of the great Manu, possessed of eminent intelligence, and [walking] in the excellent path of the Prajāpati Manu, characterized by righteousness.” [Govinda’s ancestors are then detailed.] 6835. “ In this family, esteemed by Brahmans, of men renowned for valour, distinguished by good conduct and excellent qualities, priests, most pure, this Sūra, the most eminent of Kshatriyas, heroic, renowned, conferring honour, shall beget a son Ānakadundubhi,²⁶⁹ the prolonger of his race, known as Vāsudeva. To him shall be born a four-armed son, Vāsudeva, liberal, a

²⁶⁹ See Wilson’s *Vishṇu Purāna*, p. 436=vol. iv., p. 101, of Dr. Hall’s ed.

benefactor of Brāhmans, one with Brahma, a lover of Brāhmans. . . . 6842. You (the gods) should, as is fit, worship this deity, like the eternal Brahmā, approaching him with reverential and excellent garlands of praise. For the divine and glorious Vāsudeva should be beheld by him who desires to see me and Brahmā the Parent. In regard to this I have no hesitation, that when he is seen I am seen, or the Parent (Brahmā), the lord of the gods : know this ye whose wealth is austerity."

Further on in the same Anuśāsana-parvan (7356 ff.), it is related that Bhīshma, when called on by Yudhishṭhīra to inform him what are the benefits resulting from reverence rendered to Brāhmans, refers him to Kṛishṇa, whose divine greatness he then proceeds to set forth as follows (vv. 7360 ff.):

Kṛishṇah prithvīm asrijat khaṁ divancha Kṛishṇasya dehād medinī sambabbūva | varāḥo 'yam bhīma-balāḥ purāṇāḥ sa parvatān vyasṛijat vai diśāścha | asya chādho 'thāntarīkshaṁ divanēha diśāś chatasro vidiśāś chatasraḥ | śrīṣṭis tathaiveyam anuprasūtā sa nirmame viśram idam purāṇam | asya nābhyaṁ pushkarāṇ samprasūtām yatrōpannaḥ svayam evāmitaujāḥ | yena chhinnaṁ yat tamāḥ Pārtha ghorāṁ yat tat tishṭhaty arṇavaṁ tarjayānam | 7388. Vāyur bhūtvā vilśhipate sa viśram agnir bhūtvā dahate viśra-rūpāḥ | āpo bhūtvā majjaye sa sarvam Brahmā bhūtvā srījate sarva-sanghān | vedyāncha yad vedayate cha vedyām vidhiśoḥa yaś ohāśrayate vidheyam | dharme cha vede cha bale cha sarvām charācharam Keśavām tvam pratīki | jyotiḥ-bhūtaḥ paramo 'sau purastāt prakāśate yat prabhaya viśva-rūpāḥ | apaḥ śrīṣṭvā sarva-bhūtātma-yoniḥ purā 'karot sarvam evātha viśram ityādi |

"Kṛishṇa created the earth, the air, and the sky; from Kṛishṇa's body the earth was produced. He is the ancient boar of fearful strength; he created the mountains and the regions. Beneath him are the atmosphere and the heaven, the four regions, and the four intermediate regions: and [from him] this creation sprang forth: he formed this ancient universe. In his navel a lotus grew up, where he himself [in the form of Brahmā] was born of boundless power. By him the dreadful darkness was pierced, that threatening ocean which abides. . . . 7388. Becoming Vāyu, he dissipates this universe; becoming Fire, he burns it, universal in his forms; becoming Water, he drowns all things; becoming Brahmā, he creates all the hosts [of beings]. He is

whatever is to be known, and he makes known whatever is to be known : he is the rule for performance, and he who exists in that which is to be performed. Believe that Keśava [abides] in righteousness, in the Veda, in strength, and that he is the whole world, movable and immovable. Since he, the supreme, being by nature luminous, shines from the beginning, in every form of splendour, this soul and source of all beings, having created the waters, formed of old this entire universe." Kṛishṇa then (vv. 7402 ff.) proceeds to set forth the benefits of reverence to Brahmans, who he says (7412 f.) could reduce this world to ashes, and create new ones, and rulers of worlds, (*bhasma kuryur jagad idāñ kruddhāḥ pratyaksha-darśināḥ | anyān api srijeyus cha lokān lokeśvarāṁs tathā*) and illustrates his opinion of their importance by the results of his own experience regarding Durvāsas (see above, p. 196). He afterwards goes on, in the passage which I have already cited in pp. 197 ff., to return the compliment paid to him by Mahādeva, by celebrating the greatness of that deity; and in the course of his description he makes nearly as explicit an avowal of the supreme divinity of the other god, as the latter has made in regard to him in the text (Anuśāsana-parvan, 6806 ff.) which has just been adduced in p. 273 f.

In the Āśvamedhika-parvan it is related, vv. 1536 ff., that when Kṛishṇa had left the city of the Pāṇḍus, and was journeying to Dvārakā, he fell in with the muni Uttanga, who asked him whether he had reconciled the Kurus and Pāṇḍus with one another. Kṛishṇa replied (1559) that he had made the attempt to do so, but without success, and that the Kurus had perished in consequence. On hearing this Uttanga becomes greatly incensed, and threatens to curse Kṛishṇa because he had not rescued the Kurus, although he was perfectly able to do so. To pacify the muni's wrath, Kṛishṇa offers to explain the circumstances, and to unfold the mystery of his own nature; which he accordingly does in vv. 1564 ff. :

Vāsudevaḥ urācha | tamo rajaś cha sattraūn cha viddhi bhāvān mad-āśrayān | tathā Rudrān Vasūn vā 'pi viddhi mat-prabhavān dvija | mayi sarvāṇi bhūtāni sarva-bhūteshu chāpy aham | sthitāḥ ityādi |
 1567. *Sad usachohairā yat prāhur avyaktam vyaktam era cha | aksharaām cha ksharanchairā sarvam etad mad-ātmakam | ye chāśrāmeshu vai dharmāś chaturdhā vidiτāḥ mune | vaidikani cha sarrāṇi viddhi sarvam mad-ātmā-*

kam | asachcha sad-asachchaivā yad viśvam̄ sad-asat-param | mattah parataram̄ nāsti dera-devat̄ sanātanat̄ | oṁkāra-pramukhān vedān viddhi mām tvam Bhṛigūdvaha | yūpaṁ somam̄ charum̄ homaṁ tridaśāpyāyanam makhe | hotāram̄ api havyaṁcha, viddhi mām Bhṛigu-nandana | adhvaryuḥ kalpakasyāpi haviḥ parama-saṁskritam | udgātā chāpi mām stauti gīta-ghoshair mahādhvare | prāyaśchitteshu mām brahman̄ śānti-mangala-vāchakāḥ | stuvanti viśvakarmāṇām̄ satataṁ dvija-sattama | mama viddhi sutām dharmam̄ agrajām̄ dvija-sattama | mānasām̄ dayitām̄ vipra sarva-bhūta-dayātmakam | tatrāhaṁ vartamānaiścha nirvrittaiśchaiva mānavaīḥ | bahvīḥ saṁsaramāno vai yonīr vartāmi sattama | dharma-saṁraksh-anārthāya dharma-saṁsthāpanāya oha | tais tair veśaiś cha rūpaś cha trishu lokeshu Bhārgava | ahaṁ Vishṇur aham Brahmā Ś'akro 'tha pra-bhavāvyayaḥ (āpyayaḥ?)²⁷⁰ | bhūta-grāmasya sarvasya srashṭā saṁhāraḥ eva cha | adharme vartamānānām̄ sarveshām aham achyutāḥ | dharmasya setum badhnāmi chalite chalite yuge | tās tāḥ yonīḥ pravīṣyāham prajānām hitakāmyayā | yadā tv ahaṁ deva-yonau vartāmi Bhṛigu-nandana | tadā 'haṁ deva-rat sarvam̄ ācharāmi na saṁśayah | 1582. Mānushye vartamāne tu kripaṇām̄ yāchitāḥ mayā | na cha te jāta-sammohāḥ vacho 'grīhṇanta mohitāḥ | bhayancha mahad uddiṣya trāsitāḥ Kuravo mayā | kruddhena bhūtvā oha punar yathāvad anudarśitāḥ | te 'dharmeṇeha saṁyuktāḥ paritāḥ kāla-dharmanā | dharmena nihatāḥ yuddhe gatāḥ svargaṁ na saṁśayah | Uttangaḥ uvācha | abhijānāmi jugataḥ kartāraṁ tvāṁ Janārdana |

“Know that the qualities of darkness (*tamas*), passion (*rajas*), and goodness (*sattva*) have their abode in me. Know also that both the Rudras and Vasus are sprung from me. All beings reside in me, and I in all beings, etc. 1567 ff.: That which men call entity and non-entity, the unmanifested and the manifested, the undecaying and the decaying,—all this consists of my essence. And know, O muni, that the fourfold duties which are recognized as belonging to the [four] conditions of life, as well as all the Vedic [ordinances], partake of my essence. As regards non-entity, and that which is both entity and non-entity, and that which transcends both entity and non-entity,—know that [of all this] there is nothing which transcends me, the eternal god of gods. Know, descendant of Bhṛigu, that I am the Vedas which are introduced by the oṁkāra, [that I am], the sacrificial post,

²⁷⁰ See Böhtlingk and Roth's Lexicon, under *apyaya*; and Udyoga-parvan, v. 2569.

the soma, the charu, the homa, which satiates the immortals, tridasā-pyāyana in the sacrifice. Know that I am both the hotṛi (priest), and the havya (oblation). [I am] also the adhvaryu of the ceremony, and the highly purified butter. The udgātri celebrates me with sounds of hymns at the great sacrifice. And at the rites of atonement, the priests who utter propitiatory and auspicious texts continually, O excellent Brahman, praise me, the architect of all. Know that Dharma (Righteousness) is my beloved first-born mental son, whose nature is to have compassion on all creatures. There I exist among men, both present and past, passing through many varieties of mundane existence, in different disguises and forms, in the three worlds, for the preservation and establishment of righteousness. I am Vishṇu, Brahmā, Indra, and the source as well as destruction [of things], the creator and the annihilator of the whole aggregate of existences. When all men live in unrighteousness, I, the unfailing, build up the bulwark of righteousness, as the ages pass away, entering into various wombs, from a desire to promote the good of creatures. Whenever I assume a divine birth, I act in every respect agreeably to my character of a god." . . . (He adds that he acts agreeably to all the other natures which he assumes.)

1582. "But during the existence of my mortal condition, though they (the Kurus) were humbly entreated by me, they, through delusion, were not touched, and did not listen to my words. Though terrified by me, when I was incensed, with great alarms, and again fittingly admonished, they, influenced by unrighteousness, and overcome by fate, have been righteously slain in battle, and have undoubtedly gone to heaven."²⁷¹ On hearing this reply of Krishna, the sage Uttanga breaks out: "I recognize thee, Janārdana, as the creator of the world," etc. Krishna then shows him his divine form.

²⁷¹ See Mahābhārata, Sānti-parvan, v. 3655 ff., where Indra says: *Ahave tu hatañ śūrañ na socheta kathanchana | asochyo hi hataḥ śūraḥ svarga-loke mahīyate | na hy annam nodakam tasya na snānam nāpy asauchakam | hatasya kartum icchanti tasya lokān s'ipushva me | varāpsarāh-sahasrāgi śūram āyodhane hatam | tvaranāñā 'bhidhāvanti "mama bhartā bhaved" iti |* "Let no one ever lament a hero slain in battle. A hero slain is not to be lamented, for he is exalted in heaven. Men do not desire to offer to him food or water, or perform ablutions, or [contract?] impurity [on his account]. Hear from me the worlds to which he goes. Thousands of beautiful nymphs (*apsurases*) run quickly up to the hero who has been slain in combat, saying to him, 'be my husband.'" Professor Weber refers to this passage, Indische Studien, i. 398, note, and notices the parallel it forms to similar representa-

VIII. In the preceding pages, various passages have been adduced in which the supremacy of Mahādeva and his identity with the soul of the universe have been asserted (pp. 185 f., 194, 196), and other texts have been quoted in which the same rank and character are assigned to Vishṇu (pp. 263 ff.). The reader will likewise have noticed that in some places also (pp. 241, 268), an attempt is made, by alleging the essential oneness of the two deities, to reconcile their conflicting claims.²⁷² Another passage of this description occurs in the Harivaṁśa, vv. 10660 ff. It had been related in the preceding section that Siva had come to the assistance of Bāṇa and the Dānavas in tions about Hūris in the Coran. So also in vv. 3591 ff., it is said: *Abhīto vikiran īatrūn pratigṛihya śārūṁś tathā | na tasmāt tridaśāḥ śreyo bhūvi paśyantī kinchana | tasya īastrāṇī yāvanti tvacham bhindanti saṁyuge | tāvalaḥ so 'śnute lokān sarva-kāma-duho 'kshayān | yad asya ruḍhiraṁ gātrād īhave sampravartate | saha tenaiva pūpena sarva-pāpaiḥ pramuhyate |* “The gods see nothing on earth superior to the man who, fearless, scattering his foes, receives arrows in his body. As many weapons as pierce him in the fray, so many worlds yielding all enjoyments does he enjoy. With the blood which flows from his body, and through that misery so endured, he is freed from all his sins.” Much more follows in praise of valour and reprehension of timidity. In vv. 3626 ff. a battle is compared to a sacrifice, and their corresponding parts described. In vv. 3666 ff. we are told that King Janaka showed his warriors the shining heavens, filled with Gandharvas’ daughters, and yielding all manner of delights, destined for the courageous (*abhrūvūm īme lokāḥ bhāṣvanto hanta paśyata | pūṇāḥ gandharva-kanyābhiḥ sarva-kāma-duho 'kshayāḥ*); and the hells prepared for such as fled from battle. In the same way Krishṇa says to Jarāsandha (Sabhā-parvan, v. 869): *Ko hi jānann abhijnam ītmavān kshatriyo nrīpah | nāvīśat svargam atulām rājanantarām avyayam | svargām hy eva samāsthāya rājan-yajñeshu dīkṣhitāḥ | jayanti kshatriyāḥ lokāns tad riddhi manujarshabha | svarga-yonir mahad brahma svarga-yonir mahad yaśah | svarga-yonis tapo yuddilhe mrityuh so 'vyabhichāravān |* “For what Kshatriya king, who was wise, and appreciated his own noble birth, has not, after the battle, entered into an incomparable and undecaying paradise? Know, chief of men, that Kshatriyas, consecrated in the sacrifice of battle, attain to paradise and conquer the worlds. Great scriptural knowledge is the source of paradise, and so is great renown; austerity (*tapas*) in fight, too, is the source of paradise; such a death never fails of its reward.” See also R.V. x. 154, 3; quoted in the fifth volume of this work, p. 310.

²⁷² Compare Vāyu Purāṇa, as quoted in Aufrecht’s Catalogue, p. 56, col. 2 (partly referred to above, p. 267, note); Varāhap., ibid., p. 58, col. 2, note 2, and p. 59, col. 2; Devībhāg., ibid., p. 81a; also Padmap., ibid., p. 16, note 1. The last text is as follows: Krishṇa speaks: *S'āivāḥ Saurūḥ eha Gāneśāḥ Vaishṇavaḥ S'akti-pūjakāḥ | mām eva prāpnuvantīḥa sarvāpāḥ sāgaraṁ yathā | eko hi panchadāh jātaḥ sevāpāiḥ nāmabhiḥ kīla* Devadatta yathā kuśchit puṭrāḍy-ūhvānu-nāmabhiḥ | “The worshippers of Siva, Sūra (the Sun), Ganeśa, Vishṇu and Sūkti, come to me, as all streams flow to the ocean. For, though one, I am born with fivefold forms and names, just as the man Devadatta when called [is addressed] by the appellations of ‘son,’ etc.”

their conflict with Kṛishṇa (v. 10587 f.), when a terrible combat ensues between the latter and Siva, which causes the earth to tremble, and throws the whole universe into disorder (v. 10601 i.) Siva is at length paralyzed by a weapon of his adversary called jrimbhana, which causes him to yawn incessantly (v. 10632 f.). The earth is distressed (v. 10641 ff.) and appeals to Brahmā for assistance. Brahmā (v. 10647) remonstrates with Siva against his conflict with Kṛishṇa, who, he says, is in reality one with himself. Siva perceiving by yoga (mental union with the object contemplated) the truth of what Brahmā had stated, says to Brahmā that he will no longer fight against Kṛishṇa, and the two combatants embrace (v. 10648 ff.). Brahmā then says to the sage Mārkandeya (v. 10656 ff.) that he had formerly, in a dream, seen the two deities on the northern side of the mountain Mandara, each invested with the emblems of the other, Hara (Siva) in the form of Hari (Vishnu) with the shell, discus, and club, clothed in yellow vestments and mounted on Garuḍa, and Hari in the form of Hara, bearing the trident and axe, clad in a tiger's skin, and mounted on a bull; and he asks the sage Mārkandeya to explain this phenomenon which had occasioned him great astonishment. Mārkandeya replies (vv. 10660 ff.):

Mārkandeyah uvācha | Sivāya Vishnu-rūpāya Vishnave S'iva-rūpiṇe²⁷³ | athāntaram na paśyāmi tena te disataḥ²⁷⁴ śivam | an-ādi-madhya-nidhanam etad aksharam avyayam | tad eva te pravakṣyāmi rūpam Hari-Harātmakam | yo vai Vishnuḥ sa vai Rudro yo Rudraḥ sa Pitāmahāḥ | ekā mūrtis trayo devāḥ Rudra-Vishnu-Pitāmahāḥ | varadāḥ loka-kartāro loka-nāthāḥ svayambhuvaḥ | ardha-nārīśvarāś te tu vrataṁ tiverām samāśritāḥ | yathā jalā kṣiptām jalām eva tu tad bhavet | Rudraṁ Vishnuḥ pravishṭas tu tathā Rudramayo bhavet | agnīm agniḥ pravishṭas tu agnir eva yathā bhavet | tathā Vishnum pravishṭas tu Rudro Vishnu-mayo bhavet | Rudram agnimaiyām vidyād Vishnuḥ somātmakaḥ smṛitaḥ | agnīshomātmakaṁ chaiva jagat sthāvara-jangamam | kartārau chāpa-hartārau sthāvara-asya charasya cha | jagataḥ śubha-kartārau prabhū Vishnu-Maheśvarau | kartti-kārana-kartārau kartti-kārana-kārakau | bhūta-bhavya-bhavau devau Nārāyaṇa-Maheśvarau | etau tau cha pravaktārāv etau tau cha prabhāmayau | jagataḥ pālakāv etāv etau sriśṭi-karau smṛitau | ete chaiva pravarshanti bhānti vānti srijanti chu | etat

²⁷³ See the same words above, p. 231.

²⁷⁴ The MS. in the library of the Royal Asiatic Society reads *darśitāḥ*.

*parataraṁ guhyaṁ kathitaṁ te Pitāmaha | yaś chainam paṭhate nityaṁ
 yaś chainam śriṇuyād narāḥ | prāpnoti paramāṁ sthānaṁ Rudra-Vishnu-
 prasāda-jam | devau Hari-Harau stoshye Brahmanā saha sangatau | etau
 cha paramau devau jagataḥ prabhavāpyayau | Rudrasya paramo Vishnur
 Vishnoścha paramaḥ S'ivah | ekaḥ eva dvidhā-bhūto loke charati nityaśah |
 na vinā S'ankaram Vishnur na vinā Keśavaṁ S'ivah | taṁmād ekatvam
 āyatau Rudropendrau tu tau purā | ityādi.*

"When thou shovest me this auspicious [vision], I perceive thereby no difference between Siva who exists in the form of Vishnu, and Vishnu who exists in the form of Siva. I shall declare to thee that form composed of Hari and Hara (Vishnu and Mahadeva) combined, which is without beginning, or middle, or end, imperishable, undecaying. He who is Vishnu is Rudra; he who is Rudra is Pitāmaha (Brahmā): the substance (*mūrti*) is one, the gods are three, Rudra, Vishnu, and Pitāmaha. Bestowers of boons, creators of the world, sovereigns of the world, self-existent, they are the half-female lords, and have performed austere rites. Just as water thrown into water can be nothing else than water, so Vishnu entering into Rudra must possess the nature of Rudra. And just as fire entering into fire can be nothing else but fire, so Rudra entering into Vishnu must possess the nature of Vishnu. Let Rudra be understood to possess the nature of Agni; Vishnu is declared to possess the nature of Soma (the Moon); and the world, movable and immovable, possesses the nature of Agni and Soma.²⁷⁵ The lords, Vishnu and Maheśvara, are the makers and destroyers of things movable and immovable, and the benefactors of the world. The gods Nārāyaṇa and Maheśvara are the [first] makers of the cause, and of [the secondary] maker, the [first] causers of the cause, and of the [secondary] makers, existing in the past, future, and present. And these two are the revealers, they possess a luminous essence, they are declared to be the preservers of the world, and the creators. They rain, they shine, they blow, and they create. This which I have told thee, Pitāmaha, is the highest mystery. The man who continually repeats it, and hears it, obtains the highest abode, granted by the grace of Rudra and Vishnu. I shall laud the gods Hari and Hara, associated with Brahmā; and these two are the supreme deities, the originators and destroyers of the

²⁷⁵ See above, pp. 204 and 225.

world. Vishnu, the highest [manifestation] of Rudra, and Siva, the highest [manifestation] of Vishnu,—this [god] one only, though divided into twain, moves continually in the world. Vishnu does not [exist] without Sankara, nor Siva without Keśava; hence these two, Rudra and Upendra (Vishnu), have formerly attained to oneness," etc.

Then follows a hymn to the double deity.

The various representations of Krishna given in the different sets of passages above cited possess a certain interest in themselves, even independently of the light which they may be considered to throw on the process by which his deification was effected. Among the texts adduced from the Mahābhārata there are some (see pp. 185 ff.) in which he is distinctly subordinated to Mahādeva, of whom he is exhibited as a worshipper, and from whom, as well as from his wife Umā, he is stated to have received a variety of boons. Even in these passages, however, a superhuman character is ascribed to Krishna.

A second class of texts has been brought forward in pp. 205 ff., in which his superiority is represented to have been denied by Siśupāla, Duryodhana, Karna, and Salya. Of course we are not to imagine that any claim to a superhuman character was ever advanced on behalf of the Yādava hero in his lifetime, either by himself or his friends. These narrative passages, therefore, in which his divine dignity is denied by his enemies, and asserted by his partisans, as well as vindicated by the miraculous exploits which are attributed to him, are nothing more than poetical fictions (possibly of a polemical import) put forward at a period when his godhead had come to be recognized by the Vaishnavas, though perhaps doubted or disputed by other sects. Such a resistance to the pretensions set up on Krishna's behalf may be indicated in the verses I have quoted in p. 287 f., where all who regard him as a mere man are stigmatized as being under the dominion of the quality of darkness.

In the third class of passages, quoted in pp. 243 ff., where the achievements of Krishna are described with a supernatural colouring, it seems not unreasonable to recognize a basis of simpler legend (if not of actual history)²⁷⁶ underlying the miraculous narrative, and to trace a reference to a variety of warlike adventures in which the Yādava chief contended as a mere man with the warriors of other tribes: The supernatural powers which are here ascribed to him are not in their

²⁷⁶ See Lassen's Indian Antiquities, vol. i., p. 615; in second ed., p. 762.

character essentially different from those which are attributed to his enemies, who, it will be observed, are in like manner represented as endowed with superhuman faculties; while Kṛishṇa himself is in various places described as being indebted to the gods for his weapons, or for other advantages (see the Drona-parvan, v. 402, and the Ādi-parvan, v. 8196, quoted or referred to in pp. 244 ff., and the Udyoga-parvan, quoted in p. 247).

The identification of Arjuna and Kṛishṇa with the saints Nara and Nārāyaṇa (pp. 228 ff.)²⁷⁷ is curious; but I am unable to conjecture whether it may have originated in a previously existing legend respecting two rishis of that name (the one of whom, as bearing the same name which was ultimately applied to Vishṇu and Kṛishṇa, was, in the fanciful spirit of Indian mythology, and in consonance with the tenet of metempsychosis, declared to have been an earlier manifestation of Kṛishṇa,—when Arjuna, the bosom friend of the latter, would naturally be regarded as the same with Nara, the inseparable companion of Nārāyaṇa); or whether the whole legend was originally invented for the glorification of Kṛishṇa and Arjuna.

In the passages above adverted to, where Kṛishṇa is subordinated to Mahādeva, the latter is identified with the supreme Deity (see pp. 185 ff., 194). In another set of texts, however (pp. 230, 264 ff.), Kṛishṇa, as Vishṇu, is asserted to be one with the supreme God,²⁷⁸ while Mahādeva is represented as springing from, and dependent on, Vishṇu. But here and elsewhere, as we have already seen, an attempt is made to reconcile the claims of the two rival deities by affirming their identity (pp. 241, 268). How are we to explain this circumstance, that in one place Mahādeva is extolled at the expense of Kṛishṇa, and that in another place Kṛishṇa is exalted above Mahādeva? Must we assume the one set of passages to be older

²⁷⁷ In Böhtlingk and Röth's Dictionary the word *Nārāyaṇa* is explained as the "son of man," and as a patronymic of the personified Purusha, the rishi of the Purusha-sūkta (R.V., x. 90). *Nara* is in the same work interpreted as the "primeval man."

²⁷⁸ Even in the parts of the Vishṇu Purāṇa and Mahābhārata (see pp. 49 and 253 ff.), where Kṛishṇa is represented as a partial incarnation of the godhead, there does not appear to be any intention to question the plenitude of his divine nature. Compare the 27th with the 34th and following verses of the 33rd section of the 10th Book of the Bhāgavata Purāṇa, quoted in p. 49.

than the other, or are we to suppose them to be contemporaneous, or nearly contemporaneous, and to have been inserted in the Mahābhārata by different classes of sectaries in order to give a sort of catholicity to the great epic, by making it a storehouse in which the votaries of all the different deities might find something to satisfy their various tendencies?

Though deeper study might lead to a different conclusion, it does not, I think, result from a superficial comparison of the principal passages which I have quoted relative to Mahādeva, with those which have reference to Kṛishṇa, that the one class bears in its general complexion the impress of any greater antiquity than the other. Both, in their present form at least, appear to belong to the same age, as we find in both the same tendency to identify the god who is the object of adoration with the supreme Soul. The passages relating to both gods, as they now stand, would therefore seem to be the products of a sectarian spirit, and to have been introduced into the poem by the Saivas and Vaishnavas for the purpose of upholding the honour of their respective deities. But on the other hand the mere fact that a poem in which Kṛishṇa plays throughout so prominent a part, and which in its existing form is so largely devoted to his glorification, should at the same time contain so many passages which formally extol the greatness, and still more, which incidentally refer to a frequent adoration, of the rival deity, by the different personages, whether contemporary or of earlier date, who are introduced,—this fact is, I think, a proof that the worship of the latter (Mahādeva) was widely diffused, if indeed it was not the predominant worship in India, at the period to which the action of the poem is referred. Various references to such a worship of Mahādeva as I have alluded to will be found in the preceding pages, 184 ff., 230 ff., and 269 (where the abode of this deity is described as being in the Himālaya, p. 230 and 269). I shall quote some further illustrations of its prevalence.²⁷⁹

Lassen remarks (i. 780; i. 922 in second ed.), that in the epic poems the worship of Vishnu is but seldom²⁸⁰ mentioned—a fact which he

²⁷⁹ See Lassen's Indian Antiquities, vol. i, pp. 561, 571, 610, 711, 716, 741, and 781; =pp. 675, 685, 756, 861, 708, 871, 922, in second ed.

²⁸⁰ Lassen (i. 672 =p. 829 in second ed.) refers to a passage of the Vana-parvan (15283 ff.), where Duryodhana, being prevented from offering a rājasūya sacrifice, is advised by his priest to offer a sacrifice to Vishnu. This story will be quoted further on.

regards as proving that at the period when they were composed no special worship of that deity had been extensively spread, at least among the Brahmans and princes, to the description of whose manners and customs those works almost exclusively confine themselves. On the other hand he quotes (note to i. 561, 1st ed.; i. 675, 2nd ed.) the following passages to prove the wide extension of the worship of Mahādeva in different parts of India. In the Tīrtha-yātrā, or section on visiting places of pilgrimage, in the Vana-parvan, 6054 ff., it is said of the Vaitaranī river, in the country of the Kalingas :

Tatas Tripishtapaṁ gachchhet trishu lokeshu viśrutam | tatra Vaitaranī puṇyā nadī pāpa-praṇāśinī | tatra snātvā 'rhayitvā cha S'ūlapāniṁ Vrishadvajam | sarva-pāpa-viśuddhātmā gachheta paramām gatim |
 "Let him then go to Tripishtapa, renowned in the three worlds. There is the holy river Vaitaranī, which destroys sin. Having bathed there and worshipped the god who wields the trident and whose ensign is the bull (Mahādeva), he shall be purified from all sin, and attain the highest felicity."

At vv. 11001 of the same book (p. 569 of the printed Calcutta ed.) it is said of the north bank of the same river :

Atraivī Rudro rājendra paśum ādattavān makhe | paśum ādāya rājendra bhāgo 'yam iti chābravīt | hṛite paśau tadā devās tam učhur Bharatarshabha | mā para-svam abhidrogdhāḥ mā dharmān sakalān vaśīḥ | tataḥ kalyāṇa-rūpābhīr vāgbhis te Rudram astuvan | ishtyā chainām̄ tarpayitvā mānayānchakrire tadā | tataḥ sa paśum utsrījya deva-yānena jagmivān | tatrānuvaṁso Rudrasya tan nibodha Yudhishṭhira | ayātayāmāṁ sarvebhyo bhāgebhyo bhāgam uttamam | devāḥ sankalpayāmāsur bhayād Rudrasya śāśvatam | imām̄ gāthām atra gāyann apah spriśati yo naraḥ | deva-yāno 'sya panthūś cha chakshushā 'bhiprakāśate |

"In this very place, O king, Rudra seized a victim at a sacrifice, and having done so, said, 'This is [my] portion.' When he had seized the victim, the gods said to him, 'Do not attack the property of others; do not covet all the offerings.' They then lauded Rudra with words of auspicious import; and having satiated him with an oblation, they paid him honour. He then relinquished the victim, and departed by the path of the gods. Referring to this is the following traditional verse of Rudra, which learn from me, Yudhishṭhira : 'Through dread of Rudra, the gods allotted to him for ever the most excellent of all

portions, the ayātayāma (or fresh portion). The man who, here reciting this verse, touches the waters, obtains a distinct vision of the path leading to the gods.'"

In the same Vana-parvan, v. 8166, it is said that Mahādeva was worshipped at Gokarna, on the west coast of the Dekhan :

Atha Gokarnam āśādya trishu lokeshu viśrutam | samudra-madhye rājendra sarva-loka-namaskritam | yatra Brahmādayo devāḥ ṛshayaś oha tapodhanāḥ | 8169 : Saritāḥ sāgarāḥ śailāḥ upāśanta Umā-patim | ityādi | "Then having reached Gokarna, renowned in the three worlds, standing in the sea, adored by all worlds, where Brahmā and the other gods and rishis rich in austerity," [various other kinds of beings are here enumerated, Bhūtas, Yakshas, etc., etc.], "rivers, oceans, and mountains worshipped the lord of Umā (Mahādeva)."

The same place is also mentioned in the Rāmopākhyāna of the Vana-parvan, v. 15999 f. :

Trikūṭāṁ samatikramya Kālaparvatam eva cha | dadarśa makarāvāsamī gambhirodam mahodadhim | tam atityātha Gokarnam abhyagachhat Daśānanāḥ | dayitaṁ sthānam avyagrām Sūlapāñcer mahātmānāḥ | "Having passed Trikūṭa, and the Black Mountain, he (Rāvana) saw the deep ocean, the abode of marine monsters. Having crossed it, he then approached Gokarna, the beloved undisturbed abode of the mighty wielder of the trident."

[The same Tīrtha-yātrā, however, from which the passages preceding the last are taken, contains the following lines celebrating Krishna :

Vana-parvan, v. 8349 f.—*Punyā Dvāravatī tatra yatrāsau Madhusūdanāḥ | sākshād devāḥ purāṇo 'sau sa hi dharmāḥ sanātanāḥ | ye cha veda-vido viprāḥ ye chādhya-ātmā-vido janāḥ | te vadanti mahātmānām Krishnām dharmām sanātanām | pavitrāṇām hi Govindāḥ pavitram param ushyate punyānām api punyo 'sau mangalānām oha mangalam | traīlokye Pundarīkāksho deva-devāḥ sanātanāḥ | aryayātmā vyayātmā cha kshetrajanāḥ parameśvaraḥ | āste Harir achintyātmā tatraiva Madhusūdanaḥ |* "There is the holy Dvāravatī where that Madhusūdana [abides], that manifest, ancient god; for he is the eternal righteousness. Brāhmans who know the Veda, and who know the supreme spirit, call the mighty Krishna the eternal righteousness. Govinda is called the supremely pure among the pure, the holy among the holy, the blessed among the blessed. In the three worlds the lotus-eyed is the eternal god of gods,

the undecaying in essence, and the decaying, the conscious occupant of the body, the supreme lord. There the inconceivable Hari, Madhusūdana, abides.”]

The following passages supply some further instances of the worship of Mahādeva by personages introduced in the poem :

Ādi-parvan, v. 7049.—*Evaṁ teshāṁ vilapatāṁ viprāñāṁ vividhāḥ
girah | Arjuno dhanusho 'bhyāse tasthau girir ivāchalaḥ | sa tad dhanuḥ
parikramya pradakshinam athākarot | prananya śirasā devam Īśānam
varadam prabhūm | Krishnām cha manasā kritvā jagrihe chārjuno
dhanuḥ | yat pārthivaiḥ Rukmi-Sunītha-Vaktraḥ Rādheyā-Duryodhana-
Salya-Sālvaiḥ | tadā dhanur-veda-parair nrīśīnhaiḥ kṛitaṁ na sajyam
mahato 'pi yatnāt | tad Arjunaḥ ityādi |* “While the Brāhmans thus uttered various speeches, Arjuna stood firm as a mountain, trying the bow. He then made a circuit round it, bowing down in reverence to the boon-bestowing lord Īśāna (Mahādeva); and having meditated on Krishnā,²⁸¹ Arjuna seized the bow. And that bow which the lion-like kings Rukmin, Sunītha (Śiśupāla), Vaktra, Rādheyā, Duryodhana, Salya, and Sālva, skilled in archery, could not with great effort bend [so as to fix the bowstring], Arjuna bent, and hit the mark,” etc., etc.

In the Vana-parvan, vv. 15777, it is related that Jayadratha, after being captured by Bhīshma and released at the request of Yudhishṭhīra, went to worship Mahādeva (v. 15801) :

*Jayāma rājan duḥkhlārto Gangādvārāya Bhārata | sa devām śaraṇām
gatvā virūpāksham Umāpatim | tapaś chachāra vipulaṁ tasya prīto
Vrishadhvajah | baliṁ svayam pratyagrihnāt prīyamānas Trilochanah |
varaṁ chāsmai dādau devaḥ sa jagrāha cha tač chhṛinu. |* “Samastān
sarathān pancha jayeyām yudhi Pāṇḍavān” | iti rājā ‘bravīd devām neti
devas tam abravīt | ajayyāñś chāpy abadhyāñś cha vārayishyasi tān
yudhi | rite 'rjanam mahābāhuṁ Naraṁ nāma sureśvaram | Vadāryām
tapta-tapasaṁ Nārāyaṇa-sahāyakam | ajitām sarva-lokānām devair api
durāsadām | mayā dattam pāśupataṁ divyam apratimāṁ śaram | avāpa
lokapālebhyo vajradīn sa mahāśarān | deva-devo hy anantātmā Viṣhṇuḥ
sura-guruḥ prabhuḥ | pradhāna-purusho 'vyaktaḥ viśvātmā viśva-mūrti-
mān | yugāntakāle samprāpte kālāgnir dahate jagat | sa-parvatārṇava-
dvīpaṁ sa-śaila-vana-kānanam |

²⁸¹ Lassen (Indian Antiquities, vol. i., p. 646, first ed.; p. 794, second ed.) regards this reference to Krishnā as a later interpolation in the older story.

"He went, O king, distressed with grief, to Gangādvāra (Haridvāra). There, resorting to the distorted-eyed lord of Umā as his refuge, he practised long austerities. Gratified with this, the three-eyed god, whose ensign is a bull, himself received his oblation, and offered him a boon, which he accepted. Hear how [he did so]. The king (Jayadratha) said to the god, 'May I vanquish all the five Pāṇḍavas with their chariots in battle.' The god said, 'No; thou shalt withstand them all, though they are unconquerable and not to be slain, excepting only the great-armed Arjuna, who is called Nara, the lord of the gods, who performed austerity at Badari, attended by Nārāyaṇa, who is invincible by all the worlds, and irresistible even by the gods. He obtained the Pāśupata, a divine, incomparable missile, given by me, and thunderbolts and other great weapons from the guardians of the worlds. For the infinite Vishṇu, the god of gods, the chief of the deities, the chief spirit (Purusha), the undiscernible, the soul of all things, the universal-formed, at the end of the yuga burns up the world, with its mountains, oceans, continents, rocks and forests.'" Mahādeva then goes on to relate how the destruction and the restoration of the world is effected by Vishṇu, and describes his various incarnations. He concludes by saying that Arjuna who was aided by him could not be conquered even by the gods. In this legend it will be observed that the warrior goes to worship Mahādeva, and not Vishṇu, though the latter is represented as being magnified by the rival deity. But this part of the story may be interpolated.

In the Sānti-parvan also (vv. 1748 f.), it is related how Parasurāma worshipped Mahādeva on the mountain Gandhamādana, and obtained his celebrated axe, by which he became renowned in the world (*toshayitvā Mahādevam parvate Gandhamādana | astrāṇi varayāmāsa paraśūm chāti-tejasam | sa tenākunṭha-dhārena jvalitānala-varcasā | kuṣhärenā-prameyena lokeshu apratimo 'bhavat*). Then follows the story of Kārtavīrya (see the first volume of this work, pp. 450, 478).

In the following passage, Jarāsandha is introduced as a zealous votary of Mahādeva. Yudhiṣṭhīra had been purposing to celebrate a Rājasūya sacrifice, which presupposed that he was the most powerful of contemporary monarchs; but Krishna in the following words tells him that he cannot do so while Jarāsandha lives:

Sabhā-parvan, v. 626.—*Na tu śākyāñ Jarāsandhe jīvamāne mahābalaḥ |*

rājasūyaṁ tvayā 'vāptum eshā rājan matir mama | tena ruddhāḥ hi rājānāḥ sarve jitvā Girivraje | kandare parvatendrasya siñheneva mahā-dvipāḥ | sa hi rājā Jarāsandho yiyakshur vasudhādhipaiḥ | Mahādevam mahātmānam Umāpatim arindama | ārādhya tapasogrena nirjītāḥ tena pārthivāḥ | pratijñyāś cha pāram sa gataḥ pārthiva-sattamaḥ | sa hi nirjītya nirjītya pārthivān pritanāgatān | puram āṇīya baddhvā oha chakāra purusha-vrajam | vayaṁ chaiva mahārāja Jarāsandha-bhayāt tada | Mathurāṁ samparityajya gataḥ Dvāravatīm purīm |

"But whilst the powerful Jarāsandha lives, a Rājasūya sacrifice cannot be attained by thee; such, king, is my opinion. For all the kings have been conquered, and are imprisoned by him in Girivraja, as elephants by a lion in a cave of a great mountain. For this monarch Jarāsandha desired to sacrifice to the glorious Mahādeva, the lord of Umā, with these kings [as victims]; and they were conquered by him after he had worshipped the god with dreadful austerities. And this eminent prince has attained to the accomplishment of his design. For after repeatedly conquering the princes who had come against him in battle, he has brought them to his capital, confined them, and made them a human herd. And we too," (confesses Kṛishṇa) "from dread of Jarāsandha, deserted Mathurā, and went to the city of Dvāravatī."

Kṛishṇa returns, a little farther on, to Jarāsandha's cruelty to the kings:

Sabhā-parvan, v. 653.—*Ratna-bhājō hi rājāno Jarāsandham upāsate | na cha tushyati tenāpi balyād anayam āsthitaḥ | mūrdhābhishiktaṁ nripatim pradhāna-purusho balāt | ādatte na cha no drishto 'bhāgaḥ purushataḥ kvachit | evaṁ sarvān vaše chakre Jarāsandhaḥ śatāvarān | taṁ durbala-paro rājā katham Pārtha upaishyati | prokshitānām pramṛishṭānām²⁸² rājnām Paśupater grihe | paśūnām ivā kā prītir jīvite Bharatarshabha |* "For jewelled kings wait upon Jarāsandha; and yet he is not contented even with that, having through folly become imprudent. A prince seizes by force a consecrated king, and we do not see that he has failed to master any mortal anywhere.²⁸³ In this manner

²⁸² The commentator's remark on this is as follows: *Pramṛishṭānām | Rudra-daiवत्यो'यम iti pratyekam abhimṛishṭānām |*

²⁸³ These words are explained by the commentator in the above sense: *Jarāsandhenā abhāgaḥ asvīkrītaḥ | purushataḥ mūrdhābhishikteshu purusheshu | tena sarve vaśīkṛītaḥ ity arthaḥ |* "Abhāgaḥ means 'unappropriated' by Jarāsandha. Purushataḥ means 'among anointed kings.' The sense is, that 'all have been subdued by him.'"

Jarāsandha has reduced to subjection in all at least a hundred persons; how, then, can a feeble prince approach him? What pleasure can those princes have in existence, when they have been sprinkled for slaughter and devoted as victims like beasts in the temple of Paśupati (Mahādeva)?"

Kṛishṇa afterwards proceeds to Jarāsandha's capital with Bhīma and Arjuna, with the view of slaying their enemy. They are admitted to his palace in the disguise of Brahmans, and after some conversation, Kṛishṇa says to Jarāsandha :

Sabhā-parvan, vv. 861 ff.—*Tvayā chopahṛitāḥ rājan kshatriyāḥ lokavasinaḥ | tad āgāḥ krūram utpādya manyase kim anāgasam | rājā rājñāḥ kathaṁ sādhūn hiṁsyād nṛipati-sattama | yad rājñāḥ sannigṛihya tvaṁ Rudrāyopajihṛshasi | asmāṁs tad enopagachchhet kṛitaṁ Vāhradratha tvayā | vayaṁ hi śaktāḥ dharmasya rakṣhe dharmachārināḥ | manushyānāṁ samālambho na cha dṛiṣṭāḥ kadāchana | sa katham mānushair devaṁ yashṭum ichhasi S'āṅkaram | savarṇo hi savarṇānām*²⁸⁴ paśu-sanjnānām

²⁸⁴ On this the commentator remarks: *Nanu "Brahmane brāhmaṇam ālabheta" ityādīna sarva-jātyānāṁ sarva-karmanāṁ manushyānām ālambho devatārtham bahāḥ śrūyate ity āsāṅkya āha savarṇo hi iti |* "But is not the immolation,—the slaughter as an offering to a god,—of men of all classes, and all occupations, enjoined in such Vedic texts as this, 'let him immolate a Brāhmaṇa to Brahman,' etc.? Having raised this doubt, he says, 'For thou, belonging to the same tribe,' etc."

Texts such as that here quoted by the commentator occur in the Taitt. Br., iii. 4, 1, 1 ff. (*Brahmane brāhmaṇam ālabhate ityādi |* "He sacrifices a Brāhmaṇa to Brahman," etc., etc.) and in the Vājasaneyi Sanhitā, xxx. 5 ff. (*Brahmane brāhmaṇam ityādi*). In regard to the question whether human sacrifices were practised in the earliest Vedic age, see Prof. Haug, as quoted in the first volume of this work, p. 11, and in the second volume, p. 463; the story of S'unassēpa, adduced in vol. i., pp. 355 ff.; Prof. Müller's Ancient Sanskrit Literature, pp. 419 f.; Prof. Weber's paper in the Journal of the German Oriental Society, vol. xviii., pp. 262 ff. (reprinted in his Indische Streifen, i., pp. 54 ff.). The two last-named writers quote texts from the Aitareya Brāhmaṇa, ii., 8, and the S'atapatha Brāhmaṇa, i., 2, 3, 6, which I shall here cite. The former begins thus: *Purushān vai devāḥ paśūm ālabhanta | tasmād ālabdhāḥ medhaḥ udakrāmat | so 'svam prāviśat | tasmād asvō medhyo 'bhavat | atha enam utkrānta-medham atyārjanta | sa kimpurusho 'bhavat | te 'svam ālabhanta] so 'svād ālabdhāḥ udakrāmat | sa gām prāviśat | tasmād gaur medhyo 'bhavat | atha enam utkrānta-medham atyārjanta sa gauramrīgo 'bhavat | te gām ālabhanta | sa gor ālabdhāḥ udakrāmat | so 'vim prāviśat |* "The gods sacrificed a man as a victim. After he had been sacrificed, the sacrificial element went out of him. It entered into the horse, which consequently became suitable for sacrifice. They then dismissed the man, after the sacrificial element had left him; and he became a kimpurusha," [probably an ape, according to Böhtlingk and Roth's Lexicon, vol. ii., p. 228, and vol. v., p. 1296; with whom Weber agrees, Ind. Stud., ix., 246. "The author very

karishyasi | ko 'nyah evam yathā hi tvām Jarāsandha vrithā-matiḥ | yas-yām yasyām avasthāyām yat yat karma karoti yah | tasyām tasyām avasthāyām tat-phalaṁ samavāpnuyāt | te tvām jnāti-khsaya-karam vayam ārtānusārinah | jnāti-vriddhi-nimittārthaṁ vinihantum ihagataḥ | Jarasāndha uvācha 882 : Devatārtham upāhṛitya rājnah Kṛishṇa katham bhayāt | aham adya vimuchyeyām kshātraṁ vratam anusmaran |

"Thou, king, hast devoted [to Mahādeva] Kshatriyas dwellers in this world. Having devised this cruel iniquity, dost thou regard thyself as guiltless? How should a king slaughter virtuous kings? Inasmuch as thou hast confined kings, and seekest to offer them up to Rudra, the guilt committed by thee, son of Vṛihadhratha, would attach to us. For we who practise righteousness are able to protect righteousness. And [such a thing as] the immolation of men has never been seen. How [then] dost thou seek to sacrifice to the god Sunkara with human victims? For thou, belonging to the same tribe [as those

likely means a dwarf," Haug's transl. of the Ait. Br., p. 90, note; Müller regards the word as meaning "a savage."] "They sacrificed the horse, from which the sacrificial element then departed, and entered into the ox, which consequently became fit for sacrifice. They then dismissed the horse out of which the sacrificial element had departed, and it became a white deer. They next sacrificed the ox, from which the sacrificial element then departed, and entered into the sheep," etc. The same thing happens to the goat (in which the sacrificial element remained longest), then to the earth, in which it (the thing fit for sacrifice), when followed by the gods, became rice.

On this Prof. Müller remarks: "The drift of this story is most likely that in former times all these victims had been offered. We know it for certain in the case of horses and oxen, though afterwards these sacrifices were discontinued."

The text from the Śatapatha Brāhmaṇa; i., 2, 3, 6, is as follows: *Purushām ha vai devāḥ agre paśūm ālebhire | tasya ālabdhasya medho 'pachakrāma | so 'svam pravivesā | te 'svam ālabhanta | tasya ālabdhasya medho 'pachakrāma sa gām pravivesā | te gām ā—— | so 'vim pravivesā | te 'vim ā—— | so 'jam pravivesā | te 'jam ālabhanta | tasya ālabdhasya medho 'pachakrāma | 7 | sa imām prithivīm pravivesā | tam khanantāḥ iva anvishuh | tam anvavindaṁs tāv imau vrihi-yavaū | sa yāvad-vīryavad ha vai asya ete sarve paśavāḥ ālabdhāḥ syuś tīvad-vīryavad ha asya havir bhavati yah evam veda |* "The gods formerly offered up a man as a victim. The sacrificial element left him when he had been sacrificed and entered into the horse. They offered up the horse; whereupon the sacrificial element went out of him and entered into the ox." The same thing happens with the ox, and then with the sheep and the goat successively. "The sacrificial element went out of the goat, and (7) entered the earth. Digging, they searched for it, and found it (the thing fit for sacrifice) in the shape of rice and barley. An oblation of these grains has as much efficacy, for him who knows this fact, as resides in all these victims when sacrificed."

princes], wilt designate as victims men of thine own tribe. What other person, Jarāsandha, is so foolish as thou? Whosoever, in any condition, perpetrates any particular act, will reap the fruit of it in that particular condition. We, the avengers of the afflicted, seeking the welfare of our kindred, have come hither to slay thee, the destroyer of thy kindred." Kṛishṇa, then, after some further arguments, calls upon Jarāsandha either to liberate the kings, or to submit to be destroyed in combat. Jarāsandha (v. 880) says he has conquered the kings, and has a right to act as he is doing. He adds (v. 882): "How, Kṛishṇa, can I, who have devoted the kings to the god, remembering my duty as a Kshatriya, to-day release them through fear?" He then accepts the challenge, and is killed by Bhīmasena.

The birth of Jarāsandha is thus related in the Sabhā-parvan; and the narrative contains at the close a reference to his being a worshipper of Mahādeva. His father, Vṛihadratha, had two wives, who, after having been long barren, at length bore him two halves of a boy (v. 711), which, being regarded with horror, were thrown out (v. 714). A female demon (Rākshasī) named Jarā, an eater of flesh, takes them up (v. 715), and puts them together in order that they may be more easily carried away. A boy is thus formed who cries; and people in consequence come out of the inner apartments of the palace, and among them the two queens and the king. The Rākshasī assumes a human shape, and gives the child to the king, who then asks who she is. She replies (vv. 729 ff.):

Jarā-nāmā 'smi bhadraṁ te Rākshasī kāma-rūpiṇī | tava veśmani rājendra pūjītā nyavasaṁ sukhām | grihe grihe mārushyānām nityām tishṭhāmi rākshasī | griha-devīti nāmnā vai purā śrīshṭā Svayambhuvā | dānavānām vināśāya sthāpitā divya-rūpiṇī | yo mām bhaktyā likhet kudye saputrām yaavanānvitām | grihe tasye bhaved vriddhir anyathā kshayam āpnuyāt | tvad-grihe tishṭhamānā tu pūjītā 'ham sadā vibho | likhitā chaiva kudye 'ham putrair bahubhir āvritā | gandha-pushpaś tathā dhūpair bhakshyair bhojyaiḥ supūjītā | sā 'ham pratyupakārārthaṁ chintayāmy anīśām tava | tavame putra-śakale dṛiṣṭavat� asmi dhārmika | saṁśleṣhite mayā daivāt kumāraḥ samapadyata | tava bhāgyād mahārāja hetu-mātram ahaṁ tv iha | Merum vā khāditum śaktā kim punas tava bālakam | griha-sampūjanāt tushṭyā mayā pratyarpitas tava |

"I am, bless thee, a Rākshasī named Jarā, who can change my shape

at will. Worshipped in thy house, I have dwelt there in comfort. Named the house-goddess, I dwell constantly in every separate house of men, having been created of old by Svayambhū; and placed [there], of celestial form, for the destruction of the Dānavas. Prosperity will remain in the house of that man who devoutly paints me in a youthful form, together with my sons, upon his wall;—otherwise he shall decay. Abiding in thy house, O king, and continually reverenced, painted upon the wall,²⁸⁵ surrounded by my numerous sons, worshipped with odours and flowers, with incense, and various kinds of food, I continually consider how I may benefit thee in return. I saw, righteous prince, these two pieces of thy son; I put them together by chance, and a boy was produced, through thy good fortune, O great king, and I was merely the instrument. I could devour mount Meru, much more thy son: but being gratified by the domestic worship I have received, I have restored him to thee."

The Rākshasī then disappears. King Vṛihadratha orders a great festival to be celebrated among the people of Magadha in her honour; and calls the boy Jarāsandha, because he had been put together (*sandhitah*) by the Rākshasī Jarā (v. 738. *Ājnāpayach oha rākshasyāḥ Magadhesu mahotsavam | tasya nāmākaroch chaiva Pitāmaha-samah pitā | Jarayā sandhito yasmāj Jarāsandho bhavato ayam*). The rishi Chandakauśika arrives on a certain occasion in the country of the Magadhas, and prophesies the future greatness of Jarāsandha (vv. 745 ff.). He ends by saying that this mighty prince of Magadha should have a manifest vision of Rudra, Mahādeva, Hara, the destroyer of Tripura (v. 753. *Esha Rudram Mahādevam̄ tripurānta-karam̄ Haram | sarvalokeshu atibalo sākshād drakshyati Māgadhaḥ*).

The description here given by the Rākshasī of the worship paid to herself, furnishes, as Lassen (who quotes it, i. 609, first ed.; p. 755, second ed.) remarks, an instance of the local adoration of particular deities in ancient India.

In the account given of the transactions connected with the Rājasūya sacrifice which Yudhiṣṭhīra sought to celebrate, we find (as Lassen, i. 673, first ed.; p. 821, second ed., remarks) the Pāṇḍavas represented as the partisans of Kṛiṣṇa; and this legendary narrative may perhaps

²⁸⁵ Lassen remarks, vol. i., p. 755, note, that this is one of the oldest references in Indian literature to images of the gods.

be taken as an indication that they actually were the votaries of Vishnu, and opposed to the worship of Mahadeva. In the story of Siśupāla, which has been given above (pp. 205 ff.), we have seen that, in the assembly of princes who were gathered together on the occasion of that ceremonial, Kṛishṇa's claims to veneration were strongly maintained by the Pāṇḍavas, and others who took their side, while they were strenuously resisted by Siśupāla, an adherent of the Kauravas, and, according to Lassen,²⁸⁶ a representative of the Saiva worship. The same opposition to the worship of Kṛishṇa was, as I have already noticed, manifested by Duryodhana, Karna, and Salya (pp. 216, 218, 220, etc.).

It is true that there is one passage (referred to above, p. 283, note 280), to which Lassen has drawn attention, in which Duryodhana is represented as having offered up a sacrifice to Vishnu; and as this legend exhibits some features of interest, I shall give some account of it here. In the Vana-parvan, 15274 ff., Karna, after having conquered the earth, says to Duryodhana that the earth was now his, and he should rule over it like Indra. Duryodhana answers that he wished to celebrate a Rājasūya sacrifice. Karna replies that he should make preparation for that purpose (15278 ff.). Duryodhana then sends for his priest (purohita), whom he desires to perform the sacrifice (15284). The priest, however, states that the Rājasūya sacrifice cannot be celebrated by Duryodhana while Yudhiṣṭhīra lives, and while his own father, Dhṛitarāshṭra, survives (15285 ff.); but he suggests that there is another great sacrifice which Duryodhana may offer (15287 ff.):

Asti tv anyad mahat satraṁ rājasūya-samāni prabho | tena tvāṁ yaja
rājendra śrinu, chedaṁ vacho mama | ye ime prithivī-pālāḥ kara-dās tava
pārthiva | te karān samprcyachhantu suvarṇanancha kritākṛitam | tena te
kriyatām adya lāngalam nṛīpa-sattama | yajna-vātasya te bhūmiḥ
krishyatām tena Bhārata | tatra yajno nṛīpa-śreshṭha prabhūtāmaḥ
susamākṛitāḥ | pravartatām yathānyāyām sarvato hy anivāritaḥ | esha te
Vaishṇavo nāma yajnah satpurushochitāḥ | etena neshtavān kaścid rite
Vishnum purātanam | rājasūyām kratu-śreshṭham spardhaty esha
mahākratuh | "But there is another great ceremonial equal to the
Rājasūya, with which, O great king, do thou sacrifice: and hear this
which I have to say. Let those princes who are your tributaries

²⁸⁶ See above, p. 211, note 210.

present to you their contributions, and gold both wrought and un-wrought. With this let a plough be to-day made, and with it let the ground of thy sacrificial inclosure be ploughed. There let a sacrifice, well arranged, and with abundant food, be duly celebrated; for it will be completely unobstructed. This is to thee the Vaishnava sacrifice (the sacrifice of Vishnu), a ceremony suitable for virtuous men. With it no one ever sacrificed except the ancient Vishnu.²⁶⁷ This great ceremonial vies with the Rājasūya, the most excellent of sacrifices."

Duryodhana and his friends consented to this proposal (15295 f.), and the sacrifice was accordingly performed (15301 ff.). Amid the rejoicings which followed the ceremony, however, some foolish persons said to Duryodhana that his sacrifice was not a sixteenth part so good as Yudhishṭhīra's Rājasūya sacrifice, while his friends said that this sacrifice surpassed all other ceremonies, and that Yayāti, Nahusha, Māndhātri, and Bharata, had celebrated this rite, and had in consequence gone to heaven (15327 ff.): *Apare tv abruvans tatra vātikās tam mahipatim | Yudhishṭhirasya yajñena na samo hy esha te kratuḥ | naiva tasya krator esha kalām arhati shoḍashim | evam tatrābruvan kechid vātikās tam janesvaram | suhridas tv abruvans tatra ati sarvān ayam kratur ityādi |*

I am not aware of any passage of the Mahābhārata in which Duryodhana is represented as a special worshipper of Mahādeva; but in a passage in the Karna-parvan, quoted above, pp. 223 ff., (which, however, I have supposed may be a later interpolation) he is declared to have narrated a legend descriptive of Mahādeva's prowess, and in which Vishnu is generally subordinated to his rival. Duryodhana is also in two passages of the Mahābhārata connected (as if he was considered to be heretically disposed) with a Rākshasa named Chārvāka, and is represented as his friend (Sānti-parvan, 1414–1442), and as calling him to mind after he has received his death-blow, and expressing a belief that if once informed of his fate, the eloquent mendicant Chārvāka would perform an expiation for him in the holy lake Samāntapanchaka.

I subjoin both of these passages: the substance of the first is given at the close of the preceding sentence.

Salya-parvan, v. 3619: *Yadi jānatī Chārvakah parivrād vāg-viśā-*

²⁶⁷ It must, according to this, have been very uncommon. Further on, however, it is said to have been celebrated by Yayāti and others.

radaḥ | karishyati mahābāho dhruvaṁ chāpachitam mama | Samantapanchake punye trishu lokeshu viśrute |

The passage from the Sānti-parvan, v. 1414, is as follows: *Nissabde cha sthite tatra tato vipra-jane punaḥ | rājānam brāhmaṇa-chhadmā Chārvāko rākshaso 'bravīt | tatra Duryodhana-sakhā bhikshu-rūpena saṁvritah | sākshah śikhī tridaṇḍī cha dhṛishṭo vigata-sādhvasaḥ | vrītaḥ sarvais tathā viprair āśīrvāda-vivakshubhiḥ | paraṁ sahasraih rājendra tapo-niyama-saṁśritaiḥ | sa duṣṭaḥ pāpam āśaṁsuḥ Pāṇḍavānām māhātmanām | anāmantryaiva tān viprāṁs tam uvācha mahīpatim | Chārvākaḥ uvācha | īme prāhur dvījāḥ sarve samāropya vacho mayi | dhig bhavantaṁ kunṛipatīm jnāti-ghātinam astu vai | kiṁ tena syād hi Kaunteya kṛitvemām jnāti-sankshayam | ghātayitvā gurūṁś chaiva mṛitāṁ śreyo na jīvitam | iti te vai dvījāḥ śrutvā tasya duṣṭasya rakshasaḥ | vivyathuś chukruśuś chaiva tasya vākyā-pradharshitāḥ | tatas te brāhmaṇāḥ sarve sa cha rājā Yudhiṣṭhirāḥ | vrīditāḥ paramodvignāś tūṣṇīm āsan viśāmpate | Yudhiṣṭhirāḥ uvācha | prasīdantu bhavanto mē pranataṣyābhiyāchataḥ | pratyāsanna-vyasaninaṁ na mām dhikkartum arhatha | Vaiśampāyanāḥ uvācha | tato rājan brāhmaṇāś te sarve eva viśāmpate | uchur naitad vacho 'smākaṁ śrīr astu tava pārthiva | jajnuś chaiva māhātmānas tatas tu jnāna-chakshushā | brāhmaṇāḥ veda-vidvāṁśas tapobhir vimalīkṛitāḥ | brāhmaṇāḥ uchuh | esha Duryodhana-sakhā Chārvāko nama rākshasaḥ | parivrājaka-rūpena hitaṁ tasya chikirshati | na vayam brūma dharmātman vyetu te bhayam īdrīśam | upatishṭhatu kalyāṇam bhavantam bhrātriibhiḥ saha | Vaiśampāyanāḥ uvācha | tatas te brāhmaṇāḥ sarve hunkāraih krodha-mūrkhitāḥ | nirbhartsayantaḥ śuchayo niyaghnūḥ pāparākshasam | sa papāta vinirdagdhas tejasā brahmavādinām | māhendrāśani-nirdagdhaḥ pādapo 'nkuravān iva | pūjītāḥ cha yayur viprāḥ rājānam abhinandya tam | rājā cha harsham āpede Pāṇḍavaḥ sa-suhrīj-janāḥ | tatas tatra tu rājānaṁ tishṭhantam bhrātriibhiḥ saha | uvācha Devaki-putrah sarvadarśi Janārdanāḥ | Vāsudevaḥ uvācha | brāhmaṇāś tāta loke 'smīnī archanīyāḥ sadā mama | ete bhūmicharāḥ devāḥ vāg-vishāḥ suprasādakāḥ | purā Kṛitayuge rājāmś Chārvāko nāma rākshasaḥ | tapas tepe mahābāho Vadaryām bahuvārshikam | vareṇa ohhandyamānaś cha Brahmanā .cha punaḥ punaḥ | abhayām sarva-bhūtebhyo varayāmāsa Bhārata | dvījavāmānād anyatra prādād varam anuttamam | abhayām sarvabhūtebhyo dadau tasmai Prajāpatiḥ | sa tu labdha-varaḥ pāpo devān amita-vikramāḥ | rākshasas tāpayāmāsa tīvrakarmā mahābalaḥ | 1414.*

“ When the Brahmans were again standing silent, the Rākshasa Chārvāka, the friend of Duryodhana, a pretended Brahman, in the garb of a mendicant, with a rosary, a lock of hair on his head, carrying three staves, bold, and shameless, addressed the king. Surrounded thus by all the Brahmans, thousands in number, who were devoted to austere observances, and who sought to utter blessings, this wretch, who wished ill to the great Pāṇḍavas, without consulting the Brahmans, thus spoke to the monarch : ‘ All these Brahmans, assigning the speech to me, utter an imprecation against thee, thou wicked king, slayer of thy kindred. What can come of this ? Since thou hast destroyed thy kinsmen, and slaughtered thy elders, death is better for thee than life.’ Hearing the words of this wicked Rākshasa, the Brahmans were pained, and cried out, being provoked by his speech. All the Brahmans and king Yudhishṭhira, being ashamed and extremely vexed, remained silent. Then Yudhishṭhira said : ‘ Let all your reverences be gracious to me, who bow down, and supplicate you. You ought not to curse me, who have so recently been involved in calamity.’ All the Brahmans replied : ‘ These were not our words : prosperity be thine, O king !’ These great Brāhmans, learned in the Veda, purified by austerities, understood by the eye of knowledge (who Chārvāka was). They said : ‘ This is a Rākshasa called Chārvāka, the friend of Duryodhana, who has assumed the form of a wandering mendicant, and desires his welfare. We say nothing (of what he pretends) ; let such an apprehension pass away from thee : may good fortune be the lot of thyself and thy brothers !’ The holy Brahmans then, furious with anger, slew the wicked Rākshasa, reviling him with loud menaces. Burnt up by the fervour of these utterers of the Veda, he fell, like a sprouting tree consumed by the lightning of Indra. The Brahmans honoured, departed, after saluting the king ; and the Pāṇḍava monarch and his friends were glad. The all-seeing Janārdana, son of Devakī, then said to the king as he stood there with his brothers : ‘ The Brahmans are always to be revered by me in this world : they are gods who walk on the earth, whose words are poison, and also beneficent. Formerly, in the Kṛita age, a Rākshasa named Chārvāka practised austerity for many years at Badari. Having again and again received from Brahmā the offer of any boon which he might prefer, he chose that of security against all creatures. Prajāpati granted the incomparable boon which

he asked, on condition that he should not contemn the Brahmans. But the wicked Rākshasa of boundless valour, fierce in act, and great in force, having obtained the boon, began to vex the gods.” The result is that they appeal to Brahmā, who assures them that he has provided for the speedy death of Chārvāka. Duryodhana will become his friend ; and out of regard to him, he will treat the Brāhmans with disrespect ; and they will destroy him. This has now been fulfilled.²⁸⁸

In his *Indische Studien*, i. 206, Professor Weber conjectures that “the Kurus may have been the representatives of the Rudra (=Siva)-worship, and the Pāṇḍus or Panchālas of the Indra (=Vishṇu)-worship,” and this supposition seems to derive support from the considerations which have just been adduced.

The following passage from the *Sabhā-parvan* (where Kṛishṇa is describing to Yudhiṣṭhīra the different partisans of Jarāsandha) appears as if it contained a tradition indicating some struggle, at a period antecedent to that of the writer, between the worship of Vishṇu, and that of some local deity who was venerated in the provinces east of Magadha.

Jarāsandham gatas tv eva purā yo na mayā hataḥ | Purushottama-vijñāto yo 'sau Chedishu durmatiḥ | ātmānam pratijānāti loke 'smiṇ Puroshottamam | ādatte satatam mohād yah sa chihnaṁ cha māmakam | Vanga-Pundra-Kirāteshu rājā bala-samanvitāḥ | Paundrako Vāsudeveti yo 'sau loke 'bhiviśrutāḥ | “And he who formerly was not slain by me, has also taken the side of Jarāsandha—(I mean) the wicked man who is known as Purushottama among the Chedis, who in this world professes himself to be Purushottama, who through infatuation continually assumes my mark—He who is a powerful king among the Bangas, Pandras, and Kirātas, and is celebrated in the world as the Vāsudeva of the Pandras.²⁸⁹ He is mentioned also *Ādip.* v. 6992.

²⁸⁸ Both passages had been previously translated by me in the *Journal of the Royal Asiatic Society*, vol. xix., pp. 308 f. I have not been able to find any other text in the *Mahābhārata* in which the connexion of Duryodhana with this Chārvāka (who stands here, no doubt, as a mythical representative of the well-known heretics of that name) is more explicitly described; though, from the two passages above adverted to, one would have expected to find some further references to Duryodhana's connexion with him. The passage referred to in the summary of the contents of the *Mahābhārata*, i. 349, must be the second of those here quoted.

²⁸⁹ On this Lassen remarks (i. p. 608, first ed.; p. 754 f., second ed.): “Since

(the one before us). *Jarā* means ‘praise.’ One who perceives it, or awakens [another] by it, is *jarābodha*. Compose that for the worship of every man,—a sightly hymn for the terrible.” Roth (Illust. of Nir., p. 136) remarks that “*rudra*” in this verse is an epithet of Agni, to whom the whole “*trīcha*,” or aggregate of three verses in which it occurs, is addressed; and he refers to R. V. x. 70, 2, 3, and R. V. viii. 26, 5, where the same epithet is applied in the dual to Mitra and Varuṇa, and to the Aśvins,³ respectively. Roth also quotes from Jayatīrtha the following short *itihāsa* in reference to this verse, which, however, applies it to Rudra: *Agnih stūyamānah Sunaśsepam uvācha “Rudraṁ stuhi raudrāḥ hi paśavah” iti | Sa tam pratyuvācha “nāhaṁ jānāmi Rudraṁ stotum tvaṁ eva etāṁ stuhi” iti tad idam uchyate “He jarābodha Rudra-stuti-vettas tat kuru” ityādi |* “Agni, when he was being praised, said to Sunaśsepā, ‘Praise Rudra, for cattle (or victims) belong to him.’ He (Sunaśsepā) answered, ‘I do not know how to praise Rudra; do thou praise him.’ It is this which is here expressed, ‘O thou who art skilled in the praise of Rudra, do thou do so.’”

R. V. i. 43, 1 ff.—*Kad Rudrāya prachetase mīlhushṭamāya tavyase | vochēma śāntamaṁ hrīde | 2. Yathā no Aditīḥ karat paśve nrībhyo yathā gave | yathā tokāya rudriyam⁴ | 3. Yathā no Mitro Varuṇo yathā Rudras chiketati | yathā viśve sajoshasah | 4. Gātha-patim medha-patim Rudraṁ jalāsha-bheshajam | tat śāmyoh sumnam īmahe | 5. Yaḥ śukrah iva sūryo hiranyam iva rochate | śreshtho devānāṁ vasuh | 6. Saṁ nah karaty arvate sugams meshāya meshye | nrībhyo nāribhyo gave |* “What can we utter to Rudra, the intelligent, the most bountiful, the strong, which shall be most pleasant to his heart? 2. That so Aditi may bring Rudra’s healing to our cattle, and men, and kine, and children. 3. That so Mitra, Varuṇa, Rudra, and all the [gods] united, may think of us. 4. We seek from Rudra, the lord of songs, the lord of sacrifices, who possesses healing remedies, his auspicious favour. 5. [We seek this from him] who is brilliant as the sun, who shines like gold, who is the best and most bountiful of the gods. 6. He grants prosperity and welfare to our horses, rams, ewes, men, women, and cows.”

R. V. i. 64, 2.—*Te jajnire divah rishvāsaḥ ukshāṇo Rudrasya maryāḥ asurāḥ arepasāḥ | pāvakāsaḥ śuchayah sūryāḥ iva satvāno na drapsino*

³ See also R. V. viii. 22, 14, which will be quoted further on.

⁴ “Rudra’s favour” (Benfey). Compare mārutasya bheshajasya in R. V. viii. 20, 23.

ghora-varpasah | 3. *Yuvāno Rudrāḥ ajarāḥ abhogghano vavakshur adhri-gāvah parvatāḥ iwa | dṛḍilhā chid viśvā bhuvanāni pārthivā prachyāvayanti divyāni majmanā | 12. Ghrishum pāvakam vanināṁ vicharsha-nīṁ Rudrasya sūnum havasā grīṇīmāsi | rajasturaṁ tavasam mārutaṁ gaṇam rījishinām vrishanaṁ saśchata śriye |* “These followers of Rudra have been produced from the Sky, exalted, fertilizing, divine, purifiers, bright as suns, like heroes, shedding drops, fearful in form. 3. The youthful Rudras, undecaying, destroyers of the niggardly, resistless, [firm as] mountains, have increased [in vigour]. By their power they cast down all terrestrial and celestial creatures, however firm. . . 12. We praise with invocations the fierce, purifying, rain-dispensing energetic offspring of Rudra. To obtain prosperity, worship the host of Maruts, which sweeps over the atmosphere, vigorous, impetuous, and fertilizing.”⁵

R.V. i. 85, 1.—*Pra ye śumbhante janayo na saptayo⁶ yāman Rudrasya sūnavah sudaṁsasah | rodasi hi marutas chakrire vridhe madanti vīrāḥ vidatheshu ghrishvayah* | “The swift Maruts, energetic sons of Rudra, who, in their course, are bright like wives, have made the two worlds to prosper, and, impetuous heroes, rejoice in sacrifices.”

R.V. i. 114, 1 ff. (Vaj. S. 16, 48; Taitt. S. iv. 5, 10, 1).—*Imāḥ Rudrāya tavase kapardine⁷ kshayad-virāya⁸ prabharāmahe matih | yathā*

⁵ See Prof. Max Müller's version of this hymn, and of that next quoted, in his Translation of the R.V., vol. i.

⁶ See Prof. Max Müller's note on this word, Translation of R.V. i. 110 ff. The word also occurs in R.V. x. 142, 2, as well as in the other texts enumerated by Müller, p. 112.

⁷ *Kapardin* is also an epithet of Pūshan in R.V. vi. 55, 2: *Rathītamaṁ kapardinam iṣṭānaṁ rādhaso mahāḥ | rāyah sakhyāyam īmahe |* “We solicit the great charioteer, adorned with spirally-braided hair, the lord of great bounty, and our friend, for wealth.” And also in R.V. ix. 67, 10, 11: *Avitā no ajaśvāḥ Pūhā yāmani yāmani | ābhākshat kanyāsu nah |* 11. *Ayaṁ somāḥ kapardine ghrītaṁ na pāvate madhu | ā bhakshat kanyāsu nah |* “Pūshan, who has goats for steeds, is our protector on every journey. May he make us possessors of damsels. 11. This soma is purified for the god with spirally-braided hair, like sweet butter. May he make us possessors of damsels.” The word is also applied to the Trītsus in R.V. vii. 83, 8. *S'vityancho yatra namasā kapardino dhiyā dhīrvanto asapanta Trītsavah |* “Where the white-robed Trītsus with braided hair have worshipped you with obeisances and prayers.” With this compare *dakshinatas-kapardāḥ* in R.V. vii. 33, 1. The word *Kapardin* also occurs in R.V. x. 102, 8.

⁸ This word is rendered “governing men” by Böhtlingk and Roth, vol. ii. (published 1856–1858), who first cite, as determining the sense of the word, R.V.

śam asad dvipade chatushpade viśvam puṣṭaṁ grāme asminn anāturam |
 2. (=T. S. iv. 5, 10, 2) *Mṛīla no Rudra uta no mayas kṛidhi kshayadvirāya namasū vidhema te | yat śām̄ cha yoścha Manur ā yeje pitā tad aśyāma tava Rudra pranītishu |* 3. *Aśyāma te sumatiṁ deva-yajayā kshayad-virasya tava Rudra mādhvah | sumnāyann id viśo asmākam āchara arishṭa-virāḥ juhavāma te haviḥ |* 4. *Tveshaṁ vayaṁ Rudraṁ*

viii. 19, 10: *Yasya tvam ūrdhvo adhvārāya tishthasi kshayadvirāḥ sa sādhate | so aravdhiḥ sanītī sa vīpanyubhiḥ sa śūraiḥ sanītī kritam |* “The man to whom thou hoverest over the sacrifice, prospers as a commander of heroes: he, with horses, with triumphant men, with heroes, will acquire spoil.” Benfey also (Orient und Occident, iii. pp. 140 and 156) renders the word “governing heroes”; and adds in a note on the latter page: “Are the heroes, the single stormy winds, the maruts (comp. v. 6) over whom Rudra rules; or is Rudra generally designated as the lord of all heroes, inasmuch as he makes them swift, and destructive as storm-winds, in battle? ‘Destroyer of heroes,’ as Whitney proposes, (‘slayer of men,’ Journal of the American Oriental Society, vol. iii., p. 319, published in 1853), is not specially suitable in R.V. viii. 19, 10, or in other places.” Professor Aufrecht translates the word “ruling over men” (as well as gods). Rudra, he remarks, is called *īśānād asya bhuvanasya bhrīreḥ*, “lord over this manifold creation,” in R.V. ii. 33, 9; and compares *sed u rājā kshayati charshāṇīnam* in i. 32, 15, and the similar phrases in i. 112, 3, and x. 9, 5. Kshayadvira is, he believes, nothing more than the usual *nripati*. It is true, Professor Aufrecht adds, that in i. 114, 8, it is said of Rudra, “do not strike our children in thy anger,” and that in iv. 3, 6, he is called *nrihan*; but he does not think it likely that in one particular hymn a word should have a quite different meaning from that which it has in all other passages; and regards it as quite possible that *nrihan* may be based on a false interpretation of *kshayadvira*. Sāyana renders the word variously. On the passage above referred to, viii. 19, 10, he interprets it: *nivasdbhir itvarair vā vīraiḥ putrādibhir upetah |* i.e. “attended by heroes, sons, etc., dwelling or moving.” On i. 106, 4, where it is an epithet of Pūshan, he explains it *ati-balīnam | yasmin sarve vīrāḥ kshiyante*, i.e. “very powerful: he in whom all heroes are consumed.” On the passage before us, i. 114, 1, he gives two possible explanations of it: *Kshayanto vinaśyanto vīrāḥ yasmin tādṛiśāya | yadā kshayatir aiśvaryakarmā | kshayantah prāptaisvaryāḥ vīrāḥ Marudgaṇāḥ putrāḥ yasya |* “He in whom heroes perish; or, as the root *kshi* also means ‘exercising authority,’—he of whom the Maruts, heroes, exercising authority, are the sons.” The same verse occurs in Vāj. S. xvi. 48, where Mahidhara interprets the phrase: *Kshayanto nivasānto vīrāḥ śūraiḥ yatra sa kshayadvirās tasmai śūra-yutāya ity arthaḥ | kshayanto nasiyanto vīrāḥ ripavo yasnād iti vā |* “He in whom heroes dwell is *kshayadvira*; to him who is possessed of heroes. Or, he through whom heroes perish.” On the second and third verses of i. 114, Sāyana repeats in different words the explanations he had given on the first verse (*Kshayita-sarva-vīram prāptaisvaryair marudbhīr yuktāñ vā | kshayita-pratipakshasya Marudbhīr yuktasya vā*). On verse 10, he confines himself to the one explanation, *Kshayita-sarva-śatru-jana*. In R.V. i. 125, 3, the same epithet is applied to Indra; where Sāyana expounds it thus: *Kshiyanto nivasānto vīrāḥ putra-bhrītyādayo yasya taṁ tādṛiśām tvad-istiṣṭa-sādhana-bahu-dhana-pradātāram |* “He in whom heroes, sons, servants, etc., abide—the giver of much wealth, which is the instrument of obtaining thy wishes.”

*yajna-sādham vankum kavim avase nihvayāmahe | āre asmad daivyaṁ heļo
asyatu sumatim id vayam asya ā vriñīmahe | 5. Divo varāham arushām
kapardinām tveshaṁ rūpaṁ namasā nihvayāmahe | haste bibhrad bheshajā
vāryāṇi śarma varma chhardir asmabhyām yaṁsat | 6. Idam pitre Maru-
tām uchyate vachaḥ svādoh svādiyo Rudrāya vardhanam | rāsva cha no
amṛita marta-bhojanām tmane tokāya tanayāya mrīla | 7 (=V. S. 16,
15; T. S. iv. 5, 10, 2; A. V. ii. 2, 29). Mā no mahāntam uta mā no
arbhakam mā nah ukshantam uta mā nah ukshitat | mā no badhīḥ pitaram
mota mātarām mā nah priyās tanvo Rudra rīrishah | 8. (V. S. 16, 16;
T. S. iv. 5, 10, 3). Mā nas toke tanaye mā na āyau (āyushi V. S., T. S.)
mā no goshu mā no aśveshu rīrishah | vīrān mā no bhāmito (bhāmino
V. S., T. S.) badhīr havishmantah sadam it tvā havāmahe | 9. Upa te stomān
paśu-pāḥ ivākaram rāsva pitar Marutām sumnam asme | bhadrā hi te
sumatir mrīlayattamā atha vayam avaḥ it te vriñīmahe | 10. (T.S. iv.
5, 10, 3). Āre te go-ghnam uta pūrusha-ghnam kshayad-vīra sumnam
asme te astu | mrīla cha no adhi cha brūhi deva adha cha nah śarma
yachha dvi-barhāḥ | 11. Avochāma namo asmai avasyavaḥ sriṇotu no
havaṁ Rudro marutvān | tan no Mitro Varuno mamaḥantūm Aditiḥ
sindhuḥ prithivī uta dyauḥ |*

“We present these prayers to Rudra,⁹ the strong, with spirally-

⁹ Sayana, in his note on this verse, gives no less than six explanations of the word Rudra, which I subjoin, as a specimen of commentatoral ingenuity:

Rodayati sarvam antakale iti Rudrah | yadvā rut samsdrākhyām duhkham | tad drāvayati upagamatayati vināsayati iti Rudrah | yadvā rutah śabda-rūpāḥ upanishadah | tābhīr drūyate ganyate pratipadyate iti Rudrah | yadvā rut śabdātmikā vāni tat-pratipadyātma-vidyā vā | tam upāsakebhyo rāti dadāti iti Rudrah | yadvā runādhy āvinoti iti rud andhakārādi | tad drīnāti vidārayati iti Rudrah | yadvā kadāchid devāsura-sangrāme 'gny-ūtmako Rudro devair nikshiptām dhanam apāharitya niragat | asurān jitvā devāḥ enam anvishya drishṭvā dhanam apāharan | tadānim arudat | tasmād Rudrah ity ākhyāyate | “He is called Rudra (1) because he makes every one weep (*rodhayati*) at the destruction of the world. Or (2) *rut* means the suffering called the world. He drives away (*drāvayati*), removes, destroys, that: therefore he is named Rudra. Or (3) *rut* in the plural means the Upanishads, which are composed of words: by them he is attained, expounded (*drūyate*): therefore he is termed Rudra. Or (4) *rut* signifies language composed of words, or the science of soul which is to be explained by it: this he gives (*rāti*) to his worshippers: hence he is denominated Rudra. Or (5) the root *rudh* means to shut, cover; and therefore *rut* means darkness, etc.: he tears (*drīnāti*), rends, it: therefore he is designated as Rudra. Or (6) when on one occasion there was a battle between the gods and Asuras, Rudra having the nature of Agni carried off the treasures which had been thrown down by the gods and went away. But the gods, after conquering the Asuras, sought him, saw him, and took the treasures from him: then he wept (*arudat*), and from that he is called Rudra.”

braided hair, ruling over heroes, that there may be prosperity to our two-footed and four-footed creatures, that everything in this village may be well fed and free from disease. 2. Be gracious to us, Rudra, and cause us happiness; let us with obeisance worship thee, the ruler over heroes. Whatever prosperity and blessing our father Manu acquired by worship, may we attain it all under thy guidance, Rudra. 3. May we by our divine worship obtain the goodwill of thee, Rudra, who art the ruler of heroes, and beneficent; act favourably towards our people: may we, with our men unharmed, offer thee our oblation. 4. We invoke to our succour the impetuous Rudra, the fulfiller of sacrifice, the swift, the wise. May he drive far away from us the anger of the gods, for we desire his favour. 5. We invoke with obeisance the ruddy boar of the sky, with spirally-braided hair, a brilliant form. Carrying in his hand most choice remedies, may he give us protection, defence, shelter. 6. This exhilarating hymn, sweeter than the sweetest, is uttered to Rudra, the father of the Maruts. Bestow on us, O immortal, the food of mortals; be gracious to ourselves, our children, and descendants. 7. Slay neither our great, nor our small, neither our growing nor our grown, neither our father nor our mother; injure not, Rudra, our dear selves. 8. Injure us not in our children and descendants, nor in our men (life, V.S.), nor in our cattle, nor in our horses. Slay not our men in thine anger (angry men, V.S.): we continually worship thee with offerings. 9. As a keeper of cattle (brings victims), so have we brought praises near to thee:¹⁰ bestow on us thy favour, O father of the Maruts. For kind and most gracious is thy benevolence, and now we desire thy succour. 10. Far from us be thy cow-slaying and thy man-slaying [weapon]: ruler of heroes, let thy blessing be with us. Be gracious to us, O god, and take our side; bestow on us mightily thy protection. 11. We have uttered to him our adoration, desiring his help. May

¹⁰ Compare R.V. x. 127, 8, quoted by Böhlingk and Roth, *s.v. kar+upa+ā*: *upa te gāḥ iva ākaram vṛiṇīshva duhitār divāḥ | Rūtrī stomañ na jīggyushe |* “I have, O Night, brought before thee (praises) as it were cows; choose (them), daughter of the Sky, as it were a hymn to a conqueror.” Sāyana (on R.V. i. 114, 9) explains the comparison as follows: *Yathā paśūnām pālāyitā gopāḥ prātahkāle svāsmai sāmarpitān paśūn sāyañkāle svāmibhyāḥ pratyarpayati evāṁ tvat sakāśūl labdhān stutirūpān mantrān stuti-sādhanatājā tubhyam pratyarpayāmi |* “As a cattle-herd returns to the owners in the evening the cattle entrusted to him in the morning, so I, by the fulfilment of praise, give back to thee the laudatory hymns received from thee.”

Rudra, attended by the Maruts, listen to our invocation. Then may Mitra, Varuna, Aditi, Sindhu, Earth and Sky, gladden us."

In Sāyana's annotations on the sixth verse, he quotes the following later story to explain how Rudra (here identified with the later Mahādeva) came to be called the father of the Maruts:

*Rudrasya Marutām pitṛitvam evam ākhyāyate | purā kadāchid Indro
surān jigāya | tadānīm Ditir Asura-mātā Indra-hanava-samartham
putram kāmayamānā tapasā bhartuḥ sakāśād garbhāṁ lebhe | imāṁ vri-
ttāntam avagachhann Indro vajra-hastāḥ san sūkshma-rūpo bhūtvā tasyāḥ
udaram praviṣya tāṁ garbhāṁ saptadhā bibheda | punar apy ekaikāṁ
sapta-khaṇḍām akarot | te sarve garbhāika-deśāḥ yoner nirgatyārudan |
etasminn avasare līlārthaṁ gachhantau Pārvatī-parameśvarāv imān da-
dṛiśatuh | Maheśam prati Pārvaty evam avochat | "ime māṁsa-khaṇḍāḥ
yathā pratyekam putrāḥ sampadyantām evāṁ trayā kāryam mayi chet
prītiḥ asti" iti | sa-cha Maheśvaras tān samāna-rūpān samāna-vayaśāḥ
samānālankārān putrān kṛtvā Gauryai pradadau "taveme putrāḥ
santv" iti | atah sarveshu Māruteshu sūkteshu Maruto Rudra-putrāḥ iti
stūyante Raudreshu cha Marutām pitā Rudrah iti |*

"The story of Rudra being the father of the Maruts is thus recounted. Formerly, once on a time, Indra overcame the Asuras. Then Diti, the mother of the Asuras, desiring a son who should be able to slay Indra, through austerity became pregnant by her husband. Indra, learning this news, entered into her womb in a very minute form, with a thunderbolt in his hand, divided her foetus into seven parts, and again made each of these parts into seven. All these being in one part of the foetus, issued from the womb and wept. At this conjuncture, Parameśvara (Mahādeva) and Pārvatī were passing by for amusement, and saw them. Pārvatī spoke thus to Parameśvara, 'If you love me, effect that all these bits of flesh may become severally sons.' Maheśvara made them all of the same form and age, and with the same ornaments, and gave them to Gaurī (Pārvatī), saying, 'Let these be thy sons.' Hence in all the hymns addressed to the Maruts, they are lauded as the sons of Rudra; and in the hymns to Rudra, he is praised as the father of the Maruts."¹¹

¹¹ On R.V. viii. 28, 5, Sāyana has the following note: *Atra purātānī kathāḥ | Indra-samānam putram iohhantyāḥ Aditer garbhasya kenachit kāraṇena Indrena
saptadhā bhinnatvāt sa garbhāḥ sapta-gaṇātmako 'bhavat | tato Marutāḥ sampennāḥ |*

R.V. i. 122, 1.—*Pra vah pāntam̄ raghu-manyavo 'ndho yajnaṁ Rudrāya mīlhushe bharadhvam | divo astoshi asurasya¹² virair ishudhyā iva Maruto rodasyoh |* “Present, ye zealous (priests), to the bountiful Rudra, the draught of soma, your offering. I have praised him with the heroes of the divine Sky: may I (with my prayer) as it were aim at the Maruts in heaven and earth.”

R.V. i. 129, 3.—*Dasmo hi shma vrishanam pinvasi tvachaṁ kāñ chid yāvīr ararūn̄ śāra martyam parivrinakshi martyam | Indrota tubhyaṁ tad Dive tad Rudrāya sva-yaśase | Mitrāya vochaṁ Varunāya saprathah sumriličāya saprathah |* “Thou (Indra), who art energetic, fillest the teeming skin (the cloud?): thou, hero, hast chased away every hostile mortal, thou puttest to flight the mortal. Indra, I have uttered this to thee, and this to the Sky, and to Rudra, who derives his renown from himself, and to Mitra, and to Varuna abundantly, to the very gracious, abundantly.”

R.V. ii. 1, 6.—*Tvam Agne Rudro asuro maho divas tvaṁ śardho mārutam prikshah išishe | tvam vātair arunair yāsi śāngayas tvam Pūshā vidhataḥ pāsi nu tmanā |* “Thou, Agni, art Rudra, the great spirit (*asura*) of the sky. Thou art the host of the Maruts. Thou art lord of nourishment. Thou, who hast a pleasant abode, movest onward with the ruddy winds. Thou [being] Pūshan, by thyself protectest those who worship thee.”

“*sapta-ganāḥ vai Marutāḥ*” *iti śruteḥ* | “Regarding this there is an ancient story. The fœtus of Aditi, who desired to have a son equal to Indra, having been for some reason divided by Indra into seven parts, it became formed into seven troops. Thence the Maruts were produced. For a Vedic text says, “The Maruts are divided into seven troops.” Unless the reading in the latter of these two passages is incorrect, it will be observed that the mother of the Maruts is variously represented to be Diti and Aditi. As in the first of the two texts Diti is defined as the mother of the Asuras, the reading there must be correct; and the Maruts must have been regarded by the writer as her sons. In the hymns they are said to be the sons of Rudra and Priśni; and the sons of the Sky and Ocean. See the fifth volume of this work, p. 147 f.

¹² Compare with *divo asurasya*, R.V. i. 131, 1, and iii. 53, 7, where the phrases *Dyaur asurāḥ*, “the divine Sky,” and *Divas putrāśo asurasya*, “the sons of the divine Sky,” occur. I am indebted to Prof. Aufrecht for an explanation of the sense of this half verse. He holds *ishudhyā* as put for *ishudhyāni*, the 1st pers. sing. of the imperative of the root *ishudhy*. See Dr. Bollensen’s article in the Journal of the German Oriental Society, vol. xxii., “Die Lieder des Parāśara,” p. 577, where other instances of the suffix *ni* being omitted in this part of the verb are given.

See above (p. 76 f.) the third verse of this hymn, where Agni is identified with Indra, and Vishnu, in the same way as he is identified with Rudra and Pūshan in the verse before us.—See also verses 4, 5, and 7. Sāyana, in his commentary on this verse, gives two derivations of the word Rudra :

*Rud duḥkhaṁ duḥkha-hetur vā pāpādiḥ | tasya drāvayitā etan-nāmako
devo' si | "Rudro vai esha yad Agnir" ity ādīshu Agneḥ Rudra-śabdena
vyavahārāt | yadvā tvam Rudraḥ | rauti | mām anishṭvā narāḥ duḥkhe
patishyanti | Rudras tādriśo' si | "Rut means suffering, or sin, etc.,
which causes suffering. Thou (Agni) art the god so called, who drives
this away (rud-drāvayitā); for Agni is intended by the word Rudra
in such passages as this, 'He who is Agni is Rudra.' Or, thou art
Rudra. He cries : Not worshipping me, men will fall into grief.
Thou art such a Rudra," etc.*

R.V. ii. 33, 1 ff.—*Ā te pitar Marutāṁ sumnam etu mā nah sūr-
yasya saṁdriśo yuyothāḥ | abhi no viro arvati kshameta pra jāyemahi
Rudra prajābhīḥ | 2. Tvā-dattebhīḥ Rudra śāmtamebhīḥ śatāṁ himā aśya
bheshajebhīḥ | vi asmad dvesho vitaraṁ vi aṁho vi amīvāś chātayasva
vishūchīḥ | 3. Śreshṭho jātasya Rudra śriyā' si tavastamas tavasāṁ
vajra-bāho | parshi nah pāram aṁhasah svasti viśvāḥ abhitīḥ rapaso
yuyodhi | 4. Mā tvā Rudra chukrudhāma namobhir mā dushtuti vri-
shabha mā sahūti | ud no vīrān arpaya bheshajebhīḥ bhishaktamāṁ tvā
bhishajāṁ śrinomi | 5. Havīmabhir havate yo havīrbhīḥ ava stomebhīḥ
Rudrāṁ dishīya | ridūdarah suhavo mā no asyai babhrūḥ suśipro riradhad
manāyai | 6. Ud mā mamanda vrišabho marutvān tvakshīyasā vayasā
nādhamānam | gṛhiṇīva¹³ chhāyāṁ arapāḥ aśya ā vivāseyāṁ Rudrasya
sumnam | 7. Kva sya te Rudra mṛilayākur hasto yo asti bheshajo jalā-
shaḥ | apabhārtā rapaso daivyasya abhi nu mā vrišabha chakshamīthāḥ |
8. Pra babhrave vrišabhbāya śvītche maho mālikīm sushūtim īrayāmi |
namasyā kalmaṭikināṁ namobhir gṛiṇīmasi tveshamī Rudrasya nāma¹⁴ |
9. Śthirebhīḥ angair puru-rūpāḥ ugro babhrūḥ śukrebhīḥ pipiṣe hiranyaiḥ |
īśānād asya bhuvanaasya bhūrer na rai u yoshad Rudrād asuryam | 10.
Arhan bibharshi sāyakāni dhanva arhan nishkām yajataṁ viśvarūpam |
arhann idāṁ dayase viśvam abhvām na vai ojyo Rudra tvad asti |*

¹³ See Dr. Bollensen's article in Benfey's Orient und Occident, ii. 474, where he says gṛhiṇī is a locative or instrumental. Böhtlingk and Roth judge differently. See s.v.

¹⁴ Compare R.V. vii. 100, 3, above, p. 87.

11 (A. V. 18, 1, 40 ; T. S. iv. 5, 10, 3, 4). *Stuhi śrutaṁ garta-sadaṁ yuvānam mṛigāñ na bhīmām¹⁵ upahatnum ugram | mṛila jaritre Rudra stavāno anyaṁ te asmad ni vapantu senāḥ |* 12. *Kumāras chit pitaraṁ vandamānam prati nanāma Rudra upayantam | bhūrer dātāraṁ saipatiṁ grīṇiṣhe stutas tvam bheshajā rāsi asme |* 13. *Yā vo bheshajā Marutāḥ śuchīni yā śaṁtamā vrishabho yā mayobhu | yāni Manur avriṇīta pitā nas tā śāṁ cha yoścha Rudrasya vaśmi |* 14 (V. S. 16, 50 ; T. S. iv. 5, 10, 4). *Pari no hetik Rudrasya vriyāh¹⁶ (vriṇaktu, V. S., T. S.) pari tveshasya durmatir mahī gāt | ava sthirā maghavadbhyas tanushva mīḍhvas tokāya tanayāya mṛila |* 15. *Eva babhro vrishabha chekitāna yathā deva na hrīṇiṣhe na haṁsi | havana-śrud no Rudra iha bodhi brihad vadema vidathe suvīrāḥ |*

“ 1. Father of the Maruts, may thy blessing come (to us) : remove us not from the sight of the sun. May the hero spare our horses: may we, Rudra, increase in offspring. 2. Through the auspicious remedies conferred by thee, Rudra, may I attain a hundred winters. Drive away far from us enmity, and distress, and diseases, to a distance. 3. Thou, Rudra, art in glory the most eminent of beings, the strongest of the strong, O wielder of the thunderbolt. Carry us happily across our calamity: repel all the assaults of evil. 4. Let us not, Rudra, provoke thee by our prostrations, by our unsuitable praises, vigorous [deity], or by our common invocations. Raise up our heroes by thy remedies: I hear that thou art the greatest physician of physicians. 5. May I with hymns avert (propitiate) that Rudra who is invoked with praises and oblations. Let not him who is mild, easily-invoked, tawny, with a beautiful chin, deliver us up to this ill will [of our enemies]. 6. The mighty [god], attended by the Maruts, has gladdened me his suppliant with robust health. May I, free from injury, obtain [thy protection], as it were, shade in the heat [of the summer]: may I seek the blessing of Rudra. 7. Where, Rudra, is that thy gracious hand which is healing and restorative? Removing the evil which comes from the gods, spare me, thou vigorous [deity]. 8. I joyfully send forth a great encomium to this tawny, vigorous, luminous god.

¹⁵ Compare similar modes of speaking about Vishnu, Indra, Varuna, etc., above, p. 69 and note 18.

¹⁶ See in the note to Roth's Illustrations of the Nirukta, p. 86, other instances of similar forms, apparently of the 2nd pers. sing., standing for the 3rd pers.

Reverence the fiery [deity] with prostrations : we celebrate the glorious name of Rudra. 9. With firm limbs, multiform, fierce, tawny, he has been arrayed with bright golden (ornaments).¹⁷ Divine power can never be removed from Rudra, the lord of this vast world. 10. Thou, fitly, holdest arrows and a bow ; fitly, thou [wearest] a glorious necklace of every form (of beauty). Fitly, thou possessest all this vast [world]. There is nothing, Rudra, more powerful than thou. 11. Celebrate the renowned and youthful god, mounted on his chariot, terrible as a wild beast, destructive, and fierce. Be gracious to thy worshipper, Rudra, when praised : may thy hosts prostrate some one else than us. 12. Even a boy, when his father approaches and salutes him, makes obeisance to him in return ; [so] O Rudra, I praise [thee], the giver of much [good], the lord of heroes. Thou, when lauded, grantest to us remedies. 13. Those pure remedies of yours, Maruts, those which are salutary, ye strong [gods], those which are beneficent, those which our father Manu desired¹⁸—those, as well as the blessing and favour of Rudra, I desire. 14. May the bolt of Rudra avoid us ; may the great malevolence of the impetuous [deity] depart far from us. Unbend thy strong [bows so as not to strike] thy wealthy worshippers. Dispenser of good, be gracious to our children and descendants. 15. O tawny and vigorous god, so taking heed of us, as neither to be incensed against us, nor to injure us—think of us now, Rudra, hearing our invocations ; let us with our vigorous men utter a great hymn at the sacrifice."

R. V. ii. 34, 2.—*Dyāvo na stribhiś chitayanta khādino vī abhriyāḥ na dyutayanta vṛiṣṭayāḥ | Rudro yad vo Maruto rukma-vakshaso vṛiṣṭū jani priśnyāḥ śukre ūdhani |* “Adorned with armlets, [the Maruts] have shone like the skies with their stars, they have glittered like showers from the clouds, at the time when the prolific Rudra generated you, O Maruts, with jewels on your breasts, from the shining udder of Priśni.”

R. V. ii. 38, 9.—*Na yasya Indro Varuno na Mitro vratam Aryamā na minanti Rudrah | na arātayas tam idam svasti huve devam Savi-*

¹⁷ See *sukra-pit*, Nir. viii. 11=R.V. x. 110, 6; and Roth, Erl. See the fifth vol. of this work, p. 453 f., where some remarks of Dr. Bollensen (Journ. Germ. Or. Society, xxii. 587 ff.) are quoted, in which this passage, with others, is adduced to show that images of the gods were common in the Vedic age.

¹⁸ Compare i. 114, 2, above, pp. 302 and 304.

tāraṁ namobhiḥ | “With prostrations I invoke this blessing from the god Savitri, whose purpose neither Indra, nor Varuna, nor Mitra, nor Aryaman, nor Rudra, nor any enemies can resist.”

In the next text, ‘rudra’ is merely an epithet of Agni.

R. V. iii. 2, 5.—*Agnīm sumnāya dadhīre puro janāḥ vāja-śravasam¹⁹* iha vṛikta-barhishāḥ | *yata-sruchāḥ suruchaṁ viśva-devyam* *rudram* *yajnā-nām* *sādhad-ishtim apasām* | “Men, having prepared the sacrificial grass, and holding ladles, have, to obtain his blessing, placed in their front Agni, renowned for wealth, the brilliant, acceptable to all the gods, the terrible (*rudra*), who fulfils the objects of sacrifices and rites.”

In the first verse of the hymn next quoted also, ‘rudra’ is merely an epithet of Agni. In verse 6, on the other hand, Rudra is the name of a god.

R. V. iv. 3, 1.—*Ā vo rājānam adhvarasya rudram hotāram satya-yajām rodasyoḥ* | *Agnim purā tanayitnor achittād hiranya-rūpam avase kriṇudhvam* | 6. *Kad dhishnyāsu vridhasāno Agne kad Vātāya pratavase śubhamye* | *parijmane nāsatyāya kshe bravaḥ kad Agne Rudrāya nri-ghne²⁰* | (verse 7 is quoted above, p. 78). “Before the thunderbolt [falls] unawares, call to your succour Agni, the terrible (*rudra*) king of the sacrifice, the invoker in both worlds, offering genuine worship, the golden-formed. . . . 6. Wilt thou, Agni, who delightest in the altars, wilt thou declare [our sin]²¹ to Vāta, the energetic, the bestower

¹⁹ This word is explained by Sāyana in this place as = *manushyebhyah preritānnam*, “who has sent food to men,” and on R.V. vi. 35, 4, as = *vājaib baleib prasiddhāḥ*, “famed for force.” In the Nighantus (ii. 7, 17) two senses are assigned to *vāja*, “food,” and “battle,” and to *śravas* are ascribed (ii. 7, 10) the meanings “food,” and “wealth.” In the Nirukta iv. 24 (where R.V. iv. 38, 5, is explained), the senses “praise” or “wealth” are attributed to the latter word; in Nir. ix. 10, the sense of “praise”; in Nir. x. 3, that of “food”; and in Nir. xi. 9, that of “renown.” Bühtlingk and Roth assign to *vāja* the senses (1) of “swiftness, spirit,” (2) “running a race, conflict,” (3) “prize of victory in a race, spoil,” (4) “gain, reward, valuable possession,” etc.; and explain the compound *vāja-śravas*, “contending in a race,” comparing it with *vāja-sriti*, to which they ascribe the same meaning, and which is explained by Sāyana in R.V. ix. 43, 5, as = *sangrūma-sarāṇah*, “moving in battle.”

Prof. Aufrecht sees no reason why *vājaśravas* should be interpreted differently from *vāsuśravas*, and translates it “renowned for power or wealth,” comparing *gomad vājavat śravas*, R.V. i. 9, 7; *vājāya, śravase ishe cha*, vi. 17, 4 (vi. 1, 11); ix. 67, 5; iv. 36, 9; *mahi śravo vājam*, vi. 70, 5; *sa vājām darshi sa iha śravo dhāḥ*, x. 69, 3; *vājam ukthyam*, x. 140, 1; *abhi vājam uta śravah*, ix. 1, 4; ix. 6, 3; *vājām jeshi śravo brihat*, ix. 44, 6; ix. 63, 12; ix. 87, 5.

²⁰ Comp. *pūrusha-ghnam* in i. 114, 10, above, p. 303. ²¹ See the preceding verse.

of blessings, the circumambient, the truthful? Wilt thou declare it to the earth, and to the man-slaying Rudra?"

R.V. v. 3, 3, quoted and translated above, p. 80.

R.V. v. 41, 2.—*Te no Mitro Varuno Aryamā "yur Indrah Ribhuksahā Maruto jushanta | namobhir vā ye dadhate svṛktim stomaṁ Rudrāya mīlhushe sajoshahā |* "May Mitra, Varuna, Aryaman, Āyu, Indra, Ribhuksan, the Maruts, be favourable to us, [and to those] who, united together, offer with obeisances hymns and praises to the bountiful Rudra."

R.V. v. 42, 11.—*Tam u shtuhi yaḥ svishuh sudhanovā yo viśvasya kshayati bheshajasya | yakshva mahe saumanasāya Rudram namobhir devam asuraṁ duvasya | 15. Esha stomo māryatāṁ śardho achha Rudrasya sūnūn yuvanyūn ud aśyāḥ | ityādi |* "Praise him who has excellent arrows and bow, who commands all remedies. Worship Rudra to [obtain his] great benevolence: with prostrations adore the spiritual deity. . . . 15. May this hymn ascend to the troop of Maruts, to the sons of Rudra, who comport themselves as youths," etc.

R.V. v. 46, 2 (V.S. 33, 48), quoted and translated above, p. 80.

R.V. v. 51, 13.—*Viśve devāḥ no adya svastaye vaiśvānaro vasur Agnih svastaye | devāḥ avantu Ribhavaḥ svastaye svasti no Rudrah pātu aṁhasahā |* "May all the gods, may Agni, the beneficent, worshipped by all men, may the divine Ribhus, preserve us for our welfare. May Rudra bless and preserve us from calamity."

R.V. v. 52, 16.—*Pra ye me bāndhveshe gām vochanta sūrayah Priśniṁ vochanta mātaram | ḥa pitaram ishmaṇām Rudram vochanta śikvasah |* "These wise and powerful [Maruts], who, when I was inquiring after their kindred, declared to me that the Earth, Priśni, was their mother, and that the rapid Rudra was their father" (see above, p. 306, note 11).

R.V. v. 59, 8.—*Mimātu Dyaur Aditir vitaye nah sam dānu-chitrāḥ ushaso yatantām | āchuchyavur divyām kośam etc rishe Rudrasya Maruto grinānāḥ |* "May Dyaus and Aditi provide for our enjoyment: may the dawns, glittering with moisture, strive [in our behalf]. These Maruts, [the sons] of Rudra, when lauded, O rishi, have caused the celestial treasure to drop down."

R.V. v. 60, 5.—*Ajyeshṭhāśo akanishṭhāśah etc sam bhrātarō vāvridhuk sarbhagāya | yuvā pitā svapāḥ Rudrah eshāṁ sudughā Priśniḥ sudinā Marudbhayah |* "These brothers (the Maruts), among whom there

is no distinction of elder and younger (comp. R. V. v. 59, 6, where also these epithets occur), have grown to prosperity. Rudra, their young and energetic father, and the prolific Priśni, [have created] fortunate days for the Maruts."

R.V. vi. 16, 39.—*Ya ugrāḥ iva śarya-hā tigma-śringo na vaṁsagāḥ | Agne puro rurojitha |* “Thou, Agni, who art fierce (*ugra*), like an archer, like a sharp-horned bull, hast broken down castles.”

On this the commentator remarks: “*Rudro vai esha yad Agnir*” iti śruteḥ | *Rudra-kritam api Tripura-dahanam Agni-kritam eva iti Agnih stūyate* | “For the Veda says that ‘this Agni is Rudra.’ It is here said in praise of Agni, that the burning of the Tripura (or the three cities), though done by Rudra, was done by Agni.” Another explanation of the commentator is that Agni was present in Rudra’s arrow on that occasion. All this, however, is merely said with the view of bringing the Veda into harmony with later stories.

R.V. vi. 28, 7 (A. V. iv. 21, 7).—*Prajāvatih sūyarasaṁ riśantih śuddhāḥ apāḥ suprapāne pibantih | mā vah stenah iṣata mā 'ghaśānsah pari vo hetih Rudrasya vriyyāḥ |* “Be ye (cows) prolific, consuming excellent pasture, drinking pure waters in a good pond. May no thief or wicked man have power over you. May the bolt of Rudra avoid you.”

R.V. vi. 49, 10.—*Bhuvanasya pitaram gīrbhir ābhiḥ Rudram divā vardhaya Rudram aktau | brihantam ṛishvam ajaram sushumnam riḍhag huvema kavineshitāsaḥ |* “Magnify with these songs, the father of the world, Rudra, by day, [magnify] Rudra by night. Let us, impelled by the poet, severally invoke [him] the mighty, the exalted, the un-decaying, the beneficent.”

R.V. vi. 50, 4.—*Āno Rudrasya sunavo namantām adya hūtāso Vasavo adhrishṭāḥ | ityādi |* (verse 12 is quoted above, p. 82). “May the sons of Rudra, the irresistible Vasus (or gods), invoked to-day, stoop down to us,” etc. . . . v. 12 (translated above, p. 82).

R.V. vi. 66, 3.—*Rudrasya ye miḥushaḥ santi putrāḥ yāṁś cho nu dādhrivir bharadvyai | vide hi mātā māhī sā sā it Priśniḥ subhve garbham ā adhāt | . . . 11. Tam vridhantam mārutam bhrājud-ṛiṣṭiṁ Rudrasya sunuṁ havcsā ā vivāse | ityādi |*—“Those who are the sons of the bountiful Rudra, and whom he upholds for their nourishment. For the mighty mother possessed these mighty sons. This Priśni was

pregnant for an illustrious birth. . . . 11. I worship with invocation this growing-race of the Maruts, with shining weapons, the offspring of Rudra," etc.

R.V. vi. 74, 1 ff.—*Somā-Rudrā dhārayethām asuryam pra vām ishtayo 'rami aśnuwantu | dame dame sapta ratnā dadhānā śām no bhūtām dvipade śām chatushpade |* 2 (A. V. 7, 42, 1). *Somā-Rudrā vi vṛihataṁ vishūchīm amīvā yā no gayam āviveśa | āre bādhethām Nirritim parāchair asme bhadrā sausravasāni santu |* 3 (A. V. 7, 42, 2). *Somā-Rudrā yuvam etāni asme viśvā tanūshu bheṣajāni dhattam | ava syatam mun-chataṁ yad no asti tanūshu baddhaṁ kritam eno asmat |* 4. *Tigmā-yudhau tigma-hetī suševau Somā Rudrāv iha su mṛilataṁ nah | pra no munchataṁ Varunasya pāśād gopāyataṁ nah sumanasyamānā |* “Soma and Rudra, do ye grasp divine power. May oblations in abundance reach you! In every house, bearing with you seven jewels, be favourable to our bipeds and our quadrupeds. 2. Soma and Rudra, drive far away that disease which has entered into our abode. Chase Nirriti far away from us. May we have excellent renown. 3. Soma and Rudra, infuse into our bodies all these remedies. Remove and banish from us whatever sin we have done which attaches to our bodies. 4. Soma and Rudra, whose weapons are sharp, and whose bolts are piercing, be beneficent and favourable to us. Deliver us from the noose of Varuna; protect us, regarding us with favour.”

R.V. vii. 10, 4.—*Indrañ no Agne Vasubhiḥ sajoshāḥ Rudrañ Rudre-bhir ā vaha brihantam | Ādityebhir Aditiṁ viśva-janyām Brihaspatim rikvabhir viśva-vāram |* “Agni, united with the Vasus, bring hither to us Indra; with the Rudras [bring] the powerful Rudra, with the Ādityas [bring] Aditi, who is acceptable to all, and with the bards [bring] the Brihaspati who grants all boons.”

R.V. vii. 35, 6.—. . . . *Sām no Rudro Rudrebhir jalāshah |* “May the healing Rudra, with the Rudras, be favourable to us,” etc.

R.V. vii. 36, 5.—*Yajante usya sakhyam vayaś oha namasvinah ova ritasya dhāman | vi priksho bābadhe nṛibhiḥ stavānah idam namo Rudrāya presṭham |* “Men making obeisance in their own place of sacrifice, seek by worship his friendship, and life. Praised by men, he has distributed food amongst them. This reverence is most dear to Rudra.”

R.V. vii. 40, 5 (quoted and translated above, p. 85).

R.V. vii. 41, 1 (V. S. 34, 34; A. V. 3, 16, 1).—*Prātar Agnim*

prātar Indraṁ havāmahe prātar Mitrā-Varuṇā prātar Aśvinā | prātar Bhagam Pūshanām Brahmanaspatim prātaḥ Somam uta Rudraṁ huvema | “In the morning we invoke Agni, in the morning Indra, in the morning Mitra and Varuṇa, in the morning the Aśvins; in the morning let us invoke Bhaga, Pūshan, Brahmanaspati, Soma, and Rudra.”

R.V. vii. 46, 1 (Nirukta x. 6).—*Imāḥ Rudrāya sthira-dhanvane girāḥ kshipreshave devāya svadhāvne²² | ashāḥḥāya sahamānāya vēdhase tigmā-yudhāya bharata śrinotu nah |* 2. *Sa hi kshayena kshamyasya janmanaḥ sāmrājyena divyasya chetati | avann avantīr upa no duraś chara anamīvo Rudra jāsu no bhava |* 3 (Nirukta x. 7).—*Yā te didyud avasrīshṭū divas pari kshmayā charati pari sā vrinaktu nah | sahasrañ te svapivāta²³*

²² Prof. Roth (Illust. of Nir., p. 185) considers the word *svadhāvat* to signify “independent,” “whose glory is inherent,” etc., and refers to R.V. vii. 20, 1; vii. 37, 2; vii. 86, 4. At p. 40 f. of his Illustrations Roth assigns to *svadhām anu*, etc., the sense of “according to one’s own determination,” “according to pleasure,” and quotes the following passages where it has this sense, viz.: R.V. i. 6, 4; i. 33, 11; i. 81, 4; ii. 3, 11; iii. 47, 1; vii. 78, 4; and viii. 20, 7. On *svadhā* see also Prof. Müller’s Transl. of the R.V., pp. 19–25.

²³ This word is not explained in the printed text of Sūyāṇa; although in the “Varietas Lectionis,” appended to his preface, Prof. Müller notes that in one MS., B. 4, *svapivāta* is rendered by *jīvaprāṇa*, “he by whom life (or breath) is conquered.” In the Nirukta, x. 7, it is explained by *svāpta-vachana*, “thou whose words are very suitable or authoritative.” In his Illustrations of the Nirukta, pp. 135 f., Prof. Roth has some remarks on the word, which I translate: “*Svapivāta* in the Pada text is divided into *su+api+vāta*, and is consequently to be derived from *api+vat*, a compound, which is often found in the R.V., viz. in vii. 3, 10, *api kratūm suchetasañ vatema*; vii. 60, 6, *api kratūm suchetasañ vatantaḥ*; i. 128, 2, *tañ yajna-sādham api vatayāmusi*; i. 165, 13, *manmāni chitrāḥ api vātayantaḥ*; x. 25, 1, *bhadram no api vātaya mano daksham uta kratum*; x. 13, 5, *pitre putrāśo apy avīvutann ritam* | It has the signification of ‘learning to understand,’ ‘appropriating to one’s self,’ and in the causal ‘to teach to understand,’ agreeing entirely with the Zend word of similar form, which as yet no one had been able to discover in Sanskrit. The word (*svapivāta*) thus means ‘readily understanding, hearing, accessible, gracious.’ Yāskā’s explanation appears right, and Durga has misunderstood it, when he explains the word by *anatikramanīyājna* (‘thou whose command cannot be transgressed’).” I have to remark, however, that if Yāskā’s phrase *svāpta-vachana* have the sense I have above assigned to it of “speaking with authority,” (see the third vol. of this work, pp. 124, 127 f., and elsewhere) it means nearly what Durga asserts. Prof. Roth, however, must have taken it to mean “thou by whom words (prayers) are readily received, or apprehended.” Otherwise it could not harmonize with the sense he regards as the right one. In his Lexicon, s.v. *vat+api*, Prof. Roth adheres to the meanings assigned to the compound verb in his “Illustrations,” rendering it “to understand, comprehend,” and in the causal “to cause to understand, to make comprehensible”; and assigning to the words *bhadram no api vātaya manah* in x. 20, 1 and x. 25, 1, the sense of “awaken in us a good sense.” Prof. Aufrecht assigns to

bheshajā mā nas tokeshu tanayeshu rīrishah | 4. Mā no vadhiḥ Rudra mā parā dāḥ mā te bhūma prasitau hīlitasya | ā no bhaja barhishijiva-śāṁse²⁴ yūyam pata svastibhiḥ sadā nah | “Present these songs to Rudra with the strong bow, and swift arrows, the self-dependent god, unassailable, the assailant, the disposer, armed with sharp weapons: may he hear us. 2. Through his power he perceives the terrestrial race, and through his universal dominion [he perceives] the divine. Protecting us, approach our protecting doors; Rudra, remove sickness from our offspring. 3. May that shaft of thine which is discharged from the sky, and traverses the earth, avoid us. Thou, who art easy of access, hast a thousand remedies. Injure us not in our children and descendants. 4. Slay us not, Rudra; do not abandon us; let us not fall into thy net when thou art incensed. Give us a share in the sacrifice desired by the living. Do ye always succour us with your benedictions.”

R.V. vii. 56, 1 (S. V. i. 433).—*Ke iṁ vyaktāḥ narāḥ santiḥāḥ Rudrasya maryāḥ adha svāsvāḥ | 2. Nakir hi eshāṁ janūṁshī veda te anga vidre mitho janilram |* “Who are these brilliant heroes, the sons of Rudra, occupying the same abode, riding on excellent horses? No one knows their births. They [themselves] know the place of their common production.”

R.V. vii. 58, 5.—*Tān a Rudrasya milhusho vivāse ityādi |* “I worship these [sons] of the bountiful Rudra,” etc.

svapivāta the sense “possessed of great knowledge,” from *su+apivāta*, “intelligence, knowledge,” which again comes from *api+vati*, to which he considers that the proper meaning has been assigned by Prof. Roth. Sāyana explains as follows the texts quoted above, viz. R.V. vii. 3, 10: *Apy api cha kratum karma yajñānāṁ kartārāṁ vā suhetasāṁ śobhāna-prajñāna-yuktāṁ suprajñānam putram vā vaterā sambhajemahi | vanateḥ sambhajanārthaḥ yasya varṇāntarāgame sat्* *vā* ^{“A-} further may we gain a rite, or a performer of sacrifices possessed of *śobhāna* or *prajñāna*, or a very intelligent son. *Van*, which means ‘to divide’ (or gain), becomes *vat* by the alteration of a letter.” He interprets vii. 60, 6, thus: *Api suhetasām prakṛishṭā-jñānavantam puruṣām kratūm kartārām karmānusūthānavantām valante gachhantah |* “going to a man, a performer of rites possessed of eminent intelligence.” The verb in R.V. i. 128, 2, is thus expounded: *ā paritoshām sevāmahe* “we serve till we are satisfied”; and in i. 165, 13, thus: *sampurṇam prāpayantah*, “completely bringing to us”; in x. 20, 1, by *āgamaya*, “cause to come”; in x. 25, 1, by *gamaya*, “cause to go”; in x. 13, 5, by *sangamayanti*, “cause to go together.”

²⁴ This word appears from Böhtlingk and Roth's Lexicon to occur twice in the R.V., viz. in i. 104, 6, and the present passage. They make it a substantive, signifying “rule over the living.” Benfey, in his translation of i. 104, 6, renders the word “to be praised among men.” Sāyana has there *kāmayitave*, “to be desired”; and here *āśāṁsanīye*, which means the same.

R.V. viii. 13, 20.—*Tad id Rudrasya chetati yahvam pratneshu dhāmasu | mano yatra vi tad dadhur vichetasah |* “That great (manifestation) of Rudra [or the terrible (Indra)²⁵] is perceived in the ancient abodes, and on it the wise have therefore fixed their minds.”

R.V. viii. 20, 17.—*Yathā Rudrasya sūnavo divo vaśanti asurasya vedhasah | yuvānas tathā it asat |* “As the youthful sons of Rudra, the wise deity of the sky, desire, so shall it be.”

R.V. viii. 22, 13.— . . . *Tā u namobhir īmahe | 14. Tāv id doshā tāv ushasi śubhas patī tā yāman rudra-vartanī²⁶ | mā no martāya ripave vājinī-vasū paro rudrāv ati khyatam |* “We invoke them (the Aśvins), with adoration, (14) at evening and at dawn, and on their path, the two lords of splendour, proceeding on terrible roads. Do not, O terrible (*rudrau*) lords of swift horses,²⁷ abandon us to our mortal enemy.”

R.V. viii. 29, 5. (quoted and translated above, p. 90).

R.V. viii. 61, 3.—*Antar iihanti taṁ jane rudram paro manīshayā | gribhnanti jihvayā sasam²⁸ |* “They entreat the god (Agni), who is terrible (*rudra*) beyond all thought,²⁹ [to enter] among the people. With their tongue they take food (or seize him sleeping).”

R.V. x. 64, 8.—*Triḥ sapta sasrāḥ nadyo mahīr apo vanaspatiṇ parvatān Agnim ītaye | Kṛiśānum astṛīn Tishyām sadhasthe ā Rudraṁ Rudreshu rudriyām havāmahe |* “We invoke to our aid in the assembly of sacrifice, the three times seven swift rivers, the great waters, the trees, the mountains, Agni, Kṛiśānu, the archers, Tishya, and Rudra, among the Rudras, and possessing their character.”

²⁵ Böhtlingk and Roth, *s.v.* *rudra*, hold the word to be here an epithet of Indra. The rest of the hymn is addressed to him.

²⁶ This word *rudra-vartanī* is also applied to the Aśvins in the first verse of this hymn, and in R.V. x. 39, 11. Compare *krishṇavartani* and *kṛiśṇādhvan* as applied to Agni. See the fifth vol. of this work, p. 212.

²⁷ This is the sense assigned by Böhtlingk and Roth to *vājinī-vasū*. Sāyana renders it by *annavasu* (R.V. v. 74, 6), *annadhana* (x. 40, 12) “rich in food.” Elsewhere he also takes *vājinī* for food or oblation.

²⁸ This word is given in the Nighantu, 2, 7, as signifying food. Sāyana takes it to mean “sleeping,” and renders the last clause “men through praise sprung from their tongue, catch Agni with their fingers” (*jihvā-prabhavayā stutyā gribhnanti grihvany angulibhiḥ*). See Roth’s Illustrations of Nirukta, pp. 55 and 85 f.; also R.V. i. 51, 3 (where Benfey renders *sasena* “in sleep”); iii. 5, 6; iv. 5, 7; iv. 7, 7; v. 21, 4; x. 79, 3.

²⁹ This interpretation is confirmed by Böhtlingk and Roth, *s.v.* *manīshā*, who refer to R.V. v. 17, 2, as another passage where the phrase occurs.

R.V. x. 65, 1 (quoted and translated above, p. 95).

R.V. x. 66, 3.—*Indro Vasubhiḥ paripātu no gayam Ādityair no Aditiḥ śarma yachhatu | Rudro Rudre�hir devo mṛilayāti nas Tvaṣṭṛā no gnābhīḥ suritāya jinvatu |* “May Indra with the Vasus preserve our habitation; may Aditi with the Ādityas grant us protection. May the divine Rudra with the Rudras be gracious to us; may Tvaṣṭṛi with the wives (of the gods) advance us to prosperity.”

R.V. x. 92, 5.—*Pra Rudrena yayinā yanti sindhavas tiro mahīm aramatīm³⁰ dadhanvire | yebhiḥ pariymā pariyan uru jrayo vi roruvaj jaṭhare viśvam ukshate | 9. Stomaṁ vo adya Rudrāya śikvase kshayad-virāya namasā didishṭana | yebhiḥ śivah svavān evayāvabhir divah sishakti³¹ svayaśāḥ nikāmabhīḥ |* “The waters flow [impelled] by the hastening Rudra, and have spread over the vast earth; with them the circumambient, shouting god, who moves round the wide space [of the earth], moistens all (that is contained) in its womb. 9. With reverence present your hymn to-day to the mighty Rudra, the ruler of heroes, [and to the Maruts] those rapid and ardent deities with whom the gracious and opulent [Rudra], who derives his renown from himself, protects us from the sky.”

R.V. x. 93, 4.—*Te gha rājāno amṛitasya³² mandrāḥ Aryamā Mitro Varunāḥ pariymā | kād Rudro nṛinām stuto Marutāḥ Pūshano Bhagāḥ | 7. Utā no rudrā chid mṛilatām Aśvinā ityādi |* “These are the

³⁰ This word occurs in different parts of the R.V., where it is variously interpreted by Sāyana. On ii. 38, 4, he explains it by *anuparatiḥ*, “never resting,” as an epithet of Sāvītri; on v. 43, 6, as an epithet of *gnā* (a goddess), ē *samanṭād ramamānamānam sarvatra gantrīm vā*, “sporting all round, or, going everywhere”; on vii. 38, 8, similarly, *uparati-rāhitām*, “having no rest,” as an epithet of *mahi*, the earth; on vii. 42, 3, as meaning the earth (*bhūmīm*); on vii. 1, 6, as signifying brilliancy (*dīptiḥ*); on v. 54, 6, as *āramanām dhanādikam*, “object of enjoyment, wealth,” etc.; on vii. 34, 21, as denoting a being “of perfect intelligence, or whose intelligence reaches to all objects,” (*paryāpta-buddhiḥ sarva-vishaya-vyāpi-buddhiḥ vā*) spoken of Tvaṣṭṛi; and on viii. 31, 12, as equivalent to *alammatiḥ paryāpta-stutiḥ*, a god “who obtains full, or complete, worship,” said of Pūshan. I have not access to his commentary on x. 64, 15, and x. 92, 4, 5. Böhldingk and Roth regard Aramati in all these passages but one as designating either “readiness for service, obedience, devotion,” or “as a personification of religious worship, or active piety.” In viii. 31, 12, they regard it as signifying “obedient, pious.” I cannot see that any of these senses except that of earth is applicable to the passage before us. Or *Aramati* may here be an epithet of the earth.

³¹ From the root *sach*. See R.V. i. 18, 2; i. 56, 4; and v. 41, 20.

³² Compare *amṛitasya gopām*, R.V. viii. 42, 2; and *amṛitasya patniḥ*, iv. 5, 13.

kings of immortality who gladden us: Aryaman, Mitra, Varuṇa the circumambient, what (shall we say) of Rudra celebrated by men the Maruts, the Pūshans, and Bhaga? 7. May the terrible (*rudra*) Aśvins be favourable to us," etc.

R.V. x. 125, 6 (A.V. 4, 30, 5).—*Ahaṁ Rudrāya dhanur ā tanomi brahma-dvishe śarave hantavai u ityādi |* (Vāch?³³ speaks): "I bend the bow for Rudra, for an arrow to slay the hater of the priest," etc.

R.V. x. 126, 5.—. . . . *Ugram Marudbhīḥ Rudraṁ huvema ityādi |* "Let us invoke the terrible Rudra with the Maruts," etc.

R.V. x. 136, 1 (Nir. xii. 26).—*Keśi agniṁ keśi visham keśi bibharti rodasī | keśi viśram svar dṛiṣe³⁴ keśi idam jyotir uchyate |* 2 | *munayo vātarasānāḥ piśangā vasate malā | vātasyānu dhrājīm yanti yad devāśo avikshata |* 3 | *unmaditāḥ mauneyena vātan ā tasthimū vayam |* śārīred (i.e. śārīrā id) *asmākam yūyam martāso abhi paśyatha |* 4 | *antarikshena patati viśrā rūpā 'vachākaśat | munir devasya devasya saukṛityāya sakhā hitah |* 5 | *Vātasyāśva Vāyoh sakhā atha deveshito muniḥ | ubhau samudrāv ā ksheti yaś cha pūrvah utāparah |* 6 | *apsarasām gandharvāṇām mṛigāṇām charane charan | keśi ketasya vidvān sakhū svādūr madintamāḥ |* 7. *Vāyur asmai upāmanthat pinashṭi sma kunannamā | keśi vishasya pātreṇo yad Rudrenāpi bat saha |* "The long-haired [being] sustains fire, water, and the two worlds; he is to the view the entire sky; he is called this light. 2. The wind-clad (i.e. naked) munis wear brown and soiled (garments); they follow the course of the wind, when ye, O gods, have entered (into them). 3. Transported by (our) impulses as munis, we have pursued the winds. You, O mortals, behold our bodies. 4. The muni, a friend fitted to gain the beneficent aid of every god, flies through the air, perceiving all forms. 5. The muni, impelled by the gods, the steed of the wind, the friend of Vāyu, dwells in both the oceans, the eastern and the western. 6. Moving in the path of the Apsarases, the Gandharvas, and the wild animals, the long-haired being is aware of our call, and a sweet and gladdening friend. 7. Vāyu agitated for him; the long-haired [being] breaks down the things which are unbending, by means of the vessel of water (*visha*) which he drank along with Rudra."

Although but little of this hymn has reference to Rudra, I have

³³ See note 27 in p. 253 of the third vol. of this work.

³⁴ *Keśi idam sarvam idam abhivipaśyati |* —Nir. xii. 26.

quoted it entire on account of the interest it possesses in another respect. The first verse is explained in the Nirukta x. 26; and Prof. Roth, in his Illustrations of that work, p. 164, has the following note on the subject of the hymn: "The hymn," he says, "shows the conception that by a life of sanctity (*mauneyena*, verse 3) the muni can attain to the fellowship of the deities of the air, the Vāyus, the Rudras, the Apsarases, and the Gandharvas; and, furnished like them with wonderful powers, can travel along with them on their course. Transcending even this, the verse before us says that the beautiful-haired, the long-haired, that is to say, the Muni, who during the time of his austerities, does not shave his hair, upholds fire, moisture, heaven, and earth, and resembles the world of light, ideas which the later literature so largely contains. Similarly in an older hymn, R. V. vii. 56, 8, an unusual power of the Muni is celebrated, when it is said of the winds: *Subhro vah śushmaḥ krudhmi manāñsi dhunir munir iva śardhasya dhṛishnoḥ*, where Sāyaṇa explains the word *mananād munih stotā* ('the muni, from the root "man," is one who praises'); and where the representation above given is in any case to be found in its germ."

Although, in his Lexicon (see *s.v. muni*), Prof. Roth no longer adheres to Sāyaṇa's explanation of the word *muni*, as applicable to the last-mentioned passage, where he thinks it may mean "pressure, crowd, impulse," he takes the same view as formerly of the hymn before us (x. 136), and defines the word *muni* as signifying "(one who is driven by an inward impulse), a person inspired, or in a state of ecstasy; with this conception of the word," he proceeds, "agrees what is said of the ecstasy and deification of the muni in R. V. x. 136, 2, 4, *deveshito munih* ('the god-impelled muni'), v. 5, and what is related in the Aitareya Brāhmaṇa vi. 33, of the Muni Aitaśa, whom his son regards as mad. *Indro munināñ sahka*, 'Indra is the friend of munis,' R. V. viii. 17, 14." I subjoin the passage of the Aitareya Brāhmaṇa vi. 33, here referred to:

*Aitaśa-pralāpañ śāṁsatī | Aitaśo ha vai munir "Agner āyur"³⁵ dadarśa
yajnasya ayātayāmam iti ha eke āhuh | so' bravīt putrān "putrakāḥ
"Agner āyur" adarśam | tad abhilapishyāmī | yat kincha vadāmī tad
me mā parigāta" iti | sa pratyapadyata "etāḥ asvāḥ āplavante pratipam*

³⁵ The words *Agner āyur asi tasya te* occur in the Kāṭhaka, according to the list of initial words of passages given by Weber, Ind. Stud., iii. 289.

pratisutvanam" (A. V. xx. 129, 1) *iti* | *tasya Abhyagnir Aitaśayanaḥ aitya akāle bhihāya mukham apyagrihṇād "adripat naḥ pīta"* *iti* | *taṁ ha uvācha "apehy alaso bhār yo me vācham aradhīḥ | śatāyuṁ gām akarishyāṁ sahasrāyum purusham| pāpiṣṭhāṁ te prajāṁ karomi yo mā ittham asakthāḥ"* *iti* | *tasmād āhur "Abhyagnayaḥ Aitaśayanaḥ Aurvānām pāpiṣṭhāḥ"* *iti* | "He repeats the Aitaśa-pralāpa. The Muni Aitaśa beheld (i.e. received a revelation of) the 'Agnī's life' ('Agni's life,' etc.), which, some say, renders the sacrifice efficacious.³⁶ He said to his sons, 'Sons, I have seen "Agni's life;" and will speak of it. Do not fail to attend to³⁷ what I say.' He then obtained (by revelation) the verse beginning *etāḥ aśvāḥ*, etc. Abhyagni, of the family of Aitaśa, came unseasonably, and stopped his mouth, saying 'our father is mad.' His father said, 'Go, become destitute of energy,³⁸ thou who hast stopped my words. I should otherwise have made kine live a hundred years, and men a thousand. Since thou hast so done violence to me, I make thy offspring most degraded. Hence they say that the Abhyagnis of the family of Aitaśa are the most degraded of all the Aurvas."

Compare Professor Kuenen's remarks on the possible original sense of the Hebrew word *nabi*, "prophet," in his Historisch-Kritisches Onderzoek, ii. 3, and also pp. 16 (note 3), and 19 (note 6).

The allusion in the 7th verse of the hymn before us to Rudra drinking water (*visha*) may possibly have given rise to the legend of his drinking posion (*visha*).—See above, p. 50.

R. V. x. 169, 1.—*Mayo bhār vātu abhivātu usrāh ūrjasvatār oshadhīr āriśantām | pivasvatār jīva-dhanyāḥ pibantu avasāya padvate³⁹ Rudra mrīla |* "May the wind, causing prosperity, blow upon our cows. Let them consume invigorating plants; let them drink (waters) rich and life-sustaining: Rudra, be gracious to our walking sources of food" (compare vi. 28, 7, above, p. 312).

³⁶ Prof. Haug renders *ayātayāmam*, "which should remove all defects from the sacrifice"; and Prof. Weber, who, in his review of Dr. Haug's translation, Indische Studien, ix. 177 ff., dissents from many of the translator's renderings, expresses here no difference of opinion, see p. 304.

³⁷ Weber here differs from Haug's rendering of *parigāta* by "do not scorn me," and translates *übergehet* (*über-hört mir dies nicht*) *was ich auch sagen mag*, which is also the sense assigned in Böhtlingk and Roth's Lexicon; and has been given by me.

³⁸ Haug translates, "Become infected with leprosy"; Weber, "become destitute of energy."

³⁹ *Pavat avasaṁ gāvah* | —Nir. i. 17.

SECT. II.—Passages relating to Rudra in the Vājasaneyi recension of the white Yajur-Veda.

I now proceed to quote from the Vājasaneyi Sanhitā the principal texts which it contains relative to Rudra.

Vaj. S. 3, 57 ff.—*Esha te Rudra bhāgah saha svasrā Ambikayā tañ jushasva svāhā | esha te Rudra bhāgah ākhus te paśuh*⁴⁰ | 58. *Ava Rudram adīmahi ava devam tryambakam | yathā no vasyasas karad yathā nah śreyasas karad yathā no vyavasāyayāt* | 59. *Bheshajam asi bheshajān gave 'svāya purushāya bheshajam | sukham meshāya meshyai |* 60 (*=R. V. vii. 59, 12; Taitt. S. i. 8, 6, 2.*) *Tryambakañ yajāmahe sugandhim pushṭi-varḍhanam | urvārukam iva bandhanād mrityor mu-kshīya mā 'mritat | tryambakañ yajāmahe sugandhim pativedanam*⁴¹ | *urvārukam iva bandhanād ito mukshīya mā 'mutaḥ |* 61 (*T. S. i. 8, 6, 2.*) *Etat te Rudra avasañ tena paro Müjavato atihī | avatata-dhanvā piṇākā-vasah kṛitti-vāsāḥ ahīsan naḥ sivo 'tīhi |* 62. *Tryāyushañ Jamadagnē Kaśyapasya tryāyusham | yad devešu tryāyushañ tad no astu tryāyusham |* 63. *Sivo nāmā 'si svadhitis te pitā namas te astu mā mā hiṁsiḥ | nivarta-yāmy āyushe annādyāya prajananañ rāyaspōshāya suprajāstvāya suvīryāya |*

"This is thy portion, Rudra, with thy sister Ambikā; accept it with favour, may it be fortunate (*svāhā*). This is thy portion; thy victim is a mouse. 58. We have satisfied Rudra; we have satisfied the god Tryambaka,⁴² that he may make us most opulent, most happy, that he may prosper us. 59. Thou art a medicine, a medicine for kine and horses, a medicine for men, a [source of] ease to rams and ewes. 60. We worship Tryambaka, the sweet-scented, the increaser of prosperity. May I, like a cucumber [severed] from its stem, be freed from

⁴⁰ The Taittirīya Br. i. 6, 10, 4, has only the first part of this verse: *Esha te Rudra bhāgah saha svasrā Ambikayā*: then follow the words: *ity āha | S'arad vai asya Ambikā svasā | tayā vai esha hinasti |* "He says, 'This is thy portion, Rudra, with thy sister Ambikā.' His sister Ambikā is the autumn; with her he smites (or kills)," etc. The commentator on the passage before us (of the Vāj. S.) says in reference to this that Ambikā kills by taking the form of Autumn, and producing diseases, etc. (*S'arad-ūpam prāpya jar- [qu. ? jvar-] ādikam utpādyā tañ nirodhinām hanti*).

⁴¹ Compare *pativedyā*, "the acquisition of a wife," in Taitt. Br. ii. 4, 2, 7.

⁴² S. P. ii. 6, 2, 9.—*Ambikā ha vai nāma asya svasā | tayā'śya esha saha bhāgah | tad yad asya esha striyā saha bhāgas tuṣmāt Tryambaka nāma |* "He has a sister called Ambikā, with whom he has this share: and since he has this share along with a female (*strī*), he is called Tryambaka" (i.e. Stryambaka).

death, not [severed] from immortality. We worship Tryambaka, the sweet-scented, who bestows on us husbands.⁴² Like a cucumber [severed] from its stem, may I be released from this [world], not [severed] from that [world]. 61. This, Rudra, is thy provision; with it depart beyond the Müjavat, with thy bow unbended, and concealed from view, clothed with a skin, without injuring us, gracious, cross over.⁴³ 62. Let us have a triple life, the triple life of Jamadagni, the triple life of Kaśyapa, the triple life which exists among the gods. 63. Thou art gracious (*sīra*) by name; the thunderbolt⁴⁴ is thy father. Reverence be to thee: destroy us not. I clip thy hair, thee [O sacrificer], that thou mayest live, have food to eat, the power of procreation, the possession of wealth, abundant offspring, and eminent prowess."⁴⁵

The next passage which I shall quote is the famous Satarudriya, a prayer, which is referred to in three passages quoted above from the Mahābhārata, pp. 186, 193, and 199. It is translated and annotated by Prof. Weber in his Indische Studien, ii. 32 ff. The text there translated, and which is given in the preceding pp. 26 ff., is that of the Upanishad bearing the name of Satarudriya.

Vājasaneyi Samhitā, xvi. 1 ff. (=Taitt. S. iv. 5, 1, 1 ff.).—*Namas te Rudra manyare uto te ishave namaḥ*⁴⁶ | *bāhubhyām uta te namah* | 2. *Yā te Rudra śivā tanūr aghorā pāpa-kāśinī* | *tayā nas tanvā* (*tanuvā*, T. S.) *śantamayā grīśantābhichākaśīhi* | 3. *Yām ishuṁ giriśanta haste bibharshi astave* | *śivām giriitra tām kuru mā hiṁsīḥ purushām jagat* | 4. *S'ivena vachasā tvā giriśāchha vadāmasi* | *yathā naḥ sarvam ij jagad ayakshmaṁ sumanāḥ*⁴⁷ *asat* | 5. *Adhy avochad adhivaktā prathamo daivyo bhishak* | *ahīṁścha sarvān jambhayan sarvāścha yātudhānyo dharāchīḥ parāsuva*⁴⁸ | 6. *Asau yaś tāmrō aruṇāḥ uta babhrūḥ sumangalaḥ* | *ye chainām Rudrāḥ abhito dikshu śritāḥ sahasraśo vaishām hedāḥ īmahe* | 7. *Asau yo'vasar-*

⁴²* This, the Commentator says, is spoken by virgins walking round the fire.

⁴³ See the second volume of this work, pp. 351 f.,

⁴⁴ Such is the sense assigned to *svadhiti*.

⁴⁵ The commentator says that the first half of this verse is addressed to a razor, and the second half is supposed to be spoken by the razor to the person to whose head it is to be applied. He translates the words *nivārtayāmy āy ashe*, etc., by "I shave thee that thou mayest live," etc.

⁴⁶ The Taitt. S. inserts here *namas te astu dhanvane*, "reverence be to thy bow."

⁴⁷ *Sumanāḥ-sabde puṁstvam ārsham* | Comm.

⁴⁸ These last two words are omitted in the Taitt. S.

pati nīlagrīvo vilohitāḥ | utaināṁ gopāḥ adriśrann adriśrann udahāryāḥ⁴⁹
 sa dṛishṭo mṛidayātī naḥ | 8. Namo 'stu nīla-grivāya sahaśrākshāya
 mīḍhushe | atho ye asya satvāno ahaṁ tebhyo'karaṁ namāḥ | 9. Pramuncha
 dhanvanas tvam ubhayor ārtyyor jyām | yāścha te haste išhavaḥ parā tā
 bhagavo vapa⁵⁰ | 10. Vijyām dhanuḥ kapardino viśalyo bāṇavān uta |
 aneśānn asya yāḥ išhavaḥ abhur asya nishangadhiḥ [-thiḥ, T. S.] | 11.
 Yā te hetir mīḍhushtama haste babhūva te dhanuḥ | tayā 'smān viśvatas
 tvam ayakshmayā pari bhūja⁵¹ | 12. Pari te dhanvano hetir asmān vrīṇaktu
 viśvataḥ | atho yaḥ išhudhis tava āre asmad nīdhehi tam | 13. Avatatyā
 dhanush ṭvāṁ sahasrāksha śateshudhe | niśrya śalyānām mukhā śivo naḥ
 sumanāḥ bhava | 14. Namas te āyudhāya anātātāya dhrishṇave | ubhā-
 bhīyām uta te namo bāhuḥbhyām tava dhanvane | 15 and 16 (=R.V. i.
 114, 7, 8, see above p. 303). 17. Namo hiranyabāhave senānye diśāncha
 pataye namo namo vrīkshebhyo harikeśbhyāḥ paśūnām pataye namo
 namāḥ śashpinjarāya tvikṣīmate pathīnām pataye namo namo harikeśāya
 upavītine pushtānām pataye namāḥ | 18. Namo babhuśāya vyādhīne
 'nnānām pataye namo namo Bhavasya hetyai jagatām pataye namo namo
 Rudrāya ātatāyīne (ātatāvīne, T. S.) kshetrāṇām pataye namo namāḥ
 sūtāya ahantyai (ahantyāya, T. S.) vanānām pataye namāḥ | 19. Namo
 rohitāya sthapataye vrīkshānām pataye namo namo bhuvantaye vārvivas-
 kritāya oshadhīnām pataye namo namo mantrīne vāñijāya kakshānām
 pataye namo namo uchchairghoshāya ākrandayate pattīnām pataye namāḥ |
 20. Namāḥ kṛitsnāyatāyā (kṛitsnavitāyā, T. S.) dhārate satvanām pataye
 namo namāḥ sahamānāya nivyādhīne āvyādhīnām pataye namo namo
 nishangīne kakubhāya stenānām pataye namo namo nicherave paricharāya
 aranyānām pataye namāḥ | 21. Namo vanchate parivanchate stāyūnām
 pataye namo namo nishangīne išhudhimate taskarāṇām pataye namo
 namāḥ śrikāyibhyo (śrikāvibhyo, T. S.) jighāṁsadbhyo mushnatām pataye
 namo namo 'simadbhyo naktaṁ charadbhyo vikṛintānām (prakṛintānām,
 T. S.) pataye namāḥ | 22. Namāḥ ushṇīśhīne giricharāya kulunchānām
 pataye namo namāḥ išhumadbhyo dhanvāyibhyāścha vo namo namāḥ ātan-
 vanebhyo pratidadhānebhyāścha vo namo namāḥ āyachhadbhyo 'syadbhyāś-
 cha vo nu-maḥ | 23. Namo visrijadbhyo viśhyadbhyāś cha vo namo namāḥ

⁴⁹ The Taitt. S. adds here utaināṁ viśvā bhūtāni, "and all beings have seen him."

⁵⁰ The T. S. introduces here verse 13 of the Vāj. S.

⁵¹ The T. S. inserts the 14th verse here, and there are similar transpositions elsewhere.

svapadbhyo jāgradbhyas cha vo namo namaḥ śayānebhyāḥ āśīnebhyascha
 vo namo namas tishṭhadbhyo dīvadbhyascha vo namah | 24. Namaḥ
 sabhābhyāḥ sabhāpatibhyascha vo namo namo 'śvebhyo 'śvapatibhyascha vo
 namo namah āvyādhiṇibhyo vividhyantibhyascha vo namo namah ugaṇā-
 gbhyaś tṛiṇhatibhyas cha vo namah | 25. Namo gaṇebhyo gaṇapati-
 bhyascha vo namo namo vrātēbhyo vrātapatibhyascha vo namo namo
 gritsebhyo gritsapati'bhyascha vo namo namo virūpebhyo viśvarūpebhyascha
 vo namah | 26. Namaḥ senābhyāḥ senānībhyascha vo namo namo rathibhyo
 'rathebhyascha vo namo namah kshattribhyāḥ sangrahītibhyascha vo namo
 namo mahadbhyo arbhakebhyascha (kshullakebhyāś cha, T. S.) vo namah |
 27. Namas takshabhyo rathakārebhyascha ro namo namah kulālebhyāḥ
 karmārebhyascha vo namo namo nishādebhyāḥ punjishṭhebhyas cha vo
 namo namah śvanibhyo mṛigayubhyascha vo namah | 28. Namaḥ śvabhyāḥ
 śvapatibhyascha namo Bhavāya Rudrāya cha namah S'arvāya cha Paśu-
 pataye cha namo nīlagrīvaya cha śitikāṇṭhāya cha | 29. Namaḥ kapardine
 cha vyupta-keśāya cha namah sahasrākshāya cha śatadhanvane cha namo
 giriśayāya (giriśāya, T. S.) cha śipivishṭāya cha namo mīḍhushṭamāya
 cha iṣhume cha | 30. Namo hrasvāya cha vāmanāya cha namo bṛihate cha
 varshīyase cha namo vṛiddhāya cha savṛidhe (saṁvṛidhvane, T. S.) cha
 namo 'gryāya prathamāya cha | 31. Namaḥ āśave cha ajirāya cha namah
 śīghryāya (śīghriyāya, T. S.) cha śībhāyāya cha namah īrmyāya cha avasva-
 nyāya cha namo nādeyāya (srotasyāya, T. S.) cha dvīpyāya cha | 32. Namo
 jyeshṭhāya cha kanishṭhāya cha namah pūrvajāya cha aparajāya cha namo
 madhyamāya cha apagalbhāya cha namo jaghanyāya cha budhnyāya cha |
 33. Namaḥ sobhyāya cha pratisaryāya cha namo yāmyāya cha kshemyāya
 cha namah ślokyāya cha avasānyāya cha namo urvāryāya cha khalyāya
 cha | 34. Namo vanyāya cha kakshyāya cha namah śravāya cha pratiśravāya
 cha namah āśuṣhenāya cha āśurathāya cha namah śurāya cha avabhedine
 (arabhindate, T. S.) cha | 35. Namo bilmīne cha kavachīne cha namo
 carmiṇe cha varūthīne cha namah śrutāya cha śrutasenāya cha namo
 dundubhyāya cha āhananyāya cha | 36. Namo dhṛishṇave cha pramṛiśāya
 cha⁵² namo nishangiṇe cha iṣhividhimate cha namas tīkshṇeshave cha āyudhīne
 cha namah svāyudhāya sudhanvane cha | 37. Namaḥ srutīyāya chāpatīyāya
 cha namah kātyāya cha nīpyāya cha namah kulyāya cha sarasyāya cha
 namo nādeyāya (nādyāya, T. S.) cha raiśantāya cha | 38. Namaḥ kūpyāya
 cha avaṭyāya cha namo vīdhryāya cha ātāpyāya namo meglyāya cha

⁵² The T. S. adds here namo dūtāya cha prahitāya cha.

vidyutyāya cha namo varshyāya cha avarshyāya cha | 39. Namo vātyāya
 cha reshmyāya (reshmiyāya, T. S.) cha namo vāstavyāya cha vāstupāya
 cha namaḥ Somāya cha Rudrāya cha namas tāmrāya cha arunāya cha |
 40. Namah śangave (śangāya, T. S.) paśupataye cha namaḥ ugrāya cha
 bhīmāya cha namo agrevadhāya cha dūrevadhāya cha namo hantre cha
 hanīyase cha namo vṛiksheshbhyo hari-keśebhyo namas tārāya | 41. Namah
 śambhavāya (śambhave, T. S.) cha mayobhavāya (mayobhave, T. S.) cha
 namaḥ śāṅkarāya cha mayaskarāya oha namaḥ śivāya cha śivatarāya cha |
 42. Namah pāryāya oha avāryāya cha namaḥ prataraṇāya cha uttarāṇāya
 oha⁵³ namas tīrthyāya cha kūlyāya cha namaḥ śashpyāya phenyāya cha |
 43. Namah sīkātyāya oha pravāhyāya cha namaḥ kiṁśilāya oha kshayaṇāya
 cha namaḥ kapardine cha pulastaye cha namaḥ iriṇyāya oha prapathyāya
 oha | 44. Namo vrājyāya (grīhyāya, T. S.) cha goshthīyāya oha namas
 talpyāya cha gehyāya cha namo hrīdayyāya (hradayyāya, T. S.) oha
 niveshyāya cha namaḥ kātyāya oha gahvareshṭhāya cha | 45. Namah
 śushkyāya cha harityāya cha namaḥ pāṁsavyāya cha rajasyāya oha namo
 lopyāya cha ulapyāya oha namaḥ ūrvyāya cha sūrvyāya (sūrmyāya, T. S.)
 cha | 46. Namah parṇāya (parnyāya, T. S.) oha parṇaśadāya cha namaḥ
 udguramāṇāya (apagurumāṇāya, T. S.) cha abhighnate cha namaḥ akhīdate
 oha prakhīdate cha namaḥ iṣhukridbhyo dhanushkridbhyaś oha vo namo
 namo vaḥ kirikeybhyo devānāṁ hrīdayebhyo namo vichinvatkebhyo namo
 vikshinatkebhyo (vikshinakebhyo, T. S.) namaḥ ānirhatebhyaḥ⁵⁴ | 47.
 Drāpe andhasaspate daridra (daridran, T. S.) nīlalohita | āsām pra-
 jānām eshām paśūnām mā bher mā rōṇ mo cha naḥ kinchanāmamat |
 48 (=R.V. i. 114, 1). 49. Yā te Rudra śivā tanūḥ śivā viśvāhā
 bheshajī | śivā rutasya bheshajī tayā no mriḍa jīvase | 50 (=R.V. ii.
 33, 14⁵⁵). 51. Mīḍhushṭama śivatama śivo naḥ sumanāḥ bhava | paramo
 vṛikshe āyudhaṁ nidhāya krittīṁ vasānāḥ āchāra piṇākam bibhrad āgahi |
 52. Vikirida (vikirida, T.S.) vilohita namas te astu bhagavāḥ | yās te
 sahasrañ hetayo 'nyam asmad nivapantu tāḥ | 53. Sahasrāṇi sahasraso
 (sahasradhā, T. S.) bāhvos (bāhuvos, T. S.) tava hetayah | tāsām iśāno
 bhagavāḥ parāchīnā mukhā kridhi | 54. Asankhyātā sahasrāṇi (sahasrāṇi

⁵³ The T. S. here adds, *namaḥ ātāryāya cha ālaṭyāya cha*.

⁵⁴ The T. S. here adds, *namaḥ ānirvatkebhyaḥ*.

⁵⁵ Instead of *mahī gāt*, the concluding words of the first half of the verse, as it stands in the R.V., the Vājasaneyi Saṁhitā has *aghāyoh*, “of the malicious.” The T. S. introduces here verses corresponding to those in R.V. i. 114, 2, 7, 8, 10; ii. 33, 11, 14.

sahasraśo, T. S.) ye *Rudrāḥ adhi bhūmyām* | *teshāṁ sahasra-yojane ava-*
dhanvāni tanmasi | 55. *Asmin mahaty arṇave antarikshe Bhavāḥ adhi-*
teshāṁ ityādi | 56. *Nīlagrīvāḥ śitikanṭhāḥ divāṁ Rudrāḥ upāśritāḥ*
teshāṁ ityādi | 57. *Nīlagrīvāḥ śitikanṭhāḥ S'arvāḥ adhaḥ kshamācharāḥ*
teshāṁ ityādi | 58. *Ye vṛiksheshu śashpinjarāḥ nīlagrīvāḥ vilohitāḥ*
teshāṁ ityādi | 59. *Ye bhūtānāṁ adhipatayo viśikhāsaḥ kapardināḥ*
teshāṁ ityādi | 60. *Ye pathāṁ pathirakshasaḥ (pathirakshayaḥ, T. S.)*
ailabridāḥ āyuryudhaḥ (yayurvedhaḥ, T. S.) | *teshāṁ ityādi* | 61. *Ye*
tīrthāni pracharanti śrikāhastāḥ (śrikāvanto, T. S.) nishangināḥ | *teshāṁ*
ityādi | 62. *Ye anneshu vividhyanti pātreshu pibato janān* | *teshāṁ ityādi* |
63. *Ye etāvantaścha bhūyāṁsaś cha diśo Rudrāḥ vitasthire* | *teshāṁ*
ityādi | 64. *Namo 'stu Rudrebhyo ye divi yeshāṁ⁵⁶ varsham ishavaḥ* |
tebhyo daśa prāchir daśa dakshināḥ dāśa pratichir daśa udīchir daśa
ūrdhvāḥ | *tebhyo mamo astu te no avantu te no mrīdayantu te yanī dvishmo*
yaś *cha no dveshi tam eshāṁ (vo, T. S.) jambhe dadhmaḥ (dadhami, T. S.)* |
65. *Namo 'stu Rudrebhyo ye antarikshe yeshāṁ vātaḥ ishavaḥ* | *tebhyo*
daśa *ityādi* | 66. *Namo 'stu Rudrebhyo ye prithivyaṁ yeshāṁ annam*
ishavaḥ | *tebhyo daśa* *ityādi* |

“Reverence, Rudra, to thy wrath, and to thy arrow. Reverence to both thy arms. 2. Shine upon us, dweller in the mountains, with that blessed body of thine which is auspicious, not terrible,⁵⁷ and which does not betoken harm. 3. The arrow, O dweller in the mountains, which thou bearest in thy hand to discharge, make it, O lord of the mountains, auspicious; do not slay men and cattle. 4. With auspicious words we supplicate thee, dweller in the mountains, that all our men and cattle may be healthy and cheerful. 5. The deliverer, the first divine physician, hath interposed for us. Destroying all serpents, strike down and drive away all Yātudhānīs (female goblins). 6. We deprecate from us the wrath of that auspicious deity who is copper-coloured, ruddy, and brown, and of those Rudras who in thousands surround him on all sides. 7. May he who glides away, blue-necked and red-coloured, and whom cowherds and female drawers of water⁵⁸ have seen,—may he, when seen, be gracious to us. 8. Reverence to the

⁵⁶ The T. S. inserts here the words *annāṁ vāto*.

⁵⁷ Compare the passage quoted from the Mahābhārata, above, p. 204, near the foot.

⁵⁸ “Persons who are destitute of initiation in Vedic rites” (*Vedokta-saṁskāra-*
ūnāḥ).—Comm.

blue-necked, to the thousand-eyed, to the bountiful; and to his attendant spirits I offer reverence. 9. Loosen the string from both ends of thy bow; and throw away, O divine being, the arrows which are in thy hand. 10. May the bow of the god with braided hair be stringless, and his quiver contain pointless shafts. His arrows have perished, and his sword-sheath is empty. 11. That shaft, O most bountiful, that bow which is in thy hand, with it, rendered innocuous, do thou protect us on every side. 12. May the shaft from thy bow avoid us in every direction; and deposit thy quiver far from us. 13. Unbending thy bow, O thousand-eyed, and thousand-quivered, and blunting the points of thy arrows, be gracious and kind to us. 14. Reverence to thy violent weapon, unstrung, to both thy arms, and to thy bow. (Verses 15 and 16 correspond nearly with R. V. i. 114, 7, and 8. See above, p. 304.) 17. Reverence to the golden-armed leader of armies, to the lord of the regions, to the green-haired trees, to the lord of beasts,⁵⁹ who is yellow like young grass, to the radiant, to the lord of roads, the yellow-haired, the wearer of the sacrificial cord, to the lord of the full-fed, (18) to the brown-coloured, to the piercer, to the lord of food. Reverence to the weapon of Bhava, to the lord of things moving, to Rudra with the bended bow, to the lord of the fields, to the innoxious charioteer, to the lord of the forests, (19) to the red architect, to the lord of trees, to the being who stretches out the worlds, who affords deliverance, to the lord of plants, to the observant merchant, to the lord of bushes, to the loud-shouting lord of foot-soldiers who causes his foes to shriek, (20) to him who runs in full stretch, to the lord of spirits, to the conqueror, to the piercer, to the lord of armies which wound, to the towering wielder of a sword, to the lord of thieves,⁶⁰ to the robber,

⁵⁹ This, Weber thinks, must originally have meant "the lord of sacrificial victims."

⁶⁰ On this the Commentator has the following apologetic remarks: *Rudro līlāyā chorādi-rūpām dhatte | yadvā Rudrasya jagat-ātmakatvāch chorādayo Rudrāḥ eva dheyāḥ | yadvā stenādi-śarīre jīvesvara-rūpena Rudro dvividhā tishṭhati | tatra jīva-rūpām stenādi-śabda-vachyām | tad iṣvara-rudra-rūpām lakshayati | yathā sākhā-grāmā shandramā lakshakam | kim bahunā | lakshyārtha-vivakshayā mantreshu laukikāḥ śabdah prayuktāḥ |* "Rudra in sport assumes the forms of thieves and such like persons. Or, since Rudra is the soul of the world, thieves, etc., are to be thought of as being Rudras. Or, Rudra abides in two ways, as life and as lord, in the bodies of thieves, etc. Then his character as life is denoted by the words thieves, etc.; and that points to his character as Rudra the lord, just as the end of a branch points to the moon. But why enlarge further? Common words are employed in the sacred texts to intimate the sense which is pointed to."

to the prowler, to the lord of woods, (21) to the cheater, to the deceiver, to the lord of pilferers, to the bearer of the sword and quiver, to the lord of robbers, to those armed with thunderbolts, to the murderous, to the lord of stealers, to those who carry swords, to those who prowl by night, to the lord of plunderers; (22) to him who wears a turban, who frequents the mountains, to the lord of robbers, to you who have arrows, and to you who have bows, to you with bended bows, and you who fit your arrows on the string, to you who draw the bow, and to you who shoot, (23) to you who discharge, and to you who pierce, to you who sleep and you who wake, to you who lie and you who sit, to you who stand and you who run, (24) to the assemblies, and to you the lords of assemblies, to horses, and to you the lords of horses, to you the hosts which wound and pierce, and to the goddesses who have excellent troops, and who are destructive, (25) to the troops, and to you the lords of troops, to the companies, and to you the lords of companies, to the rogues, and to you the lords of rogues, to you who are ill-formed, and to you who have all forms, (26) to armies, and to you the leaders of armies, to you who ride in chariots, and to you without chariots, to you the charioteers, and to you the drivers of horses, to you the great, and to you the small, (27) to you the carpenters, and to you the chariot-makers, to you the potters, and to you the blacksmiths, to you the Nishādas, and to you the Punjishhas, to you the leaders of dogs, and to you the huntsmen, (28) to dogs, and to the masters of dogs, to Bhava,⁶¹ and to Rudra, and to Sarva, to Paśupati, to Nilagrīva, and to

⁶¹ Prof. Weber has the following note on verse 28 of his translation of the S'atrudriya in his Indische Studien, ii. 37: "Bhava is variously explained, sometimes as the 'existent,' 'eternal' (*bhavaty eva na kadācid api na bhavati*), sometimes as the producer of everything (*bhavaty asmin sarvam*), so that according to the latter explanation he is the exact opposite of 'Sarva,' the destroyer: and possibly the term (Bhava) has been formed with the view of propitiating the terrible god by a favourable name. When both words appear in verses 55 and 57 as additional names of the Rudras, they are no doubt transferred to them from their master, since the name Bhava in particular will not apply well to them. According to the S'atap. Br. i. 7, 38 (dating certainly from a period when Rudra had already been identified with Agni), both words (see also Ind. St. i. 132, 140) are appellations of Agni,—Bhava being that which was usual among the Bāhikas, and Sarva the one prevailing among the Prāchyas (and so among the Kośala-videhas, for example). As we meet with the word Sarva in the well-known passage of the Vendidad, Fargard x., p. 342," (S'aurva in the Zend, see Spiegel's translation, p. 176, and his Commentary, i., p. 285, and Justi's Handbuch s.v.) "we should rather have expected that Sarva would have

Sitikantha, (29) to him with the braided hair, and to him with the shaven hair, to him with a thousand eyes, to him with a hundred bows, to the dweller in the mountains, to Sipivishta,⁶² to the most bountiful, to him who has arrows, (30) to the short, and to the dwarf, to the great, and to him who has arrived at a mature age, to the old, to the coetaneous, to the chief, and to the first, (31) to the swift (or pervader), and to the moving, to him who abides in the swift, and in the flowing waters, and to him who dwells in billows, and in tranquil waters, and in rivers, and on islands, (32) to the eldest, and to the youngest, to the first-born, and to the last-born, to the middlemost, to him who is not full-grown, to the lowest, to him who exists at the roots of trees, (33) to him who lives in the magical city Sobha (?), to him who exists in incantations, to him who exists in punishment, and in prosperity, to the renowned, to the endmost, to him who exists in the soil, and in the threshing floor, (34) in the woods and in the bushes, in the form of sound, and in echo, to him who has fleet armies and swift chariots, to the hero, and to the splitter, (35) to the helmeted, to him with cotton-quilted cuirass, with iron mail, and with armour, to him who is renowned and has a renowned army, to him who exists in drums, and in resounding blows, (36) to the impetuous, to the assailant, to the bearer of a sword and a quiver, who carries swift arrows, who wields weapons, and has excellent weapons and a good bow, (37) to him who dwells in pathways, and roads, and rough (or desert) places, and the skirts of mountains, and watercourses, and lakes, and rivers, and ponds, (38) and in wells, and pits, and in bright clouds, and in sunshine, in clouds, in lightning, in rain, in fair weather, (39) in wind, in storm, to the dweller in houses, to the protector of houses, to Soma, and to Rudra, to the copper-coloured, to the ruddy, (40) to the bringer of prosperity, to Pasupati, to the fierce (*ugra*) and the terrible, to him who kills in

been the name current among the Bähikas. It is difficult to decide whether both appellations actually belonged at first to Agni, and not to Rudra. But, generally speaking, the contrary appears to me to be more credible, because in the hymns of the Rig-veda a peaceful, and not a destructive, character is predominantly ascribed to Agni. Further, both words are brought directly into connexion with the lightning in A.V. x. 1. "Bhavāsurvau asyatām pāyakrite devahetim." This text is quoted a few pages further on.

⁶² R.V. vii. 99, 7; and vii. 100, 6, above, pp. 86-88, and Appendix on p. 88.

front, and who kills from afar, to the slayer, to the excessive slayer, to the green-haired trees, to the deliverer, (41) to the source of prosperity, to the source of happiness, to the causer of prosperity (*śankarāya*), to the causer of happiness, to the auspicious (*śiva*) and the very auspicious, (42) to him who exists beyond and on this side, to him who crosses over to and fro, to him who exists in fords and river-banks, in young grass, and in foam, (43) who exists in gravel and in streams, in stony ground, and in habitable⁶³ places, to the god with spirally-braided hair, to him with smooth hair,⁶⁴ who exists in barren land, and in frequented roads, (44) among herds, in cow-pens, in beds, in houses, in the heart, in whirlpools (or in hoar-frost), and in rough (or desert) places, who abides in abysses, (45) in dry things and in green things, in dust, in moisture (or dust), in inaccessible places, in creepers, in the earth and deep under the earth. 46. Reverence to the leaf, and to him who is in the fall of the leaf, to the threatener, to the slayer, to the vexer and the afflicter, to you who make arrows and who make bows, to you the sprinklers, to the hearts of the gods,⁶⁵ to the discerners, to the destroyers, and to the indestructible. 47. O thou who chasest away, who art lord of the soma-juice, who art poor,⁶⁶ who art blue and red, do not crush, do not destroy⁶⁷ these [our] offspring, or these cattle, and let nothing of ours be sick. 48 (=R.V. i. 114, 1). 49. That we may live, be gracious to us with that body of thine which is propitious, which is propitious and healing on all days, which is propitious and heals disease. 50 (=R.V. ii. 33, 14. See above, p. 309). 51. Most bountiful, most gracious, be gracious and benevolent to us. Placing thy weapon on the remotest [or, highest] tree, approach, clad in a skin,⁶⁸

⁶³ Or, "in a place with still water."—Comm.

⁶⁴ This is the rendering of Bühtlingk and Roth. See Weber's Ind. Stud., ii. 41, note. The Commentator on the Vāj. S. gives the following alternative explanation: *Pulastaye agre tishṭhati pulastīḥ . . . yadvā pūrshu śarīreshu astīḥ sutā yasya sa pulastīḥ sarvāntaryāmī* |

⁶⁵ Agni, Vāyu, and Aditya are meant, according to the Commentator, and the S'atap. Br. ix. 1, 1, 23.

⁶⁶ *Daridra*. The Commentator explains this as meaning "without any connexion with others, from being without a second" (*nishparigraho 'drityavat*). Prof. Roth (Lexicon) proposes to render the word by "roving about," and Prof. Weber by "splitter."

⁶⁷ *Mā bher mā rok*. See Bühtlingk and Roth, s.v. *ruj*, where *bher* is said to come from *bhid*, not *bhī*.

⁶⁸ See V. S. 3, 61, above, p. 322.

come, holding thy bow. 52. O deity, who avertest wounds [or, shootest arrows], and art ruddy in hue, reverence be to thee. May thy thousand shafts smite some one else than us. 53. Thousands of thousands of shafts are in thy hands. O god, do thou, the lord, avert their points [from us]. 54. We unbend a thousand leagues (*yojana*) away the bows of those unnumbered thousands of Rudras who are upon the earth. 55. Above this great atmospheric ocean there exist Bhavas. We unbend their bows a thousand leagues away. 56. Rudras with blue necks and white throats occupy the sky. We unbend, etc. 57. Sarvas with blue necks and white throats frequent [the regions] beneath the earth. We unbend, etc. 58. Of those [deities] with a colour like young grass, with blue necks and ruddy hue, who [live] in trees, we unbend, etc. 59. Of those lords of beings who are without locks of hair, and of those whose hair is spirally-braided, we unbend, etc. 60. Of those who are guardians of roads, givers of nourishment, who fight for life, we unbend, etc. 61. Of those who frequent the fords, with weapons in their hands, and swords, we unbend, etc. 62. Of those who pierce, in the midst of their meals, men who are drinking in vessels, we unbend, etc. 63. Of those Rudras who, so many [as we have described] and yet more numerous, occupy the regions, we unbend, etc. 64. Reverence to the Rudras who [live] in the sky,⁶⁹ of whom rain is the arrows. To them [I hold out] ten [fingers] to the east,⁷⁰ ten to the south, ten to the west, ten to the north, and ten upwards. To them be reverence: may they protect us, may they be gracious to us. We consign to their teeth the man whom we hate, and who hates us. 65. Reverence to the Rudras who [live] in the atmosphere, of whom the wind is the arrows. To them [I hold out] ten [fingers], etc., etc. 66. Reverence to the Rudras who [live] upon the earth, of whom food is the arrows. To them [I hold out] ten [fingers], etc., etc."

Many of the epithets in this Satarudriya are not found in other books; and it is difficult, and perhaps of little importance, to discover their real sense. Others, as the reader will have observed, are of the most fantastic character.

⁶⁹ The T. S. inserts here, "whose food is the wind."

⁷⁰ *Prāgabhimukhāḥ angulih kurve iti śeshah | . . . anjalam baddhvā sarva-dikshu namaskaromi* | Comm.

SECT. III.—*Passages relating to Rudra, Bhava, Sarva, etc., from the Atharva-veda.*

A. V. ii. 27, 6.—*Rudra jalāsha-bheshaja nīla-sikhaṇḍa karma-krit | prāśam pratiprāśo jahi arasāñ kriṇu oshadhe |* “Rudra, who hast healing remedies, who hast dark locks, who art the performer of works, destroy the food of him who seeks to take ours; make itavourless, O plant!”

A. V. iv. 28, 1.—*Bhavā-Sarvau manve vām asya vittāñ yaylor vām idam pradisi yad virochate | yāv asyośāthe dvipado yau chatushpadas tau no munchatam aṁhasaḥ |* 2. *yaylor abhyadhve uta yad dāre chid yau viditāv ishubhṛitām asishthau | yāv— |* 3. *sahasrākshau vṛitrahaṇā hure'hañ dūregavyūtī stuvann emy ugrau | yāv— |* 4. *yāv ārebhāte bahu sākam agre pra ched asrāshṭam abhibhāñ janeshu | yāv— |* 5. *yaylor vadhad nāpapadyate kaśchana antar deveśhūta mānusheshu | yāv— |* 6. *yah krityā-krid māla-krid yātudhāno ni tasmin dhattāñ vajram ugrau | yāv— |* 7. *adhi no brūtam pṛitanāsu ugrau saṁ vajrena srijatam yah kimidī⁷¹ | staumi Bhavā-Sarvau nāthito joharīmī tau no munchatam aṁhasaḥ |*

1. “O Bhava and Sarva, I reverence you; have regard to this (your worshipper), ye under whose control is all this which shines: ye who are lords of this two-footed and four-footed (creation), free us from calamity. 2. Ye to whom belongs all that is near and even all that is remote, who are known as the most skilful shooters among all archers: ye who are lords, etc. (as in v. 1). 3. Ye thousand-eyed slayers of enemies, I invoke you; I go on praising you, ye fierce gods, whose domain extends far and wide: ye who are lords, etc. 4. Ye who, united, performed many (exploits) of old, who manifested ill omens among men: ye who are lords, etc. 5. Ye from whose destroying stroke no one either among gods or men escapes: ye who are lords, etc. 6. Fierce gods, launch your thunderbolt against the Yātudhāna, who practises sorcery, and prepares roots (for that purpose): ye who are lords, etc. 7. Fierce gods, take our side in battles, smite with the thunderbolt him who is a goblin. I praise you, Bhava and Sarva; distressed I again and again invoke you; deliver us from calamity.”

⁷¹ Yāska explains this word thus, Nirukta, vi. 11: *Kim idāñm iti charate kim idāñ kim idāñ iti vū piśunāya charate |*

A. V. v. 21, 11.—*Yūyam ugrāḥ Marutah Priśni-mātarah Indrenā
yuṣā pra mṛinīta śatrūn | Somo rājā Varuno rājā mahādevaḥ uta mrityur
Indraḥ |* “Do ye, fierce Maruts, whose mother is Priśni, allied with Indra, destroy [our] enemies. (May) king Soma, king Varuna, and Indra, who is a great god and death, (do the same).” [This verse is from a martial hymn addressed to the Dundubhi or drum, which in verses 4–6 is besought to terrify the poet’s enemies, as the sight of a man frightens wild animals, a wolf goats and sheep, and a hawk smaller birds. 4. *Yathā mṛigāḥ saṁvijante āranyāḥ purushād adhi |* 5. *Yathā vrikād ajāvayo dhāvanti bahu bibhyatih |* 6. *Yathā śyenāt patatrīnāḥ saṁvijante ahar divi. . . .*]

A. V. vi. 93, 1.—*Yamo Mrityur aghamāro nirritiḥ babhrūḥ Sarvo
'stā nīla-śikhandaḥ | deva-janāḥ senayā uttasthivāṁśas te asmākam pari
vrinjantu vīrān |* 2. *Manasā homair harasā gṛitena Sarvāyāstre uta
rājne Bhavāya | namasyebhyo namāḥ ebhyaḥ kṛinomy anyatra asmad
aghavishā nayantu |* “May Yama, Death, who brings dire destruction, may the Destroyer, may tawny Sarva the archer with dark locks, may the hosts of the gods, arising with their army, may these avoid our heroes. 2. With mind, with oblations, with fire, with butter, I offer reverence to Sarva the archer, and to king Bhava, to them who deserve reverence; let them carry their deadly poisons to others than us.”

In A. V. vi. 141, 1, Rudra is mentioned along with Vāyu, Tvaṣṭri, and Indra (*Rudro bhūmne chikitsatu*).

A. V. vii. 87, 1.—*Yo Agnau Rudro yo apav antur yaḥ oshadhir vīru-
dhāḥ āviveśa | yaḥ imā viśvā bhuvanāni chāklipe tasmai Rudrāya namo
astv Agnaye |* “Reverence be to that Rudra, Agni, to the Rudra who is in Agni, who is in the waters, and who has entered into the plants and bushes, and who has formed all these creatures.”

A. V. viii. 2, 7.—. . . . *Bhavā-śarvau mṛidatāṁ śarma yaohhatam
apasidhya duritāṁ dhattam āyuh |* “Bhava and Sarva, be gracious, give protection; removing calamity, give life.”⁷²

A. V. viii. 5, 10.—*Asmai manīṁ varma badhnantu devāḥ Indro Viś-
nuḥ Savitā Rudro Agnih ityādi |* “May the gods, Indra, Viśnū, Savitri, Rudra, Agni, bind on him the jewel as a protection,” etc.

⁷² See the translation of the entire hymn, in which this half verse occurs, in the fifth volume of this work, p. 446 ff.

A. V. ix. 7, 7.—*Mitraś eha Varuṇāś cha aṁsau Tvaṣṭṛā cha Aryamā
cha doṣhaṇī Mahādevo bāḥū |* “Mitra and Varuṇa are the shoulders,
Tvaṣṭṛi and Aryaman the fore-arms, and Mahādeva the two arms.”

A. V. x. 1, 23.—*Bhavā-śarvā asyutām pāpa-kṛite kṛityā-kṛite dush-
kṛite vidyutām deva-hetim |* “Let Bhava and Sarva launch the lightning,
the bolt of the gods, against the doer of wickedness, against him who
employs sorcery, against the evil doer.” (See Weber’s Ind. Studien, ii.
37, note, quoted above in p. 328 f.)

A. V. xi. 2, 1.—*Bhavā-Sarvau mṛidatam mā 'bhivātam bhūta-pati
paśu-pati namo vām | pratihitām āyatām mā vi srāshṭam mā no hiṁsi-
shṭam dvipado mā chatushpadaḥ |* 2. *Sune kroṣṭre mā śarīrāṇi kariam
aliklavebhyo gridhrebhyo ye cha kṛiṣṇāḥ arishyavah | makshikās te Paśu-
pate rayāṇsi te vighase mā vidanta |* 3. *Krandāya te prāṇāya yāś cha
te Bhava ropayāḥ | namas te Rudra kriṇmāḥ sahasrākshāya amartya |*
4. *Purastūt te namaḥ kriṇmāḥ uttarād adharād uta | abhivargād divas
pari antarikshāya te namaḥ |* 5. *Mukhāya te Paśupate yāni chakshūṁshi
te Bhava | trache rūpāya sañdrīṣe pratīchīnāya te namaḥ |* 6. *Angebhyas
te udarāya jihvāyai āsyāya te | dadbhyo gandhāya te namaḥ |* 7. *Astrā
nīla-sīkhanḍena sahasrākshēṇa vājinā | Rudrenārdhaka-ghātinā tena mā
samarāmahi |* 8. *Sa no Bhavaḥ pari vriṇaktu viśvataḥ āpāḥ⁷³ ivāgnīḥ
pari vriṇaktu no Bhavaḥ | mā no 'bhi māṁsta namo astv asmai |* 9. *Chatur
namo ashṭakṛitvo Bhavāya daśa kṛitvah Paśupate namas te | taveme pan-
cha paśavo vibhaktāḥ gāvō aśvāḥ purushāḥ ajāvayaḥ |* 10. *Tava ehatasraḥ
pradiśas tava dyaus tava prithivī tavedam ugrorv antariksham | tavedam
sarvam ātmanvad yat prāṇat prithivīm anu |* 11. *Uruḥ kośo vasudhānas
tavāyaṁ yasmīn imā viśvā bhuvanāny antaḥ | sa no mṛida Paśupate
namas te paraḥ kroṣṭāro abhibhāḥ śvānaḥ paro yantv agharudo vikeśyah |*
12. *Dhanur bibharshi haritaṁ hiranyayaṁ sahasra-ghniṁ śata-vadham
śikhāndin | Rudrasyeshuś charati deva-hetis tasyai namo yatamasyāṁ
diśītaḥ |* 13. *Yo 'bhivāto nilayate tvāṁ Rudra nichikirshati | paśchād
anu prayunkshe taṁ viddhasya pada-nīr iva |* 14. *Bhavā-rudrau sayujā
saṁvidānāv ubhāv ugrau charato vīryāya | tābhyaṁ namo yatamasyāṁ
diśītaḥ |* 15. *Namas te astv āyate namo astu parāyate | namas te Rudra
tishṭhate āśīnāyota te namaḥ |* 16. *Namaḥ sāyaṁ namaḥ prātar namo
rātryā namo divā | Bhavāya cha Sarvāya cha ubhābhyām akaram namaḥ |*

⁷³ In Böhtlingk and Roth’s Lexicon, vol. v., p. 1003, several passages are quoted
where āpāḥ (with a long ā in the first syllable) occurs as an accusative plural.

17. *Sahasrāksham atipaśyam purastād Rudram aryanam bahudhā vi paśchitam | mā upārāma jīhvayā īyamānam |* 18. *S'yāvāśvaṁ krishnām asi-tam mriṇantam bhīmaṁ ratham keśinah pādayantam | pūrve pratīmo namo astu asmai |* 19. *Mā no 'bhi srāḥ matyām deva-hetim mā nah kru-dhāḥ Paśupate namas te | anyatra asmad divyām sākhām vi dhūnu |* 20. *Mā no hiṁsīr adhi no brūhi pari no vṛindhi mā kruḍhāḥ | ma twayā samarāmahi |* 21. *Mā no gosu purusheshu mā gṛidho no ajāvishu | anyatrogra vi vartaya piyārūnām prajām jahī |* 22. *Yasya takmā kāsikā hetir ekam aśvasyeva vrishanāḥ krandaḥ eti | abhipūrvām nirṇayate namo astv āsmai |* 23. *Yo antarikṣhe tishṭhati viśṭabhitō ayajvanāḥ pramṛinān deva-pīyūn | tasmai namo daśabhiḥ śakvaribhiḥ |* 24. *Tubhyam āranyāḥ paśavo mṛigāḥ vane hitāḥ haṁsāḥ suparnāḥ śakunāḥ vayāṁsi | tava yaksham Paśupate apsu antas tubhyām ksharanti divyāḥ āpo vridhe |* 25. *Siṁsumārāḥ ajagārāḥ purīkayāḥ jashāḥ matsyāḥ rajasāḥ yebhyo asyasi | na te dūraṁ na parīshṭhā 'sti te Bhava sadyāḥ sarvām pari paśyasi bhūmim pūrvasmād haṁsy uttarasmin samudre |* 26. *Mā no Rudra takmanā mā viśhena mā nah saṁ srāḥ divyēnāgninā | anya-trāsmad vidyutam pātayaitām |* 27. *Bhavo divo Bhavāḥ iśe prīthivīyāḥ Bhavāḥ ā papre uru antariksham | tasyai namo yatamasyām diśītāḥ |* 28. *Bhava rājan yajamānāya mṛida paśūnām hi paśupatir babbūtha | yāḥ śraddadhāti santi devāḥ iti chatushpade dvipade asya mṛida |* 29 (=R.V. i. 114, 7). *Mā no mahāntam uta mā no arbhakam mā no vahantam uta mā no vakshyataḥ | mā no hiṁsīḥ pitaram mātarām cha svāṁ tanvām Rudra mā rīrisho nah |* 30. *Rudrasyailaba-kārebhyo 'saṁsūkta-gilebhyāḥ | idam mahāsyebhyāḥ śabhyo akaram namaḥ |* 31. *Namas te ghoshīñibhyo namas te keśinībhyāḥ | namo namaskritābhyo namah sambhunjatibhyāḥ | namas te deva senābhyāḥ svasti no abhayām cha nah |*

1. "Bhava and Sarva, be gracious to us, be not hostile, lords of spirits, lords of beasts [see v. 9]; reverence to you twain. Discharge not a long arrow; destroy not our bipeds and quadrupeds.
2. Abandon not our bodies to the dog or the jackal, to carrion birds, to vultures, to thy greedy black flies, lord of beasts; let not thy birds get us to devour.
3. We offer reverence to thy shout, to thy breath, and to thy arrows, Bhava, and, O immortal Rudra, to thee the thousand-eyed.
4. We offer reverence to thee from before, and from above, and from below, and from thy domain in the sky: reverence to thy firmament.

5. Reverence to thy face, Paśupati, to thine eyes, Bhava, to thy skin, to thy form, to thine aspect from behind. 6. Reverence to thy limbs, to thy belly, to thy tongue, to thy mouth, to thy teeth, to thy odour (nose?). 7. May we never contend with that archer whose locks are dark, who has a thousand eyes, the warrior, with Rudra the slayer of Ardhaka.⁷⁴ 8. May he (Bhava) everywhere avoid us, may Bhava avoid us as fire avoids the waters. May he not bear malice towards us: reverence be to him. 9. Four times, eight times, be reverence to Bhava: ten times be reverence to thee, Paśupati. Thine art these five distinct sorts of animals—kine, horses, men, goats, and sheep. 10. Thine, Ugra [or fierce god], are the four regions, the sky, the earth, and the wide atmosphere; thine is everything which has a spirit and which breathes upon the earth. 11. This is a vast and wealthy storehouse of thine, within which all these beings are contained. Do thou favour us, Paśupati; reverence be to thee. Far from us be jackals, unlucky omens, dogs: may shrieking female demons with dishevelled hair go far from us. 12. Long-haired god, thou carriest a yellow and golden bow, [a weapon] which smites thousands and kills hundreds. Rudra's arrow, a celestial bolt, flies abroad: reverence be to it in whatever direction from hence [it flies]. 13. Thou pursuest after the adversary who lurks and seeks to overcome thee, Rudra, as a man tracking the steps⁷⁵ of a wounded [animal]. 14. Bhava and Rudra, who are always united and concordant, both fierce, ye advance to [deeds of] heroism. Reverence be to them twain in whatever direction they are from hence. 15. Reverence to thee coming, and to thee departing; reverence to thee, Rudra, standing, and to thee sitting. 16. Reverence in the evening, in the morning, by night and by day: I have offered reverence to Bhava, and to Sarva, both of them. 17. Let us not with our tongue offend Rudra, who rushes on, thousand-eyed, viewing all the world, who hurls his shafts in our presence, and who is manifoldly wise. 18. We approach first [with our worship] the god who has brown horses, is dark, black, destroying, terrible, who casts down the ear of Keśin (the long-haired being)⁷⁶: reverence be to him. 19. Do

⁷⁴ Rudra is elsewhere said to be the slayer of Andhaka or Antaka. See Rāmā-yana, Aranya Kānda 30, 27, which is quoted in the Appendix.

⁷⁵ Messrs. Böhtlingk and Roth assign to *pada-nī* the sense of "guide."

⁷⁶ Böhtlingk and Roth make *keśin* an epithet of Rudra: see s.v.

not hurl at us thy club,⁷⁷ thy celestial bolt: be not incensed at us, Paśupati; reverence be to thee. Brandish thy celestial weapon⁷⁸ over some other than us. 20. Slay us not; interpose for us; avoid us; be not angry with us; let us not contend with thee. 21. Do not covet our cattle, our men, our goats, and sheep. Fierce god, betake thyself [or, turn thy chariot] elsewhere; slay the offspring of the malignant. 22. Reverence be to him whose consumption, whose cough, whose bolt assails some one like the neighing of a stallion—to him who carries away [his victims?] in order. 23. Be reverence paid with ten śakyari verses to him who abides fixed in the atmosphere, smiting the despisers of the gods who offer no sacrifice. 24. For thee the beasts of the wood, deer, swans, and various well-winged birds⁷⁹ are placed in the forest; thy living creatures, Paśupati, exist in the waters: to delight thee the celestial waters flow. 25. (There exist) porpoises, great serpents, purikayas, sea-monsters, fishes, rajasas,⁸⁰ at which thou shootest. There is to thee, Bhava, nothing far, nor anything which stands [near] around thee. At a glance thou lookest around the whole earth: from the eastern thou slayest in the northern ocean. 26. Do not assail us, Rudra, with consumption, or with poison, or with celestial fire: cause this lightning to descend elsewhere than upon us. 27. Bhava rules the sky, Bhava rules the earth, Bhava hath filled⁸¹ the vast atmosphere: reverence be to him in whatever direction from hence [he is]. 28. Bhava, king, be gracious to thy worshipper, for thou art lord of beasts. Be gracious to the quadrupeds and bipeds of him who believes that the gods exist.⁸² 29 (=R.V. i. 114, 7). Slay neither our great nor our small, neither him who is growing nor those who are to grow,⁸³

⁷⁷ A. V. viii. 8, 11.—*Trinedhu enān matyam Bhavasya* | “May the club of Bhava crush them.”

⁷⁸ The word in the original is *sākhā*, “branch.”

⁷⁹ In the original, *suparṇāḥ śakunāḥ vayāñsi*.

^{79*} B. and R. say this word perhaps means “unclean.”

⁸⁰ Compare R.V. i. 52, 13, p. 99, above; and the other passages quoted in note 73 on the same page.

⁸¹ Compare R.V. viii. 89, 3, 4, quoted in the third volume of this work, p. 254.

⁸² Compare R.V. i. 114, 7, and T. S. iv. 5, 10, 2, p. 303, above. In Professor Wilson’s Dictionary I find the sense of “growing” assigned to the root *vah*, when conjugated in the *ātmane pada* with a nasal, *vāñhate*. He says, however, that in this sense the root is more properly *bah*, *bañhate*. If the verb be so understood in this passage, the meaning will be the same as that which, on the authority of Messrs. Bühtlingk and Roth, I have adopted in the parallel text of the Rigveda.

neither our father nor our mother: injure not, Rudra, ourselves. 30. I have offered this reverence to Rudra's wide-mouthed howling dogs who swallow their prey unchewed. 31. Reverence, O deity, to thy shouting, long-haired, reverenced, devouring hosts. May blessing and security be ours."

A. V. xi. 6, 9.—*Bhavā-śarvāv idam brūmo Rudram Paśupatiś cha yāḥ | iṣhūr yāḥ eṣhāṁ saṁvidma tāḥ nāḥ sāntu sadā śivāḥ |* “We say this to Bhava and Sarva, to Rudra and to him who is Paśupati: may those arrows of theirs which we know be always propitious to us.”

A. V. xii. 4, 17.—*Yāḥ enāṁ avaśām āha devānāṁ nihitāṁ nidhim | ubhau tasmai Bhavā-śarvau parikramyeshum asyataḥ |* “Both Bhava and Sarva advancing, discharge an arrow against him who declares this [cow], the hoarded treasure of the gods, to be no cow.”

A. V. xiii. 4, 4.—*So 'ryamā sa Varuṇāḥ sa Rudraḥ sa Mahādevaḥ |* 26. *Sa Rudro vasuvanir vasudeye namovāke vashaṭkāro 'nu sañhitāḥ |* 27. *Tasyeme sarve yātavāḥ upa praśisham āsate |* 28. *Tasyāmū sarvā nakshatrā vaśe chandramasū saha |* “4. He (Savitri) is Aryaman, he is Varuṇa, he is Rudra, he is Mahādeva. 26. He, Rudra, the giver of wealth, is placed as the ‘vashaṭkāra’ in the reverential invocation, at the giving of wealth. 27. All these demons wait upon his command. 28. All these stars, with the moon, are under his control.”

The following passage, together with the rest of the fifteenth book of the Atharva-veda, is quoted and translated by Prof. Aufrecht in the first vol. of Weber's Indische Studien, pp. 121–140:

A. V. xv. 5, 1.—*Tasmai prāchyāḥ diśo antar-deśād Bhavam ishvāsam anuṣṭhātāram akurvan | Bhavaḥ enām ishvāsaḥ prāchyāḥ diśo antar-deśād anuṣṭhātā 'nutiṣṭhati | nainām Sarvo na Bhavo na Īśāno na asya paśūn na samānān hinasti yah evam veda |* 2. *Tasmai dakshināyāḥ diśo antardeśāch chharvam ishvāsam ityādi |* 3. *Tasmai pratīchyāḥ diśo antar-deśāt Paśupatim ityādi |* 4. *Tasmai udīchyāḥ diśo antar-deśād ugram devam ityādi |* 5. *Tasmai dhruvāyāḥ diśo antar-deśād Rudram ityādi |* 6. *Tasmai ūrdhvāyāḥ diśo antar-deśād Mahādevam ityādi |* 7. *Tasmai sarvebhyo antar-deśebhyāḥ Īśānam ityādi |* “[The gods] made Bhava the archer [to be] to him (the Vṛātya) a deliverer from the intermediate space of the eastern region. Bhava the archer, a deliverer, delivers him from the interval of the eastern region. Neither Sarva nor Bhava, nor Īśāna slays either him who knows this, or his cattle, or his kindred.”

2. [The gods] made Sarva the archer [to be] his deliverer from the intermediate space of the southern region, etc. 3. [The gods] made Paśupati the archer [to be] his deliverer from the intermediate space of the western region, etc. 4. [The gods] made the god Ugra, etc. (as above), of the northern region, etc. 5. [The gods] made Rudra, etc. (as above), of the lower region, etc. 6. [The gods] made Mahādeva, etc. (as above), of the upper region, etc. 7. [The gods] made Isāna the archer [to be] his deliverer from all the intermediate regions," etc.

SECT. IV.—*Passages relating to Rudra from the Satapatha and Sankhayana Brähmanas.*

In the following text (which has been already quoted in the second volume of this work, p. 202) Rudra is identified with Agni:

Satapatha Brähmana, i, 7, 3, 8.—*Agnir vai sa devah tasya etani nāmāni Sarvah iti yathā prāchyāḥ āchakshate Bhavaḥ iti yathā Bāhikāḥ Paśunām patih Rudro 'gnir iti | tāny arya asāntāny eva itarāṇi nāmāni | Agnir ity eva śāntatamam |* “Agni is a god. These are his names: Sarva, as the eastern people call him,⁸³ Bhava, as the Bāhikas, Paśunāmpati (lord of beasts), Rudra, and Agni. These other names of his (i.e. all the foregoing except Agni) are ungentle. Agni is his gentlest appellation.”⁸⁴

The following passage describes the birth of Rudra, and at the same time identifies him with Agni:

Satapatha Brähmana, 6, 1, 3, 7 ff.—*Abhūd vai iyam pratishṭhā iti | tad bhūmir abhāvat | tām aprathayat sā prithivy abhāvat | tasyām asyām pratishṭhāyām bhūtāni bhūtānāncha patih saṁvatsarāya adikshanta | bhūtānām patir griha-patir asid Ushāḥ patnī | 8. Tad yāni tāni bhūtāni ritavas te | atha yaḥ sa bhūtānām patih saṁvatsarāḥ saḥ | atha yā sā Ushāḥ patny aushasī sā | tāni imāni bhūtāni cha bhūtānāncha patih saṁvatsarāḥ Ushasi reto 'sinchan | sa saṁvatsare kumāro 'jāyata | so 'rodit | 9. Tam Prajāpatir abravit "kumāra kiṁ rodishi yach chramat*

⁸³ On this the commentator remarks (p. 124 of Weber's edition): *Prāchyādi-deśa-bhedena Sarvādi-nāma-bhede 'pi devatā ekā eva |* “Though, owing to the difference of countries, there is a difference of names, as Sarva, etc., still the god is but one.”

⁸⁴ See the note translated from Weber's *Indische Studien* above in p. 328.

tapaso 'dhi jāto 'si" iti | so 'bravīd "anapahata-pāpmā vai asmy akita-
 nāmā nāma me dhehi" iti | tasmāt putrasya jātasya nāma kuryāt pāpmā-
 mam eva asya tad apahanty api dvitīyam api tritīyam abhipūrvam eva asya
 tat pāpmānam apahanti | 10. Tam abravīd Rudro 'si iti | tad yad asya
 tan nāma akarod Agnis tad-rūpam abhavat | Agnir vai Rudraḥ | yad arodit
 tasmād Rudraḥ | so 'bravīj "jyāyān vai asato 'smi dhehy eva me nāma"
 iti | 11. Tam abravīt "Sarvo 'si" iti | tad yad asya tan nāma akarod
 āpas tad-rūpam abhavan | āpo vai Sarvah | adbhyo hi idam sarvaṁ jāyate
 so 'bravīj "jyāyān vai asato 'smi dhehy eva me nāma" iti | 12. Tam abravīt
 Paśupatir asi iti | tad yad asya tan nāma akarod oshadhayas tad-rūpam
 abhavan | oshadhayo vai Paśupatis tasmād yadā paśavah oshadhīr labhante
 'tha paṭyanti | so 'bravīj "jyāyān vai asato 'smi dhehy eva me nāma"
 iti | 13. Tam abravīd Ugro 'si iti | tad yad asya tan nāma akarod Vāyus
 tad-rūpam abhavat | Vāyur vai Ugras tasmād yadā balavad vāty "Ugro
 vāti" ity āhuḥ | so 'bravīj "jyāyān vai asato 'smi dhehy eva me nāma" iti |
 14. Tam abravīd "Āśanir asi" iti | tad yad asya tan nāma akarot vidyut
 tud-rūpam abhavat | vidyud vai Āśanis tasmād yaṁ vidyud hanty "Āśanir
 abadhīd" ity āhuḥ | so 'bravīj "jyāyān vai asato 'smi dhehy eva me nāma"
 iti | 15. Tam abravīd "Bhavo 'si" iti | tad yad asya tan nāma akarot Par-
 janyas tad-rūpam abhavat | Parjanyo vai Bhavaḥ | Parjanyād hi idam sar-
 vam bhavati | so 'bravīd "jyāyān vai asato 'smi dhehy eva me nāma" iti |
 16. Tam abravīd "Mahān devo 'si" iti | tad yad asya tan nāma akaroch
 chandramās tad-rūpam abhavat | Prajāpatir vai chandramāḥ Prajāpatir
 vai mahān devaḥ | so 'bravīj "jyāyān vai asato 'smi dhehy eva me nāma"
 iti | 17. Tam abravīd "Īśāno 'si" iti | tad yad asya tan nāma akarod
 Ādityas tad-rūpam abhavat | Ādityo vai Īśānah Ādityo hy asya sarvasya
 iṣṭe | so 'bravīd "etāvān vai asmi mā mā itah paro nāma dhāḥ" iti |
 18. Tāny etāng ashtāv Agni-rūpāṇi Kumāro navamāḥ | sā eva Agnes tri-
 vrīttā | 19. Yad vai iva ashtāv Agni-rūpāṇy ashtāksharā gāyatrī tasmād
 āhur "gāyatrō gnir" iti | so 'yaṁ kumāro rūpāṇy anuprāviśat | na iva
 Agnīm kumāram iva paśyanty etāny eva asya rūpāṇi paśyanty etāni hi
 rūpāṇi prāviśat |

"This foundation existed. It became the earth (*bhūmi*). He ex-
 tended it (*aprathayat*). It became the broad one (*prithivī*). On this
 foundation beings, and the lord of beings, consecrated themselves for
 the year (*samvatsara*). The lord of beings was a householder, and
 Ushas was his wife. 8. Now these 'beings' were the seasons. That

'lord of beings' was the Year. That wife Ushas was Aushāsi (the daughter of the dawn).⁸⁵ Then both those beings, and that lord of beings, the Year, impregnated Ushas, and a boy (*Kumāra*)⁸⁶ was born in a year. The boy wept. 9. Prajāpati said to him, 'Boy, why dost thou weep, since thou hast been born after toil and austerity?' The boy said, 'My evil indeed has not been taken away, and a name has not been given to me. Give me a name.' Wherefore when a son has been born [to any man], let a name be given to him; that takes away his evil; and [let] also a second and a third [name be given] in succession: that takes away his evil. 10. Prajāpati said to him, 'Thou art Rudra.' Inasmuch as he gave him that name, Agni became his form, for Rudra is Agni. He was Rudra because he wept (*arodit* from *rud*, 'to weep').⁸⁷ The boy said, 'I am greater than one who does not exist: give me a name.' 11. Prajāpati replied, 'Thou art Sarva.'⁸⁸ Inasmuch as he gave him that name, the waters became his form, for Sarva (All) is the waters, because all this is produced from the waters (see above, p. 24 f.). The boy said, 'I am greater than one who does not exist: give me a name.' 12. Prajāpati replied, 'Thou art Paśupati.' Inasmuch as he gave him that name, the Plants became his form, for Paśupati is the Plants. Hence, when beasts obtain plants, they become lords (or strong). The boy said,

⁸⁵ I am unable to explain how Ushas, the dawn, is identified with her own offspring, Aushāsi; or how the 'lord of beings'—the Year, consecrated himself for the year.

⁸⁶ The name *Kumāra*, Weber remarks (*Indische Studien*, ii. 302, 395), is applied to Agni in Rig-veda, v. 2, 1.

⁸⁷ See the end of note 9, p. 303, above. A story like the one there given will be found in Taitt. Sanh. i. 5, 1, 1:—*Devāśwāḥ saṁyattāḥ āśan | te devāḥ vijayam uparyānto gnau vāmaṁ vasu sannyadādhata “idam u no bhavishyati yadi no jeshyanti” iti | tad Agnir nyakāmayata | tena apākṛāmat | tad devāḥ vijitya avarurutsamāñcāḥ anvāyan | tud asya sahasā āditsanta | so 'rodit | yad arōdit tad Rudrasya Rudratvam】* "The gods and Asuras engaged in battle. The gods, conquering, deposited valuable property with Agni, saying, 'If they should ever conquer us, we shall have this.' Agni desired the property; and went off with it. The gods, after being victorious, went after him to recover their goods, which they sought to take from him by force. He wept. From his weeping Rudra gets his character of Rudra."

⁸⁸ The origin of this name may perhaps be found in Rig-veda, x. 61, 19, where these words occur: *Iyani me nābhīr iha me sadhastham imē me devāḥ ayam ami Sarvāḥ | dvijāḥ aha prathama-jāḥ ritasya idāñ dhenur aduhaj jāyamānā |* "This is my centre, here is my abode, these are my gods, this is I, Sarva (All). The twice-born men are the firstborn of the sacred rite. This the cow milked out, when she was being born."

'I am greater than one who does not exist: give me a name.' 13. Prajāpati said to him, 'Thou art Ugra.' Inasmuch as he gave him that name, Vāyu (the Wind) became his form. For Ugra (or the 'Fierce') is Vāyu. Wherefore when it blows strongly, men say, 'Ugra blows.' The boy said, 'I am greater than one who does not exist: give me a name.' 14. Prajāpati said to him, 'Thou art Aśani.' Inasmuch as he gave him that name, Vidyut (Lightning) became his form. For Aśani is Lightning. Hence they say that Aśani has struck a man whom lightning strikes. The boy said, 'I am greater than one who does not exist: give me a name.' 15. Prajāpati said to him, 'Thou art Bhava.' Inasmuch as he gave him that name, Parjanya (the god of rain) became his form. For Bhava (Being) is Parjanya; because all this [universe] springs (*bhavati*) from Parjanya. The boy said, 'I am greater than one who does not exist: give me a name.' 16. Prajāpati replied, 'Thou art Mahāndevelaḥ (the 'Great god').' Inasmuch as he gave him that name, Chandramas (the Moon) became his form. For the Moon is Prajāpati: the 'Great god' is Prajāpati. The boy said, 'I am greater than one who does not exist: give me a name.' 17. Prajāpati replied, 'Thou art Īśāna (the ruler).' Inasmuch as he gave him that name, Āditya (the Sun) became his form. For Īśāna is the Sun, because he rules (*īshṭe*) over this universe. The boy said, 'I am so much: do not give me any further name.' 18. These are the eight forms of Agni. Kumāra (the boy, see above, para. 8 in the preceding page) is the ninth. This is the threefoldness (*trivrittā*) of Agni. 19. Since there are, as it were, eight forms of Agni, [and] the gāyatrī metre has eight syllables, men say, 'Agni pertains to the gāyatrī.'⁸⁹ This boy (Kumāra) entered into the forms. Men do not see Agni as a boy; it is these forms of his that they see; for he entered into these forms."

This passage appears to be the original from which the story of the birth of Rudra in the Purāṇas is borrowed. That legend, as given in the Mārkaṇḍeya Purāṇa (in nearly the same words as in the Vishṇu Purāṇa), is as follows:

⁸⁹ The same words occur in the Taitt. S. ii. 2, 5, 5; and the Taitt. Br. i. 1, 5, 3. The Commentator on the latter passage says: *Agnē mukha-jatvena gāyatrī-sambandhitvam* | "Agni's connexion with the Gāyatrī arises from his having sprung from the mouth."

Mārk. Pur. Sect. 52, 2 ff.—*Kalpādāv ātmanas tulyam sutam pradhyāyataḥ prabhoḥ | 3. Prādur-āśid athānke 'sya kumāro nīla-lohitāḥ | ruroda suvaram so 'tha dravañś cha dvija-satama | kiṁ rodishitī tam Brahmā rudantam pratyuvāha ha | nāma dehiti tam so 'tha pratyuvācha jagat-patim | Rudras tvaṁ deva nāmnā 'si mā rodīr dhairyam avaha | evam uktas tataḥ so 'tha sapta-kritvo ruroda ha | tato 'nyāni dadau tasmai sapta nāmāni vai prabhūḥ | sthānāni ohaishām ashṭānām patnīḥ putrāñś cha vai dvija | Bhavañ Sarvañ tatheśānañ tathā Paśupatim prabhūḥ | Bhīmam Ugram Mahādevam uvācha sa Pitāmahāḥ |*

"When, at the beginning of the kalpa, the lord (*i.e.* Brahmā) was meditating on a son similar to himself, there was manifested in his lap a boy of a blue and red colour, (3) who then wept loudly, running about. Brahmā said to him when he was weeping, 'Why dost thou weep?' He answered the lord of the world, 'Give me a name.' [Brahmā rejoined], 'Thou, O deity, art called Rudra; do not weep; be patient.' Being thus addressed, [the boy] wept again seven times. Then the lord gave him seven other names, and the places of these eight, and wives and sons. The Progenitor (Brahmā) called him [besides Rudra] Bhava, Sarva, Isāna, Paśupati, Bhīma, Ugra, Mahādeva."

These names (except Bhīma, which is substituted for Asāni) are the same as those in the Brāhmaṇa. The same legend is given in a somewhat different form in the Sāṅkhāyana or Kaushītakī Brāhmaṇa, and an abstract of that passage is furnished by Prof. Weber in his Indische Studien, ii. 300 ff. For the text of the passage I am indebted to Prof. Aufrecht, who copied it from the MS. of the Sāṅkhāyana in the Bodleian Library at Oxford.

Sāṅkhāyana Brāhmaṇa, vi. i. etc.—*Prajāpatiḥ prajāti-kāmas tapo 'tapyata | tasmāt taptat pancha ajāyanta Agnir Vāyur Ādityaś Chandramāḥ Ushāḥ panchamī | tān abravīd "yūyam api tapyadhvam" | te 'dīkṣhanta | tān dīkṣhitāñś tepānān Ushāḥ prajāpatyā 'psaro-rūpam kṛtvā purastāt pratyudait | tasyām eshām manāḥ samapataḥ | te reto 'sinchanta | Te prajāpatim pitaram etya abruvan "reto rai asichāmahai idam no mā amuyā bhūd" iti | sa prajāpatiḥ hiraṇmayām chamasam akarod ishu-mātram ūrdhvam evam tiryancham | tasmin retah samasinchat | tataḥ udatishtthat sahasrākṣhah sahasrapāt sahasrena pratihitābhīḥ | 2. Sa prajāpatim pitaram abhyāyaohhat | tam abravīt "kathā mā 'bhyā-*

yachhasi” iti | “nāma me kurv” ity abravīn “na vai idam avihitena
 nāmnā annam atsyāmi” iti | “sa vai tvam” ity abravīd “Bhavaḥ eva”
 iti yad Bhavaḥ āpas | tena na ha vai evam Bhavo hinasti na asya
 prajām na asya paśūn na asya bruvāṇam chana | atha yaḥ enām dveshti
 sa eva pāpīyān bhavati | na sa yaḥ evām veda | tasya vrataṁ ā īm era
 vāsaḥ paridadhīta iti | 3. Tam dvītiyam abhyāyachhat tam abravīt |
 “kathā mā abhyāyachhasi” iti | “dvītiyam me nāma kurv” ity abravīn
 “na vai idam ekena nāmnā annam atsyāmi” iti | “sa vai tvam” iti
 abravīch “Chharvaḥ eva” iti yach Chharvo ‘gnih | tena na ha vai enām
 Sarvo hinasti na asya prajām na asya paśān na asya bruvāṇam chana |
 atha yaḥ enām dveshti sa eva pāpīyān bhavati | na sa yaḥ evām veda |
 tasya vrataṁ sarram era na aśnīyād iti | 4. Tam trītiyam abhyāyachhat |
 tam abravīt “kathā mā abhyāyachhasi” iti | “trītiyam me nāma kurv”
 ity abravīn “na vai idam dvābhīyām nāmabhyām annam atsyāmi” iti |
 “sa vai tvam” ity abravīt “Paśupatir eva” iti yat Paśupatir Vāyuḥ | tena
 na ha vai enām Paśupatir hinasti na asya prajām na asya paśūn na asya
 bruvāṇam chana | atha yaḥ enām dveshti sa eva pāpīyān bhavati | na sa
 yaḥ evām veda | tasya vrataṁ brāhmaṇyam eva na parivaded iti | 5. Tam
 chaturtham abhyāyachhat | tam abravīt “kathā mā ‘bhyāyachhasi” iti |
 “chaturtham me nāma kuru” ity abravīt | “na vai idam tribhir nāmabhi-
 r annam atsyāmi” iti | “sa vai tvam” ity abravīd “Ugraḥ eva devaḥ”
 iti yad Ugro devaḥ oshadhayo vanaspatayaḥ | tena na ha vai enām Ugro
 devo hinasti na asya prajām na asya paśūn na asya bruvāṇam chana |
 atha yaḥ enām dveshti sa eva pāpīyān bhavati | na sa yaḥ evām veda |
 tasya vrataṁ striyāḥ eva rīvaruṁ na īksheta iti | 6. Tam panchamam
 abhyāyachhat | tam abravīt “kathā mā ‘bhyāyachhasi” iti | panchamam
 me nāma kure” ity abravīt | “na vai idam chaturbhir nāmabhi-
 r annam atsyāmi” iti | “sa vai tvam” ity abravīn “Mahān Ḩra devaḥ” iti | yan
 Mahān devaḥ Ādityaḥ | Tena na ha vai enām Mahān devo hinasti na
 asya prajām na asya paśūn na asya bruvāṇam chana | atha yaḥ enām
 dveshti sa eva pāpīyān bhavati | na sa yaḥ evām veda | tasya vrataṁ¹
 udyantam era enām na īksheta astaṁ yantaṁ cha iti | 7. Tam sha-
 shṭham abhyāyachhat tam abravīt “kathā mā abhyāyachhasi” iti |
 “shashṭham me nāma kuru” ity abravīt | “na vai idam pāñchubhi-
 r nāmabhi-
 r annam atsyāmi” iti | “sa vai tvam” ity abravīd “Rudraḥ eva”
 iti yad Rudras Chandramāḥ | Tena na ha vai enām Rudro hinasti na
 asya prajām na asya paśūn na asya bruvāṇam chana | atha yaḥ enām

dveshti sa eva pāpīyān bhavati | na sa yaḥ evaṁ veda | tasya vrataṁ vimūrtam eva nāśnyān majjānaṁ cha iti | 8. Tam saptamam abhyā-yachhat | tam abravīt “kathā mā ‘bhyāyachhasi” iti | “saptamam me nāma kurv” ity abravīt | “na vai idāṁ shadbhīr nāmabhir annam atsyāmi” iti | “sa vai tvam” ity abravīd “Īśānah eva” iti yad Īśāno ‘nnaṁ | tena na ha vai enam Īśāno hinasti na asya prajāṁ na asya paśūn na asya bruvānaṁ chana | atha yaḥ enāṁ dveshti sa eva pāpīyān bhavati | na sa yaḥ evaṁ veda | tasya vrataṁ annam eva ichhamānaṁ na prat-yāchakṣita iti | 9. Tam ashtamam abhyāyachhat | tam abravīt “kathā mā ‘bhyāyachhasi” iti | “ashtamam me nāma kurv” ity abravīn “na vai idāṁ saptabhir nāmabhir annam atsyāmi” iti | “sa vai tvam” ity abravīd “Āśanir eva” iti yad Āśanir Indraḥ | tena na ha vai enam Āśanir hinasti na asya prajāṁ na asya paśūn na asya bruvānaṁ chana | atha yaḥ enāṁ dveshti sa eva pāpīyān bhavati | na sa yaḥ evaṁ veda | tasya vrataṁ satyam eva vaded hiranyaṁ cha bibhriyād iti | sa esho ‘shṭanāmā ‘shṭadha vihito Mūhān devaḥ | ā ha vai asya ashtamāt purushāt prajā ‘nnam atti vasīyān vasīyān ha eva asya prajāyām ājāyatś yaḥ evaṁ veda |

“Prajāpati, being desirous of progeny, performed austerity. From him when he had [thus] performed austerity five [children] were born, Agni, Vāyu, Āditya, Chandramas (Moon), and Ushas (dawn) the fifth. He said to them, ‘Do you also perform austerity?’ They consecrated themselves. Before them, when they had consecrated themselves, and had performed austerity, Ushas, the daughter of Prajāpati, assuming the form of an Apsaras (a celestial nymph) rose up. Their attention was riveted upon her, and they discharged seed. They then came to Prajāpati their father, and said to him, ‘We have discharged seed; let it not lie there in vain.’ Prajāpati made a golden platter, of the depth of an arrow, and of equal breadth. In this he collected the seed, and from it there arose a being with a thousand eyes, a thousand feet, and a thousand arrows on the string. 2. He came to his father Prajāpati, who asked him, ‘Why dost thou come to me?’ He answered, ‘Give me a name. I shall not eat this food, so long as no name has been given to me.’ ‘Thou art Bhava,’ said Prajāpati; for Bhava is the Waters. Therefore Bhava does not slay this man, nor his offspring, nor his cattle, nor any [creature of his] who speaks. And further, whoever hates him is most wicked. Such is not the case with

him who knows this. His rule is, let a man wear a garment. 3. He (this newly-produced being) came a second time to Prajāpati, who asked him, ‘Why dost thou come to me?’ ‘Give me,’ he replied, ‘a second name: I shall not eat this food with only one name.’ ‘Thou art Sarva,’ Prajāpati answered; for Sarva is Agni. Wherefore Sārva does not slay him, nor his offspring, nor his cattle, nor any [creature of his] who speaks. Further, whoever hates him is most wicked. Such is not the case with him who knows this. His rule is, let not a man eat every sort of food. 4. He came the third time to Prajāpati, who said to him, ‘Why dost thou come to me?’ ‘Give me a third name,’ he replied; ‘I shall not eat this food with only two names.’ ‘Thou art Paśupati,’ Prajāpati answered; for Paśupati is Vāyu (the Wind). Wherefore Paśupati does not slay him, etc., etc. His rule is, let no one slander a Brāhmaṇa. 5. He came the fourth time to Prajāpati, who said to him, ‘Why dost thou come to me?’ ‘Give me a fourth name,’ he replied; ‘I shall not eat this food with only three names.’ ‘Thou art Ugradeva (the fierce god),’ Prajāpati answered; for Ugradeva is plants and trees. Wherefore Ugradeva does not slay him, etc., etc. His rule is, let not a man look upon the shame of a woman. 6. He came the fifth time to Prajāpati, who said to him, ‘Why dost thou come to me?’ ‘Give me a fifth name,’ he replied; ‘I shall not eat this food with only four names.’ ‘Thou art Mahāndeva (the great god),’ Prajāpati answered; for Mahāndeva is Āditya (the Sun). Wherefore Mahāndeva does not slay him, etc., etc. His rule is, let no man look upon him (the Sun) rising or setting. 7. He came the sixth time to Prajāpati, who said to him, ‘Why dost thou come to me?’ ‘Give me a sixth name,’ he replied; ‘I shall not eat this food with only five names.’ ‘Thou art Rudra,’ Prajāpati answered; for Rudra is Chandramas (the Moon). Therefore Rudra does not slay him, etc., etc. His rule is, let no man eat anything coagulated [or solid],⁹⁰ or any marrow. 8. He came the seventh time to Prajāpati, who said to him, ‘Why dost thou come to me?’ ‘Give me a seventh name,’ he replied; ‘I shall not eat this food with only six names.’ ‘Thou art Īśāna,’ Prajāpati answered; for Īśāna is food. Wherefore Īśāna does not slay him, etc., etc. His rule is, let no one reject him who desires food. 9. He came the eighth time to Prajā-

⁹⁰ This is the sense assigned by Böhtlingk and Roth, s.v. *mūrrehh+vi*.

pati, who said to him, ‘Why dost thou come to me?’ ‘Give me an eighth name,’ he replied; ‘I shall not eat this food with only seven names.’ ‘Thou art Aśani,’ Prajāpati answered; for Aśani is Indra. Wherefore Aśani does not slay him, etc., etc. His rule is, let a man speak truth, and keep gold. This is the Mahādeva (great god), who has eight names, and who is formed in eight ways. The progeny to the eighth generation of the man who possesses this knowledge, eats food, and ever wealthier and wealthier men will be born among his descendants.”

The following is the account given in the Satapatha Brāhmaṇa of the object and name of the Satarudriya:

Satapatha Brāhmaṇa, ix. 1, 1, 1.⁹¹—*Atha atah śatarudriyam juhoti | atra esha sarvo 'gnih saṃskṛitah | sa esho 'tra Rudro devatā | tasmin devāḥ etad amritaṁ rūpam uttamam adadhuh | sa esho 'tra dīpyamāno 'tishṭhad annam ichhamānah | tasmād devāḥ abibhayur “yad vai no 'yam na hiṃsyād” iti | 2. Te 'bruvann “annam asmai sambharāma tena enām śama-yāma” iti | tasmāi etad annām samabharan śānta-devatyam⁹² | tena enām aśamayan | tad yad etām devam etena aśamayaṁs tasmāch chhānta-devatyām | “śānta-devatyām ha vai taoh ohhatarudriyam” ity āchakshate paroksham | paroksha-kāmāḥ hi devāḥ |*

“He now offers an oblation with the Satarudriya. Here this universal fire has been prepared; and here this Rudra is the deity. In him the gods placed this most excellent immortal form. Here he rose up flaming, desiring food. The gods were afraid of him, ‘lest’ (they thought) ‘he should destroy us.’ 2. They said, ‘Let us collect food for him, and with it appease him.’ They collected for him this food with which a deity is appeased, and with it they appeased him. Inasmuch as they appeased this god with this, it is therefore called ‘Śāntadevatya’ (‘that with which a god is appeased’). They call this ‘Śāntadevatya’ esoterically ‘Sata-rudriya’; for the gods love what is esoteric.”

⁹¹ Compare Taitt. Br. i. 6, 1, 2. In the same work, i. 7, 1, 2, we read that the gods and Asuras were fighting, when the former said to Agni, “We shall conquer with thee as our champion.” He said, “I shall transform myself into three parts.” He did so, Agni being one part, Rudra a second, and Varuna a third, etc (*to devāḥ Agnīm abruvan “tvayā vireṇa Asurān abhibhavāma” iti*) *so'bravīt “tredhā ātmānañ vikarishye” iti | sa tredhā ātmānam vyakuruta Agnīm trītyām Rudrām trītyām Varunām trītyam ityādi).*

⁹² *Śānta-devatyam śānta-devatārtham devatā-śānty-artham | Comm.*

On this the commentator remarks: *Vihito 'yam̄ homo Rudra-rūpatāpannasya Agner upaśamanārtham* | “This oblation is offered in order to appease Agni who has taken the form of Rudra.”⁹³

The same work gives, a little further on, another account of the origin of Rudra, and a different etymology for the Satarudriya:

Satapatha Brähmaṇa, ix. 1, 1, 6 ff.—*Prajāpater visrastād deratāḥ udakrāmāns tam ekaḥ eva devo na ajahād Manyur eva* | *so 'smīn antar vitato 'tishṭhat* | *so 'rodit* | *tasya yāny asrāni prāskandaṁs tāny asmin Manyau pratyatishṭhan* | *sa eva śataśīrshāḥ Rudraḥ samabharat sahasrākshaḥ śateshudhiḥ* | *atha yāḥ anyāḥ vīprusho 'pataṁs tā qasankhyātā sahasrāṇī*⁹⁴ *imān lokān anuprāriṣun* | *tad yad ruditāt samabharāṁs tasmād Rudrāḥ* | *so 'yam̄ śataśīrshāḥ Rudraḥ sahasrākshaḥ śateshudhir*⁹⁵ *adhibhya-dhanvā pratikhitāyi bāshayamāṇo 'tishṭhad annam ichhamānāḥ* | *tasmād devāḥ abibhayuḥ* | 7. Te *Pravīpatim abruwan* | “asmād vai bibhīmo yad vai no 'yam̄ na hiṁsyād” iti | *so 'bravīd* “annam̄ asmai sambharata tena enāṁ śamayata” iti | *tasmai etad annāṁ samabharan* *śatarudriyāṁ tena enāṁ aśamayan* | *tad yad etāṁ śataśīrshāṇāṁ Rudram etena aśamayaṁs tasmāch ēhhataśīrsha-rudra-śamāṇyam* | *śataśīrsha-rudra-śamāṇyam ha* vai tat *śatarudriyam ity āchakshate paroksham* | *paroksha-kāmāḥ hi devāḥ ityādi* | . . . 14. “*Namas te Rudra manyave*” iti | *yāḥ eva asmin so 'ntar Manyur vitato 'tishṭhat tasmai etan namaskaroty uṭo “te išhare namo bāhubhyām uta te namaḥ”* iti *ishvā cha hi bāhubhyām cha bāshayamāṇo 'tishṭhat* |

6. “From Prajāpati, when he had become enfeebled, the deities

⁹³ In the Taitt. S. v. 4, 3, 1. it is said: *Rudro vai esha yad Agnih* | *sa etarhi jāto yarhi survaś chitāḥ sa yathā vato jātaḥ stanam prepsati evāṁ vai esha etarhi bāgadheyam prepsati | tasmai yad īhutīm na jāhuyād adhvaryuṁ cha yajamānāṁ cha dhyāyet | Satarudriyāṁ juhoti| bāgadheyena eva enāṁ śamayati | na īrtim ā archedaty adhvaryur na yajamānāḥ* | “This Agni is Rudra (or terrible). When now he is born, and all kindled, as a calf when born desires the udder, so he now desires his share. If an oblation were not presented to him, he would turn his thoughts (with the view of devouring) towards both the adhvaryu, priest and the sacrificer. The Satarudriya is celebrated; and the priest quiets him with a share. So both adhvaryu and sacrificer avoid injury.” The same work, v. 5, 7, 4, says similarly: *Rudro vai esha yad Agnih* | *sa yathā vyāghraḥ kruddhas tishṭhaty evāṁ rai esha īturhi* | *sanchitam etair upalishṭhate namaskārair eva enāṁ śamayati* | “This Agni is Rudra (or terrible). As a tiger stands raging, so does he now. The priest approaches with these [oblations] [the fire] that has been prepared [and kindled]; and quiets him with prostrations.

⁹⁴ Compare Nir. i. 15, and Vāj. Sanh. 16, 54, above, 325.

⁹⁵ Compare Vāj. Sanh. xvi. 13, above, p. 322.

departed. Only one god, Manyu, did not leave him, but continued extended within him. He (Prajāpati) wept. The tears which fell from him remained in that Manyu. He became Rudra with a hundred heads, a hundred eyes, and a hundred quivers. Then the other drops which fell from him in unnumbered thousands entered into these worlds. They were called Rudras because they sprang from him when he had wept. This Rudra with a thousand heads, eyes, and quivers, stood with his bow strung, and arrows on the string, causing terror, and demanding food. The gods were afraid of him. 7. They said to Prajāpati, 'We are afraid of this being, lest he destroy us.' Prajāpati said to them, 'Collect for him food, and with it appease him.' They collected for him this food, the śatarudriya, and with it they appeased him. From the fact that with this they appeased the hundred-headed Rudra, it is 'that wherewith the hundred-headed Rudra is to be appeased' (*S'ata-śirsha-rudra-śamanīyam*). This they esoterically call Satarudriya; for the gods love what is esoteric." . . . 14. "'Reverence, Rudra, to thy wrath' (see above, p. 326, verse 1). (In these words) he (the priest) expresses reverence to Manyu, who stood extended within him (Rudra). 'Reverence also to thy arrow and thine arms.' He (the god) stood causing terror with his arrow and arms."

The word Mahādeva occurs in the Tāndya Mahābrāhmaṇa, vi. 9, 7, *Yāñ samāṁ Mahādevah paśūn hanyād ityādi* | "In whatever year Mahādeva slays cattle." The same work, vii. 9, 16 ff., makes mention of Rudra in connexion with cattle or victims: *Devāḥ vai paśūn rya-bhajanta | te Rudram antarāyan* | "The gods were dividing the victims. They passed over Rudra."

In the descriptions of Mahādeva which are found in the passages quoted in the last chapter from the Mahābhārata, though that deity is occasionally identified with Agni, as he is with other gods (see above, p. 204), he is generally represented in a different aspect, and with different characteristics. In the legend of the birth of Skanda or Kārttikeya,⁹⁶ however, which is narrated in the Vana-parvan of that poem, we find some trace of the early connexion of Rudra with Agni. We are there told that, after Skanda had been installed in his office of general of the gods (v. 14424), Mahādeva and Pārvatī arrived:

⁹⁶ Lassen (Ind. Ant. i. 588, note, 1st ed.=p. 701, 2nd ed.) observes that this legend differs from the one on the same subject in the Rāmāyaṇa, i. 38, and regards the former as a later interpolation in the Mahābhārata.

14427 ff.—*Āgamyā manuja-vyāghra saha devyā parantapa | archa-*
yāmāsa suprīto bhagavān govriṣha-dhvajaḥ | Rudram Agnīm dvijāḥ prā-
huḥ Rudra-sūnus tatas tu saḥ | Rudreṇa śukram utsṛiṣṭam tat śvetāḥ
parvato 'bhavat | Pāvakasyendriyaṁ śvete kṛittikābhiḥ kṛitāṁ nage | pū-
jayamānaṁ tu Rudreṇa drishṭvā sarve divaukasāḥ | Rudra-sūnuṁ tataḥ
prāhur Guhaṁ gunavatāṁ varam | anupraviṣya Rudreṇa vahnīṁ jāto hy
ayaṁ śiśuḥ | tatra jātas tataḥ Skando Rudra-sūnus tato 'bhavat | Ru-
drasya Vahneḥ Svāhāyāḥ shannām strīnām cha Bhārata | jātaḥ Skandāḥ
suru-śreshṭho Rudra-sūnus tato 'bhavat |

“The god whose banner is a bull, arriving with his goddess, paid him honour, well pleased. Brāhmans call Agni Rudra; consequently he (Kārttikeya) is the son of Rudra. The seed which was discharged by Rudra became the white mountain. And the seed of Pāvaka (Agni) was formed by the Kṛittikās on the white mountain. Having seen Guha (Kārttikeya) thus honoured by Rudra, all the deities consequently call him, who is the most excellent of the gifted, the son of Rudra. For this child was produced by Rudra when he had entered into Fire. Being there born, Skanda was the son of Rudra. Skanda, that most eminent deity, being born from Agni, [who was] Rudra, and from Svāhā [and] the six wives [of the Rishis], was the son of Rudra.”

The allusions in this passage will become more intelligible if I give an outline of the preceding part of the allegorical story, which commences with v. 14241. Indra being distressed at the defeat of the armies of the gods (*deva-senā*) by the Dānavas (v. 14245 ff.) is meditating on this subject, when he hears the cry of a female calling for help, and asking for a husband to protect her. Indra sees that she has been seized by the demon Keśin, with whom he remonstrates; but the demon hurls his club at Indra, who, however, splits it with his thunderbolt. Keśin is disabled in the next stage of their combat, and goes off. Indra then finds out from the female that her name is Devasenā (army of the gods), and that she has a sister called Daityasenā (army of the Daityas), and that they are both daughters of Prajāpati. Her sister, she says, loves Keśin, but she herself does not, and wishes Indra to find for her a proper husband, who shall be able to overcome all the enemies of the gods. Indra takes Devasenā with him to Brahmā and desires him to provide her with a martial husband; and Brahmā promises that a helpmate of that description shall be born (14279 f.).

Indra then departs with Devasenā. It happened that Vaśiṣṭha and other rishis had been offering a sacrifice, whither the gods headed by Indra proceeded to drink the soma-juice. Agni too, being invoked, descended from the region of the sun, entered into the fire, received the oblations of the rishis, and presented them to the gods. The story then proceeds (v. 14287) :

*Nishkrāmañś chāpy apaśyat sa patnīś teshām mahātmanām | sveśhv
āśrāmeshūpavishṭāḥ svapantiś cha tathā sukhām | rukma-vedi-nibhāś⁹⁷ tāś
tu candra-lekhāḥ ivāmalāḥ | hutāsanārchiḥ-pratimāḥ sarvāś tārāḥ ivād-
bhutāḥ | sa tatra tena manasā babbhūva kshubhitendriyah | patnīr drishṭvā
dvijendrānām Vahniḥ kāma-vaśām yayau | bhūyāḥ sa chintayāmāsa na
nyāyyām kshubhito hy aham | sādhvyaḥ patnyo dvijendrānām akāmāḥ
kāmayāmy aham | naitāḥ śakyāḥ mayā drashṭum prashṭum vā 'py ani-
mittataḥ | gārhapatyaṁ samāviśya tasmāt paśyāmy abhīkshṇaśah | saṁ-
spriśann iva sarvāś tāḥ śikhābhiḥ kānchana-prabhāḥ | paśyamānaś cha
mumude gārhapatyaṁ samāśritaḥ | nirushya tatra suchiram evām Vah-
nir vaśām gataḥ | manas tāsu viniḥkshipya kāmayāno varānganāḥ | kāma-
santapta-hṛidayo deha-tyāga-viniśchitaḥ | alābhe brāhmaṇa-strīnām Agnir
vanam upāgamat | Svāhā tam Daksha-duhitā prathamaṁ kāmayat tadā |
sā tasya ohidram anvaičhach chirāt-prabhṛiti bhāvinī | apramattasya
devasya na cha paśyāty aninditā | sā taṁ jnātvā yathāvat tu Vahniṁ
vanam upāgatam | tattvataḥ kāma-santaptaṁ chintayāmāsa bhāvinī |
ahāṁ saptarshi-patnīnām kṛitvā rūpāṇī Pāvakam | kāmayishyāmī kā-
mārtā tāśām rūpenā mohitam | evām kṛite prītir asya kāmāvāptiś oha
me bhavet | S'ivā bhāryā tv Angirasaḥ śīla-rūpa-guṇānvitā | tasyāḥ sā
prathamaṁ rūpaṁ kṛitvā devī janādhipa | jagāma Pāvakābhyaśāmī tam
chovācha varānganā | mām Agne kāma-santaptaṁ tvaṁ kāmayitum
arhasi | karishyasi na ched evam mṛitām mām upadhāraya | aham
Angiraso bhāryā S'ivā-nāmā Hutaśana | śiśṭabhiḥ pralitū prāptā
mantrayitvā viniśchayam | Agnir uvācha | katham mām tvam vijānīshe
kāmārtam itarāḥ katham | yāś tvayā kīrtitāḥ sarvāḥ saptarshiṇām
priyāḥ striyah | S'ivā uvācha | asmākām tvam priyo nityam bibhīmas tu
vayaṁ tava | tvachchittam ingitair jnātvā preshitā 'smi tavāntikam |
maithunāyeha samprāptā kāmam prāptum drutaṁ chara | yāmaya mām*

⁹⁷ In Rāmāyaṇa iii. 32, 5, Rāvaṇa is described as *Rukma-vedi-gatam*, which the Commentator explains as *rukma-vedīm prāptam hiranyeshṭaka-chitān̄ vedīm prāptam* | "mounted on a platform of golden bricks."

pratīkshante gamishyāmi Hutaśana | Mārkandeyah uvācha | tato 'gnir
 upayeme tām S'ivām pṛītām mudā yutah | pṛītyā devī samāyuktā śukram
 jagrāha pāṇinā | achintayad mamedam ye rūpām drakshyanti kānane | te
 brāhmaṇinām anṛītaṁ dosham rakshyanti Pāvake | tuṣmād etad raksha-
 māṇā Garudī sambhavāmy aham | vanād nirgamanaṁ chaiva sukhā mama
 bhavishyati | Suparṇī sā tu dā bhūtvā nirjagāma mahāvanāt | apaśyat
 parvataṁ śvetām śara-stambaiḥ susaṁvritam | drishtīvishaiḥ sapta-śīrshair
 guptam bhogibhir abhutaiḥ | rakshobhiḥ cha piśāchaiḥ cha raudrair bhūtu-
 ganais tathā | rākshasibhiḥ cha sampūrṇam anekaiścha mriga-dvijaiḥ | sā
 tatra sahasā gatvā śaila-prishṭham sudurgamam | prākshipat kānchane
 kunde śukram sā tvaritā śubhā | saptañām api sā devī saptarśinām
 mahātmanām | patnī-sarūpātām kṛītvā kāmayāmāsa Pāvakam | divya-
 rūpam Arundhatyāḥ kartuṁ na śakitām tayā | tasyās tapaḥ-prabhāvena
 bhartuḥ śuśrūshaṇena cha | shaṭkṛītras tat tu niḥkshiptam Agneḥ retaḥ
 Kurūttama | tasmin kunde pratipadi kāminyā Svāhayā tadā | tat skan-
 naṁ tejasā tatra sañvritam janayat sutam | ṛishibhiḥ pūjitaṁ skannam
 anayat Skandatām tataḥ | shaṭ-śirāḥ dviguṇa-śrotra dvādaśākshi-bhuja-
 kramah | eka-grīvaika-jāṭharaḥ kumāraḥ samapadyata |

v. 14514: Yadā Skandena māṭṛīñām evam etat priyām kritam | ta-
 thainam abravīt Svāhā “mama putras trām aurasaḥ | ichhāmy aham
 tvayā dattām pṛītim parama-durlabham” | tām abravīt tataḥ Skandah
 pṛītim ichhasi kīḍriśim | Srāhā uvācha | Dakshasyāham priyā kanyā
 Svāhā nāma mahābhūja | balyāt prabhṛiti nityancha jāta-kāmā Huta-
 śane | na sa mām kāminīm putra samyag jānāti Pāvakaḥ | ichhāmi
 śāśvataṁ vāsām rastum putra sahāgninā | Skandah uvācha | Pavyaṁ
 kavyanča yat kinchid dvijānām mantra-sañstutam | hoshyan्ते Agnau
 sadā devi svāhety uktrā samuddhritam | adya prabhṛiti dāsyanti suvrittāḥ
 sat-pathe sthitāḥ | evam Agnis tvayā sārdham sadā vatsyati śobhane |
 Mārkandeyah uvācha | evam uktā tataḥ Srāhā tushṭā Skandena pūjīta |
 Pāvakena samāyuktā bhartrā Skandam apūjayat | tato Brahmā Mahā-
 senām Prajāpatir athābravīt | abhigaoḥha Mahādevam pitaram tripurār-
 danām | Rudrenāgnīm samāvīśya svāhām āriśya chomayā | hitūrthaṁ
 sarva-lokūnām jātas trām aparājitaḥ |

“Issuing forth, he beheld the wives of these great [rishis] reclining
 in their own hermitages, and sweetly sleeping, resembling golden altars,
 pure as beams of the moon, like to flames of fire, all wonderful as stars.
 Perceiving that, his senses became agitated. Beholding the wives of

the Brahmans, Agni was overcome by desire. Again and again he reflected, 'It is not proper that I should be thus agitated: I am enamoured of the chaste spouses of the Brahmans, who are not in love with me. They cannot be looked upon or questioned by me without reason. Entering into the domestic fire, I shall gaze upon them close at hand.' Entering the domestic fire, touching, as it were, with his flames, all of them, who were bright as gold, and beholding them, he was delighted. Dwelling thus there for a long time, fixing his attention upon these beautiful women, and enamoured of them, Agni was overcome. His heart being distressed with desire, Agni, failing to obtain the Brahmans' wives, resolved to abandon his corporeal form, and went into the forest. Then Svāhā, the daughter of Daksha, first fell in love with him. This amorous and blameless goddess for a long time sought for his weak point, but as the god was watchful, she could not find any. But being perfectly aware that he had gone into the wood, and that he was really disturbed by desire, the amorous goddess thus reflected: 'I, who am distressed by love, will take the forms of the seven rishis' wives, and will court the affection of Agni, who is enchanted by their beauty. By doing so he will be pleased, and I shall obtain my desire.' Assuming first the form of Sivā, the wife of Angiras, who possessed a good disposition, beauty, and excellent qualities, the handsome goddess (Svāhā) went to Agni, and thus addressed him: 'Agni, thou oughtest to love me, who am disturbed with love for thee: if thou wilt not do so, look upon me as dead. Agni, I, Sivā, the wife of Angiras, have come, sent by virtuous women, and having considered my determination.' Agni replied: 'How dost thou, and how do all the other beloved wives of the seven rishis whom thou mentionest, know that I am distressed with love?' Sivā answered: 'Thou hast always been beloved by us, but we are afraid of thee. Knowing thy heart by external signs, I have been sent to thee. I have come to be embraced: come quickly and fulfil thy desire. The other females are awaiting me; I shall depart, Hutaśana (Agni).' Agni then with joy embraced the delighted Sivā. The goddess filled with delight took his seed in her hand. She reflected, 'All those who shall see this form of mine in the forest will falsely allege the transgression of Brahmans' wives with Agni. Wherefore preserving this, I shall become Garudī; and thus my egress from the wood will

become easy. She then, becoming Suparnī, issued from the great forest, and beheld the white mountain surrounded by palisades of arrows, guarded by wondrous seven-headed serpents, whose very glance was venomous, by Rākshasas, Piśāchas, and by hosts of Rudra's demons, filled with Rakshasīs, and numerous beasts and birds. The beautiful goddess, having then gone quickly to the summit of the mountain, which was difficult of access, hastily threw the seed into a golden reservoir. Thus this goddess, assuming in succession the resemblance of the wives of the seven great rishis, loved Agni. But she could not take the divine form of Arundhatī (the wife of Vaśiṣṭha), owing to the power of the latter's austerity, and her obedience to her husband. Six times was the seed of Agni thrown by the enamoured Svāhā into the reservoir on the pratipad (the first day of the lunar fortnight). Discharged there and collected, that seed by its energy generated a son. That [seed] which was discharged (*skanna*), being worshipped by the rishis, gave to this son his character of Skanda. Kumāra (Kärttikeya) was born with six heads, a double number of ears, twelve eyes, arms, and feet, one neck, and one belly." Kärttikeya marries Devasenā (vv. 14446 ff.). The six rishis' wives, his mothers, afterwards come to him, complaining that they had been abandoned by their husbands, and degraded from their former position, and asking him to secure their admission into paradise (*svarga*). The story then proceeds (v. 14514 ff.): "When Skanda had done what was gratifying to his mothers, Svāhā said him, 'Thou art my genuine son: I desire the love, difficult to obtain, which thou givest.' Skanda then asked her, 'What love dost thou desire?' Svāhā replied, 'I am the beloved daughter of Daksha, by name Svāhā. From my childhood I have been enamoured of Agni. But, my son, Agni does not thoroughly know me, who am enamoured of him. I wish to dwell perpetually with Agni.' Skanda rejoined: 'Whatever oblation of Brahmans is introduced by hymns, they shall always, goddess, lift and throw it into the fire, saying, "Svāhā." From this day forward, virtuous men, abiding in the right path, shall grant [thee this]. Thus, O beautiful goddess, Agni shall dwell with thee continually.' Being thus addressed by Skanda, Svāhā, gratified, worshipped by Skanda, and united with Agni as her husband, worshipped Skanda. Then Brahmā Prajāpati said to Mahāsena (Skanda), 'Go to thy father Mahādeva, the vexer of

Tripura. Thou unconquered hast been produced for the good of all worlds by Rudra who had entered into Agni, and Umā who had entered into Svāhā.'"

SECT. V.—*Passages relating to Rudra in the Upanishads.*

To the preceding passages, descriptive of Rudra, from the Brāhmaṇas, I shall now subjoin a few of a different character from the Upanishads.

The first is from the Svetāśvatara Upanishad (*Bibliotheca Indica*, vol. vii., pp. 323 ff.):

Svetāśvatara Upanishad, iii. 1 ff.—*Yah eko jālavān iśate iśanibhiḥ sarvān lokān iśate iśanibhiḥ | yah eva ekaḥ uddhare sambhave cha ye etad vidur amṛitās te bhavanti | 2. Eko hi Rudro na dvitīyāya tasthur⁹⁸ yah imān lokān iśate iśanibhiḥ | pratyāñ janāṁs tishthati sanchukopāntakāle⁹⁹ sañṣrījya viśvā bhuvanāni goptāḥ | 3. (R.V. x. 81, 3, above, p. 5.) Viśvataś-chakshur uta viśvato-mukho viśvato-bāhūr uta viśvatas-pat | sam bāhubhyām dhamati sam patatrair dyāvābhūmīm (sic) janayan devaḥ ekaḥ | 4. Yo devānām prabhavaś chodbhavaś cha viśvādhipo Rudro maharshiḥ | Hiranyagarbhaṁ janayāmāsa pūrvān¹⁰⁰ sa no buddhyā śubhayā sañ-yunaktu | 5 and 6=Vāj. S. xvi. 2, 3 (see above, p. 322) iv. 21. Ajātah ity evāñ kaścid bhiruh pratipadyate | Rudra yat te dakshinam mukham tena mām pāhi nityam | 22=R.V. i. 114, 8, and Vāj. S. xvi. 16 with various readings (see above, pp. 303 and 323). "He who alone, the enchanter, rules by his powers, rules all worlds by his*

⁹⁸ These words *na dvitīyāya tasthuh* appear to be established as the current reading of this passage; and a reading partly similar (with variations in other respects) will be found below in a corresponding verse which occurs in the Atharva-siras. The commencement of the verse is, however, also found in the Nirukta, i. 15, where the reading is different and preferable, *ekaḥ eva Rudro 'vatasthe na dvitīyah*; and Śāyana, in his commentary on the Rig-veda (quoted in vol. iii. of this work, p. 60), gives the words thus, *ekaḥ eva Rudro na dvitīyo 'vatasthe*. Durga, the commentator on the Nirukta, as cited by Roth (Illust. of Nir., p. 12, note 4), quotes the whole verse as follows (without saying from what work it is taken): *Ekuḥ era Rudro 'vatasthe na dvitīyo rāge vighnai pritiyāśu śatrūn | sañṣrījya viśvā bhuvanāni goptā pratyāñ janān sanchukośānta-kāle* | "One only Rudra has existed and no second; slaying his enemies in the conflicts of the battle. Having created all worlds, a protector, he draws back all beings into himself at the time of the end."

⁹⁹ The proper reading is probably *sanchukoocha*. See the last note; and Böhtlingk and Roth, s.v. *kuch+sam*; where *sanchukoocha* is given as the proper reading, instead of *sanchukośa*, which is found in Roth's Illust. of Nirukta, p. 12, note 4.

¹⁰⁰ These two words are varied below, 4, 12, thus: *paśyata jāyamānam*, i.e. "beheld Hiranyagarbha being born." The rest of the verse remains the same.

powers, he who in origination and in production is alone,—they who know this become immortal. 2. For Rudra who rules these worlds by his powers, is but one; [the wise] do not assert (?) a second. Having, a preserver, created all worlds, he abides in men severally; he displays his wrath (absorbs them?) at the time of the end. 3. This one god, who has on every side eyes, on every side a face, on every side arms, on every side feet, when producing the heaven and earth, fashions them with his arms and with his wings. 4. May Rudra, the lord of all, the great rishi, the cause of production and the source of the gods, who first generated Hiranyagarbha,—may he put us in possession of an excellent understanding. . . . *Ibid.* iv. 21. Some fearful man concludes thus—‘[Thou art] unborn.’ Rudra, protect me with thy southern face.”

The next passage is from the commencement of the Atharva-śiras¹⁰¹ Upanishad. The MSS. which I have consulted vary very much in their readings:

*Devāḥ ha vai svargaṁ lokam agaman | te devāḥ Rudram aprīchchhan
“ko bhavān” iti | so ’bravīd “aham ekaḥ prathamam āsaṁ vartāmi cha
bhavishyāmi cha na anyaḥ kaścid matto vyatiriktaḥ” iti | so ’ntarād anta-
ram prāviśad diśaścha antaraṁ samprāviśat | “so ’ham nityānityo vyaktā-
vyakto ’ham Brahmaprahma aham prānchāḥ pratyancho ’ham dakṣiṇāncha
[dakṣiṇāś cha?] udancho ’ham adhaścha ūrddhvancha diśaścha pratidiśaś-
cha aham pumān apumān strī cha ahaṁ sāvitry ahaṁ gāyatry aham
trishṭub jagaty anushtup cha ahaṁ chhando ’ham gārhapatiyo dakṣiṇāgnir
āhavanīyo ’ham satyo ’ham gaur ahaṁ Gaury ahaṁ jyeshto ’ham śreshtho
’ham varishṭho ’ham āpo ’ham tejo ’ham rig-yajuh-sāmātharvāngiraso
’ham aksharam ahaṁ ksharam ahaṁ guhyo ’ham gopyo ’ham arānyo ’ham
pushkaram aham pavitram aham agrancha madhyancha rahiścha purastāj
jyotir ity aham ekaḥ | sarvancha mām era mām yo veda sa sarvān devān
veda | gām gobhir brāhmaṇān brāhmaṇyena havīṁshi havishā āyur āyushā
satyaṁ satyena dharmān dharmena tarpayāmi svena tejasā” | tato devāḥ
Rudraṁ na apaśyams te devāḥ Rudraṁ dhyāyanti tato devāḥ ūrdhvā-
bāharāḥ stuwantī yo vai Rudraḥ sa bhagavān yaś cha Brahmā tasmar
vai namo namaḥ | yo vai Rudraḥ sa bhagavān yaścha Viṣṇus tasmar
vai namo namaḥ | yo vai Rudraḥ sa bhagavān yaścha Maheśvaras tasmar*

¹⁰¹ A work called Atharva-śiras is mentioned in the passage of the Rāmāyana, i. 14, 2, quoted above, p. 165 f. See Weber's *Indische Studien*, i. 382 ff.; and ii. 53 ff.

rai namo namah | yo vai Rudrah sa bhagavān yā cha Umā tasmāi |
 yo vai Rudrah sa bhagavān yaścha Viṇāyakas tasmāi | yo vai
 Rudrah yaścha Skandah | yo vai Rudrah yaścha
 Indrah | yo vai Rudrah yaścha Agnih | yo vai
 Rudrah yā cha Bhūk | yo vai Rudrah yaścha
 Bhuvah | om ādau madhye bhūr bhuvaḥ suvar ante śirsham
 janadom¹⁰² viśva-rūpo 'si | Brahma ekas tvaṁ dvitridhā ūrdhvam adhaś
 cha tvaṁ śāntiścha tvaṁ pushṭiścha tvaṁ tuṣṭiścha tvaṁ hutam ahutam
 viśvam aviśvān dattam adattam kṛitam akṛitam param aparam parā-
 yaṇančha iti | “apāma somam¹⁰³ amṛitāḥ abhūma aganma jyotir avidāma
 devān | kiṁ nūnam asmān krinavat arātiḥ kiṁ u dhūrtir amṛita mart-
 yasya” | (R.V. viii. 48, 3) | sarva-jagaddhitam vai etad aksharam prājā-
 patyaṁ sūkshmaṁ saumyam purusham agrāhyam agrāhyena Vāyum
 vāyavyena somaṁ saumyena grasati svena tejasā | tasmāi upasaṁhartre
 mahāgrāsāya vai namo namah | hṛidisthāḥ devatāḥ sarvāḥ hṛidi prāṇe
 pratishṭhitāḥ | hṛidi tvam asi yo nityāṁ tisro mātrāḥ paras tu saḥ |
 tasya uttarataḥ śiro dakshinataḥ pādau yaḥ uttarataḥ sa oṁkāraḥ | yaḥ
 oṁkāraḥ sa pranavo yaḥ pranavaḥ sa sarva-vyāpī yaḥ sarva-vyāpī so
 'nanto yo 'nantas tat tāraṁ¹⁰⁴ yat tāraṁ tat sūkshmaṁ yat sūkshmaṁ
 tat śuklaṁ yat śuklaṁ tad vaidyutaṁ yad vaidyutaṁ tat param Brahma
 iti sa ekaḥ | sa eko Rudrah sa Īśānaḥ sa bhagavān sa Maheśvaraḥ sa
 Mahādevaḥ | atha kasmād uchyate oṁkāraḥ | yasmād uchchāryamāṇaḥ
 eva sarvāṁ śarīram unnāmayati tasmād uchyate oṁkāraḥ atha
 kasmad uchyate ekaḥ | yaḥ sarvān lokān udgrihṇātī¹⁰⁵ srijati visrijati
 vāsayati tasmād uchyate ekaḥ | atha kasmād uchyate eko Rudrah | “eko
 Rudro na dvitīyāya tasthe (sthitavān | advitīyaḥ eva sthitavān | Comm.)
 turīyam īmān lokam īśate īśānīyur (niyamana-śaktimān | Comm.) janān-
 yuḥ (viśvotpāda-śaktimān | Comm.) | pratyān janāś tisṭhanti samyug

¹⁰² The commentator explains this thus : S'īrshāṁ śiro mantrāḥ svāhā ity erañrū-
 paḥ | janadom janada iti karmopalakṣaṇārtham akshara-trayam | janam janim tad-
 upalakṣita-janimal vastu-jātam tad dadāti iti janādaḥ | tasya sambodhanam | Instead
 of the words in the text, another MS. reads, bhūs te ādir madhyam bhuvas te svas te
 s'īrshāṁ viśvarūpo 'si.

¹⁰³ Umayā Brahma-vidyā-svarūpiṇyā Kātyāyanyā saha vartate iti Somas tam |
 [Soma is thus =sa+Uma, “with Umā”] yataḥ somam apāma tataḥ amṛitāḥ maraṇa-
 hetubhir avidyā-tat-kārya-saṁskūrair vivarjitāḥ abhūma sampannāḥ | —Comm.

¹⁰⁴ Tārayati, “delivers :” that which delivers.—Comm.

¹⁰⁵ Ūrdhvā-moksham ītmani grihṇātī | —Comm.

asyāntakāle samkṛitya viśvā bhuvānani goptā” | tasmād uchyate eku Rudraḥ¹⁰⁶ | atha kasmād uchyate Īśāno “yah sarvān lokān iśate iśanibhir” jananibhiḥ parama-saktibhiḥ | “abhi tvā śūra nonumah adugdhāḥ ita dhenavāḥ | iśānam asya jagataḥ svardriśam iśānam Indra tastushah” | (R.V. vii. 32, 22) | tasmād uchyate Īśānah | atha kasmād uchyate Maheśvarah | yah sarvān lokān sambhakshaḥ sambhakshayaty ajasraṁ srijati visrijati vāsayati tasmād uchyate Maheśvarah | atha kasmād uchyate Mahādevah | yah sarvān bhāvān parityajya ātma-jnāna-yogaiśvarye mahati mahīyate tasmād uchyate Mahādevah | tad etad (etad nāma-nirukti-rūpam̄ charitam | Comm.) Rudra-charitam | “esho ha devaḥ pradiśo ’nu sarvāḥ pūrvo ha jātaḥ sa u garbhe antaḥ | sa eva jātaḥ sa janishyamāṇaḥ pratyāñ janāś tishṭhati viśvato-mukhaḥ” | (Vāj. S. 32, 4) | “viśvataś-chakshur uta viśvato-mukho viśvato-bāhur uta viśvatas-pāt | sam bāhubhyāṁ dhamati saṁ patatrair dyāvā-prithivī janayan devaḥ ekaḥ” | (R.V. x. 81, 3) | Rudre ekatvam (aikyam | Comm.) āhuḥ | Rudraṁ śāśvataṁ vai purāṇam ityādi | vratam etat pāśupatam | Agnir iti bhasma Vāyur iti bhasma jalām iti bhasma sthalam iti bhasma vyoma iti bhasma sarvān ha rai idam bhasma manah etāni chakshūṁshi bhasmāni | “Agnir” ityādinā bhasma grihītvā nimrijya angāni saṁspriśet | tasmād vratam etat pāśupatam paśu-pāśa-vimokshāya | yo ’tharva-śiram brāhmaṇo ’dhīte so ’gni-pūto bhavati | sa vāyu-pūto bhavati | sa āditya-pūto bhavati | sa soma-pūto bhavati | sa satya-bhāto bhavati sa sarva-bhāto bhavati | sa sarveshu tīrthesu snāto bhavati | sa sarveshu vedeshu adhīto bhavati | sa sarva-veda-vrata-charyāsu charito bhavati | sa sarvair devair jnāto bhavati | sa sarva-yajna-kratubhir iṣṭhavān bhavati | tena itihāsa-purāṇānūm Rudraṇūm śata-sahasrāṇi japtāni bhavanti | gāyatrīyah śata-sahasram japtam bhavati | pranavānām ayutānī japtam bhavati | rūpe rūpe (pāṭhe pāṭhe pratiपāṭham | Comm.) daśa-pūrvān punāti daśottarān ā chakshushaḥ panktim̄ punāti ityāha bhagavān Atharva-śiro ’tharva-śirah (abhyāsaḥ ādūrarthah | Comm.) | sakriyājaptrā-śuchih pūtaḥ karmaṇyo bhavati | dvitīyām japtvā gāṇapatyam (sarva-niyantritvam | Comm.) arāpnoti trītiyām japtvā devam eva anupraviśaty oṁ satyam | “yo Rudro agnau yo apsv aniar ya oshadhīr vīruḍhāḥ ṣāviveśa | ya imā viśvā bhuvānāni chākṣripe tasmai Rudrāya namo ’stu Agnaye” | (A. V. vii. 87, 1, above, p. 333).

¹⁰⁶ In another MS. a different answer is given to this question: *Yasmād rishibhir na anyair bhaktair drutam asya rūpam upalabhyate* | “He is called ‘Rudra’ because his form is quickly (*drutum*) perceived by rishis, and not by other devout persons.”

"The gods went to heaven. They asked Rudra, 'Who art thou?' He said, 'I alone was before [all things], and I exist, and I shall be. No other transcends me.' He entered into one space after another, and into the space of the sky. 'I am eternal and not eternal, discernible and undiscernible, I am Brahma, I am not Brahma,¹⁰⁷ I am the eastern, western, southern, northern [breaths, etc., Comm.], I am below and above, the regions, and the intermediate regions, I am male, eunuch, and female, I am the Sāvitri, I the Gāyatrī, I the Trishtubh, Jagatī, and Anushtubh (metres), I am metre, I am the household, the southern, and the āhavanīya fires, I am true, I am the earth (or cow), I am Gaurī,¹⁰⁸ I am the eldest, I am the chief, I am the most excellent, I am the waters, I am brilliancy, I am the Rik, Yajush, Sāman, Atharvāngirases, I am the undecaying, I the decaying, I the mysterious, I the secret, I dwell in the forests, I am the puslikara (sacrificial jar), the filter, the end, the middle, the outside, the front, and light, —I alone. He who knows me only, me, to be all, knows all the gods. By my own energy I satisfy the earth with rays (or the cow with cows), the Brahmans with brahmanhood, oblations with oblation, life with life, truth with truth, righteousness with righteousness.' Then the gods did not behold Rudra. They meditate upon him. Then the gods, with arms raised aloft, praise him : 'He who is Rudra is divine, and he who is Brahmā, to him be adoration. He who is Rudra is divine, and he who is Vishṇu, to him be adoration. He who is Rudra is divine, and he who is Maheśvara, to him be adoration. He who is Rudra is divine, and he who is Umā, to him be adoration. He who is Rudra, etc., and he who is Vināyaka, to him be adoration. He who is Rudra, etc., and he who is Skanda, to him be adoration. He who is Rudra, etc., and he who is Indra, to him be adoration. He who is Rudra, etc., and he who is Agni, etc. He who is Rudra, etc., and he who is Bhūḥ, etc. He who is Rudra, etc., and he who is Bhuvaḥ, etc. (In the same way Rudra is identified with *surah* [*srah*]; *mahaḥ*; *jana*; *tapas*; *satya*; *prithivi*; *āpas*; *tejas*; *rāyū*; *ākāśa*; *sūrya*; *soma*; *nakshatrāṇi*; *ashṭau grahāḥ*; *prāṇa*; *kāla*; *Yama*; *mṛityu*; *amrita*; *bhūta*; *bhavya*; *bhavishyat*; *viśva*; *kṛtsna*;

¹⁰⁷ *Vākyābhyyāso rūpasya ātmāno vāstavatva-pradarśanārthaḥ* | Comm. I should rather suppose, however, that the second word is not *Brahma*, but *abrahma*.

¹⁰⁸ *S'iva-priyā* | *ashṭavarshā vā kumārī gaura-varnā būla-tutā* (?) tu | Comm.

sarva; and satya.) Om! at the beginning, and in the middle are Bhūr, Bhuvah, Svah; at the end is the head. O giver of life, Om, thou art universal-formed. Thou alone art Brahma doubly, and triply, above and below; thou art gentleness, fatness, contentment; thou art the thing sacrificed, and the thing not sacrificed, the whole, and not the whole, what is given, and what is not given, what is done, and what is not done, that which is supreme, and not supreme, and what is surpassing. ‘We have drunk the Soma, we have become immortal, we have entered into light, we have known the gods. What can an enemy now do to us? What can the malice of any mortal effect, O immortal god?’¹⁰⁹ This imperishable [principle], beneficial to the whole world, sprung from [or, having the nature of,] Prajāpati, subtile, beautiful, by its own energy swallows up the incomprehensible Purusha by the incomprehensible, Vāyu by that which has the nature of Vāyu, soma by that which has the nature of soma.¹¹⁰ To him the destroyer, the great devourer, be adoration. All the gods reside in the heart, situated in the heart and the breath. Thou who art continually in the heart, [art] the three letters, but he is beyond. To the north of him is the head, to the south the feet; that which is the north is the omkāra. The omkāra is the pranava, which (pranava) again is all-pervading, which (‘all-pervading’) again is infinite, which again is that which delivers, which again is subtile, which again is white, which again has the nature of lightning, which again is the supreme Brahma: thus he is the one. He is the only Rudra, he is Īśāna, he is divine, he is Maheśvara, he is Mahādeva. Now whence does the omkāra get its name? Inasmuch as so soon as it is uttered, it raises up the whole body, it is called omkāra.” (The same inquiry is then made and answered in regard to the words ‘pranava,’ ‘sarvavyāpin’ [‘all-pervading’], ‘ananta’ [‘infinite’] the ‘deliverer,’ ‘subtile,’ ‘white,’ ‘having the nature of lightning,’ and ‘the supreme Brahma.’ Then ‘eka,’ ‘one,’ is explained.) “Now why is he called ‘one’? He who evolves, creates, variously creates, sustains all worlds, is therefore called the

¹⁰⁹ Quoted in the third volume of this work, p. 265. According to the commentator whom I have quoted under the text, Soma means *sa+uma*, he who dwells with Umā, in the form of divine knowledge, Kātyāyanī. What would the Vedic rishi who composed the verse have said to this mystical interpretation? Such explanations are not, however, peculiar to the adherents of any one religion.

¹¹⁰ I do not profess to understand the sense of this.

'one.' Now why is he called the one Rudra? 'There is only one Rudra; there is no place for a second. He rules this fourth world, controlling and productive; living beings abide within him united with him. At the time of the end he annihilates all worlds, the protector.' Wherefore he is called the one Rudra. Then why is he called Iśāna? He it is who rules all worlds by his ordinances, and supreme creative powers. 'We, O heroic Indra, like unmilked cows, approach with our praises thee who art the heavenly lord (Iśāna) of this moving, and the lord of this stationary, [world].'¹¹¹ Hence he is called 'Iśāna.' ('Bhagavat' is then explained.) Then why is he called Maheśvara? He who, a devourer, constantly devours, creates, variously creates, sustains all worlds, is therefore called Maheśvara. Then why is he called Mahādeva? He who, abandoning all forms of being, exults in the great divine power of absorption in the knowledge of himself, is therefore called Mahādeva. Such is the history of Rudra. 'This god [abides] throughout all regions; he was the first born; he is within the womb; it is even he who has been born, and he is still to be born; he exists, O men, pervading all things, with his face turned to every side.' (Vāj. S. 32, 4.) 'The one god, who has on every side eyes, on every side a face, on every side arms, on every side feet, when producing the earth and sky, fabricates them with his arms, and with his wings.'" (R.V. x. 81, 3, above, p. 6.) . . . Rudra is mentioned again in the following verses. "In Rudra they say there is oneness, and that Rudra is eternal and primeval," etc. The Pāśupata rite is thus described: "This is the Pāśupata observance; 'Agni is ashes, Vayu is ashes, water is ashes, dry land is ashes, the sky is ashes, all this is ashes, the mind, these eyes, are ashes.' Having taken ashes while pronouncing these preceding words, and rubbing himself, let a man touch his limbs. This is the Pāśupata rite, for the removal of the animal bonds. The Brahman who reads the Atharva-śira is purified with fire, with air, with the sun, with soma (or the moon); he becomes truth, he becomes all, he has bathed in all the holy places, he is read in all the Vedas, he has practised the observances prescribed in all the Vedas, he is known by all the gods, he has sacrificed with all sacrificial rites; by him hundreds of thousands of itihāsas, purāṇas, and Rudras (formulas

¹¹¹ R.V. vii. 32, 22, quoted above, p. 103.

relating to Rudra), and a hundred thousand Gāyatrīs have been muttered, ten thousand Oms have been uttered; at every recitation he purifies ten generations of ancestors, and ten future generations of descendants; he purifies a row of men as far as the eye can reach; thus says the divine Atharva-śiras. Having muttered it once, he becomes clean, pure, and fit for the ceremonial; having muttered it a second time, he obtains dominion over hosts; having muttered it a third time, he enters into the god: Om, [this is] true. ‘Adoration be to Rudra Agni, who resides in fire, and in the waters, who has entered into these plants, who formed all these worlds.’”

I shall not make more than a few further extracts from this mystical Upanishad, which throws little light on Rudra’s character or history. The three gods, Brahmā, Vishṇu, and Rudra, are mentioned together, along with Indra (*Brahmā-Vishṇu-Rudrendrāḥ*); and Sambhu (one of the names of Rudra) is said (in a passage which I need not attempt to translate at length) to be possessor of all divine qualities, and to be lord of all; while the benefits of worshipping him are described (*kāraṇāñ tu dhyeyāḥ sarvaiśvaryā-sampannāḥ sarveśvaraś cha Sambhuḥ ākāśa-madhye dhruvāṁ stabdhvā 'dhikāṁ kṣaṇam ekaṁ kratuśatasyāpi chatuh-saptatyā yat phalaṁ tad avāpnōti kṛitsnam oṁ-kāragataṁ cha sarva-dhyāna-yoga-jnānānāṁ yat phalam tad oṁkāra veda-para iśo vā śiva eko dhyeyāḥ śivakaraḥ sarvam anyat parityajya).*

In the Kaivalya Upanishad (translated by Prof. Weber, Ind. Stud. ii. 10 ff.) Āśvalāyana asks Brahmā to explain to him the science of divine things (*Athāśvalāyano bhagavantam parameshṭhinam upasametya uvācha adhīhi bhagavan brahma-vidyām ityādi*). Brahmā (*pitāmaha*) among other things tells him as follows: *Antyāśrama-sthāḥ sakalendri-yāni nirudhya bhakt्यā sva-gurum pranamya | hṛit-puṇḍarīkaṁ virajām viśuddhaṁ vichintya madhye viśadaṁ viśokam | anantam aryaktam achintya-rūpaṁ śivam praśāntam amṛitam brahma-yonim | tam ādi-nadhyānta-vihinam ekaṁ vibhuṁ chidānanda-svarūpam abhutam | Umā-sahāyam parameśvaram prabhūm̄ trilochanām nīla-kanṭham praśāntam | dhyātvā munir gachhati bhūta-yonim samasta-sākshiṁ tamasaḥ parastāt | sa Brahmā sa Śivāḥ Sendraḥ so 'ksharaḥ paramaḥ svarāṭ | sa eva Vishṇuḥ sa prāṇaḥ sa ātmā parameśvaraḥ¹¹² | sa eva sarvām yad bhūtum yachchā bhāryām sanātanām | jnātvā taṁ mṛityum atyeti nānyāḥ panthā vimuk-*

¹¹² Another MS. has here *Sa kūlo 'yñih sa Chundramāḥ*.

taye yaḥ śatarudriyam adhīte so 'gnipūto bhavati sa Vāyu-pūto bhavati ityādi | “A man in the last (or fourth) religious order (i.e. that of a mendicant) restraining all his senses, making obeisance to his teacher, meditating within on the lotus of the heart, [which is] spotless, pure, lucid, undisturbed,—the infinite, undiscernible, inconceivable, auspicious (*śira*), tranquil, immortal, source of Brahma, [or, of divine knowledge],—contemplating him who is without beginning, middle, or end, the one, the pervading, the spiritual and blessed, the wonderful, the consort of Umā, the supreme lord, the three-eyed, the blue-throated, the tranquil,—[doing this] a Muni, [passing] beyond darkness, attains the source of being, the universal witness. He is Brahmā, he is Siva, he is Indra, he is undecaying, supreme, self-resplendent; he is Vishṇu, he is breath, he is the spirit, the supreme lord; he is all that has been or that shall be, eternal. Knowing him, a man overpasses death. There is no other way to liberation.” Further on it is said: “He who reads the Śatarudriya becomes purified by fire, purified by air,” etc., etc.

In one of the MS. collections of Upanishads belonging to the library of the East India Office, I find another work of that description, called the Nīlarudropañchadash, which begins thus: *Apasyaṁ chāvarohantaṁ divitah prithivīmayah | apasyam apasyaṁ taṁ Rudraṁ nilagrivaṁ śikh-andinam |* “I, formed of earth, beheld descending from the sky, I beheld, I beheld, that blue-necked, crested Rudra.” This composition contains many verses from the Śatarudriya.

SECT. VI.—*Some further texts from the Itihāsas and Purāṇas relative to Rudra.*

In the earlier parts of this work I have given a variety of extracts from the Rāmāyaṇa, Mahābhārata, etc., which exhibit the character of Mahādeva as he was conceived in the epic period (see pp. 165, 176, 178, 184–205, 223–228, 230–232, 240 f., 266–273, 278–281, 282–289). I shall now adduce such other passages from the Itihāsas, or Purāṇas, as may appear to throw any light on the history of the conceptions entertained of this deity, and of his relations to the other members of the Indian pantheon.

Rudra is briefly alluded to in the passages of the Rāmāyaṇa i. 14, 1 ff.; i. 75, 14 ff.; and Yuddha-Kāṇḍa, 119, 1 ff., quoted in pp. 165,

176 f., and 178 ff. The other texts of the Rāmāyaṇa in which I have observed any allusion to him are the following; and the representations which are there given of this god bear generally, perhaps, a stamp of greater antiquity than those which are found in the Mahābhārata.

In Rāmāyaṇa i. 23, 10 ff. (ed. Bombay), Rudra curses the embodied Kandarpa (the Indian Cupid), who wished to enter into him after his marriage, at a time when he was performing austerity; and Kandarpa in consequence becomes bodiless (*ananga*). (*Kandarpo mūrtimān āśit Kāmaḥ ity uchyate budhaiḥ | tapasyantam iha Sthāṇum nimayena samāhitam |* 11. *Kritodvāhaṁ tu deveśaṁ gachhantaṁ sa-marud-gaṇam | dharshayāmāsa durmedhāḥ hunkṛitaś cha mahātmānaḥ |* 12. *Avaahyātaś cha Rudreṇa chakshushā Raghuṇandana | vyaśiryanta śarirāt svāt sarva-gatrāṇi durmataḥ |*)

In i. 35, 20 (Bombay ed.), it is mentioned that the mountain-god, Himavat, gave his daughter Umā to the “unequalled Rudra” (*Rudrāya apratirūpāya*). In chapter xxxvii. of the same book, vv. 5 ff. the connubial intercourse of Śiva with Umā is described in most undignified language, as follows: *Purā Rāma kritodvāhaḥ S'itikanṭha mahātapāḥ |* 6. *Drishṭvū cha bhagavān devīm maithunāyopachakrame | tasya saṃkriḍāmānasya Mahādevasya dhīmataḥ | S'itikanṭhasya devasya divyamān varsha-śataṁ gatam |* 7. *Na chāpi tanayo Rāma tasyām āśit parantapa |* “Formerly, after his marriage, Sītikāṇtha (Śiva) the great devotee, (6) beholding the goddess, began to indulge in connubial love. A thousand years of the gods passed while the wise Mahādeva Sītikāṇtha was thus sporting. But, O Rāma, vexer of thy foes, no son was born to Umā.” The gods being alarmed at the prospect of the formidable character of the offspring which might be born to Mahādeva, entreated him and his spouse to practise chastity. To this Mahādeva consented; but asked what would become of the seed which he had already discharged. This, the gods said, should be received by the earth. The gods then desired Agni, along with Vāyu, to enter into this seed. This Agni did, and the white mountain was produced in consequence (see above, p. 354), where Kārttikeya was born. The gods then worshipped Śiva and Umā, but the latter imprecated sterility on all their wives. The thirty-seventh section relates the birth of Kārttikeya. While Tryambaka (Śiva), the lord of the gods, was performing austerity, the other deities went to Brahmā and asked for a general in the room of Mahā-

deva, who, it seems, had formerly acted in that capacity. "He," they said, "whom thou didst formerly give us as a leader of our armies (i.e. Mahādeva), is now performing great austerity, along with Umā" (sect. 38, v. 3, Schlegel's ed.=sect. 37, 3, of Bombay ed.: *Yo nah¹¹³ senāpatir deva datto bhagavatā purā | sa tapah param āsthāya tapyate sma sahomayā*). Brahmā says, that in consequence of the curse of Umā, no son could be born to any of the wives of the gods; but that Agni could beget a son on the river Gangā, who should be the general of the gods. The gods accordingly went to mount Kailāśa, and appointed Agni to effect their object. Agni accordingly impregnated the Gangā, who brought forth Kārttikeya, so called because he was nursed by the Kṛittikās."

In the forty-second section it is related how the royal rishi Bhagīratha performed austerity in order that the Gangā might descend from heaven and purify the ashes of the sons of Sagara (who had been destroyed by Kapila, sect. 40, at the end); and might by this means elevate them to paradise. Brahmā appeared to the king and told him that he ought to propitiate Siva, who was the only being who could sustain the shock of the falling Gangā. Bhagīratha (as is told sect. 43) continued his austerities till Siva the lord of Umā, the lord of animals (*Paśupati*), appeared to him, and said he would receive the Gangā on his head. He accordingly mounted the Himālaya, and called on the Gangā to descend. The Gangā was indignant at this summons, and came down in great volume and with great force on his head, thinking to sweep him down along with her into Pātāla. The god, however, determined to humble her pride, and she was compelled to circle for a long period of years in the labyrinth of his matted locks, without being able to reach the earth. Being again propitiated by Bhagīratha, Siva at length allowed her to reach the lake Vindu, to flow to the sea, and eventually into the infernal regions, where she purified the ashes of the sons of Sagara and enabled them to ascend to heaven.

In the forty-fifth section is described the production of nectar from the churning of the ocean of milk by the rival sons of Diti and Aditi, who wished to obtain some specific which should render them immortal. In the first place, however, a fiery poison was vomited from the mouths

¹¹³ *Yo nah* is the reading of Schlegel's edition, as well as of Gorresio's, 39, 3. The Bombay edition reads *yena*, which does not seem so good a reading.

of the serpent Vāsuki, who was used as the rope in the process of churning. The gods then resorted to Siva to deliver them from this portent:

21. *Atha devāḥ Mahādevaṁ Śankaram śaraṇārthinaḥ | jagmuḥ Paśupatiṁ Rudram trāhi trāhitī tushṭuvuḥ |* 22. *Evaṁ uktas tato devair deva-deveśvaraḥ prabhūḥ | prādūrasit tato 'traiva śanka-chakra-dharo Hariḥ |* 23. *Uvāchainaṁ smitaṁ kṛtvā Rudram śūla-dharam Hariḥ | daivatair mathyamāne tu yat pūrvāṇi samupasthitam |* 24. *Tat tvādīyaṁ sura-śreshṭha suraṇām agrato hi yat | agra-pūjāṁ iha sthitvā grihānedāṁ visham prabho |* 25. *Ity uktvā cha sura-śreshṭhas tatraivāntaradhiyata | devatānām bhayaṁ dṛishṭvā śrutiṁ vākyāṁ tu Śārngināḥ |* 26. *Halāhalāṁ vishaṁ ghorāṁ sanjagrāhāṁritopamam | devān visrijya deveśo jagāma bhagavān Harah |* 21. "Then the deities, seeking as their refuge Mahādeva, Sankara, went to Rudra Paśupati, and lauded him [calling out] 'deliver, deliver.' 22. Then, being addressed by the gods, the lord of the gods, Hari, appeared on that very spot, bearing the shell and the discus, (23) and smiling, said to Rudra, the wielder of the trident: 'That which has first appeared, when the ocean was being churned by the deities, (24) belongs to thee, most eminent of the gods, since thou art at the head of them. Standing here, receive, lord, this poison as the earliest offering.' 25. Having thus spoken, the most eminent of the gods disappeared on the spot. Perceiving the alarm of the deities, and having heard the words of Vishṇu, (26) he (Siva) took the deadly poison, as if it had been nectar. The divine Hara then dismissed the gods and departed."

The gods and Asuras proceeded with the churning, but were obliged now to call in the aid of Vishṇu, as the mountain with which the operation was being performed sank down into the infernal regions. Vishṇu, however, assumed the form of a tortoise, and supported the mountain on his back. At length nectar was produced, which Vishṇu carried off.

In the description of the northern region contained in the Kishkindhā¹¹⁴ kāṇḍa of the Rāmāyaṇa, Kailāsa is spoken of as the residence of Kuvera, and no mention is made of Siva as residing there:¹¹⁵

Kishk. 44, 27 ff. (ed. Gorresio = Bombay ed. 43, 20 f.).—*Taṁ tu*

¹¹⁴ In the Bombay edition this word is written 'Kishkindhā,' without a *y* before the final *ā*, which it has in Gorresio's edition.

¹¹⁵ See, however, the passage from the Sundara Kāṇḍa, sect. 89, which will be quoted in the Appendix, where Mahādeva is said to visit Kuvera, or mount Kailāsa.

*sighram atikramya kāntāram lomu-harsham | pānduram drakshyatha
tatah Kailāsaṁ nāma parvatam | tatra pāndura-meghabhañ Jambūnada-
parishkritam | Kuvera-bhavañ divyam nirmitam Viśvakarmanā |*
“Having quickly passed over that dreadful desert, you shall then see
the white mountain, called Kailāsa, and there the celestial palace of
Kuvera, formed by Viśvakarman, in colour like a brilliant cloud, and
decorated with gold.”

The Bombay edition, 43, 54 ff., has the following lines, in which Rudra may be referred to: *Tam atikramya śailendram uttaras
toyasāñ nidhiḥ | tatra Somagirir nāma madhye hemamayo mahān |* 55.
*Sa tu deśo visūryo 'pi tasya bhāsā prakāśate | sūrya-lakṣmyā 'bhivijneyo
tapateva Vivasvatā |* 56. *Bhagavāns tatra viśvātmā S'ambhur ekādaśāt-
makaḥ | Brahmā vasati deveśo brahmaṛshi-parivāritah¹¹⁶ |* 54. “Beyond
this monarch of mountains is the northern ocean, in the midst of
which stands the great golden mountain, called Somagiri. 55. With
its lustre that region, although sunless, shines; and is distinguished
by a solar splendour, as if from the beams of Vivasvat (the sun).
56. There the divine soul of the universe, the eleven-fold Sambhu,
Brahmā, lord of the gods, dwells, attended by the Brahman Rishis.”

In Gorresio's edition (44, 117 ff.) this passage shows a number of various readings: *Kuruñs tān samatikramya uttare payasāñ nidhiḥ |
tatra Somagirir nāma hirañmaya-samo mahān |* 118. *Indra-loka-gatāḥ
ye cha Brahma-loka-gatāś cha ye | sarve te samavaikshanta girirājāñ
divāñ gatāḥ |* 119. *Asūryo 'pi hi deśāḥ sa tasya bhāsā prakāśate |
sasūryāḥ iva lakshmīnāms tapatīra divākare |* 120. *Bhagavāns tatra
bhūtātmā Svayambhūr bahudhātmakaḥ | Brahmā bharati raśyātmā
sarvātmā sarva-bhāvanāḥ |* 117. “Beyond, to the north of the Uttara
Kurus, is an ocean, in which is a great mountain, as it were of gold.
118. All those who have gone to the sky, to the world of Indra, or
to that of Brahmā, have beheld the king of mountains. 119. By its

¹¹⁶ The commentator thus explains this verse: *Tiśvam atati vyāpnoti iti viśvātmā
vyāpakas tena Viśnu-rūpāḥ | viśnu-vyāptān ity arusārāt | sa eva S'ambhuḥ śām
bhavaty asmat | sa eva ekādaśātmakaḥ ekādaśānūvākūrthaikūduṣa-rudrātmakaḥ | sa
eva Brahmā brīhanatvāt jagat-srashtṛtvāt |* “Viśvātmā means, he who pervades
all things; and consequently he is in the form of Viśnu, as Viśnu has the sense
of pervader. The same being is Sambhu, he from whom prosperity (*śām*) arises
(*bhavati*); and he is also elevenfold, in the form of the eleven Rudras, who signify
eleven repetitions of him (?). The same being is also Brahmā, from his increasing,—
creating the world.”

light that region shines, although sunless, as if it had a sun, and resplendent as if the lord of day were blazing. 120. There the divine soul of beings, Svayambhū, Brahmā, dwells, self-subdued, the soul, and producer of all things." Here there is no reference to Mahādeva, Svayambhū being substituted for Sambhu.

Another passage relating to Rudra which occurs in Gorresio's recension of the Rāmāyana is the following (though it is not to be found in the corresponding section of the Bombay edition):

Kishk. 44, 46 ff.—*Tuñ tu deśam atikramya Triśringo nāma parvataḥ | tasya pāde saro divyam mahat kānchana-pushkarām | tataḥ prachyavate divyā tīkshṇa-śrotas tarangiñī | nadī naika-grahākīrṇā kuṭilā loka-bhāvinī | tasyaikañī kānchanāñ śringam parvatasyāgni-sannibham | vaidūryamayam ekancha śailasyāsyā samuchhṛitam | Anutpanneshu bhūteshu bahūra kila bhūmitaḥ | agrajah sarva-bhūtānām Viśvakurmeti viśrutāḥ | tat tasya kila paurāñam agnihotram mahātmanāḥ | āśit triśikharaḥ śailah pravrīttās tatru ye 'gnayah | tatru sarvāñi bhūtāni sarvamedhe mahāmakhe | kṛitrā 'bharad mahātejāḥ sarva-loka-maheśvaraḥ | Rudrasya kila saṁsthānañ saro rai sārvamedhikam | tataḥ pravrīttā Sarayūr ghoranakravatī nadī | dera-gandharva-patagāḥ piśāchoragu-dānavāḥ | praviśanti na tañ deśam pradīptam ira pāvakam | tam atikramya śailendram Mahāderābhīpālitam | ityāli | "When that region has been overpassed, a mountain called Trisringa [will be seen], at the foot of which is a divine lake, of large dimensions, filled with golden lotuses. Thence flows a divine billowy river, with rapid stream, swarming with crocodiles, winding, gladdening the world. That mountain has one golden peak, [one] resembling fire, and it has also one elevated point formed of lapis lazuli. When no creatures had as yet come into existence, there sprang from the earth the first of all beings, known as Viśvakarman. This triple-peaked mountain was the scene of the ancient Agnihotra sacrifice of that great being, where all the fires were employed. Having formed all beings there at this great universal sacrifice, he became the mighty lord (*maheśvara*) of all worlds. This lake of the universal sacrifice is the abode of Rudra; and from it issues the river Sarayū, abounding in dreadful crocodiles. Gods, Gandharvas, birds, Piśāchas, snakes, and Dānavas, do not enter that region, which is like blazing fire. Having overpassed that great mountain, protected by Mahādeva," etc.*

In regard to the story of Viśvakarman, which is not usually met with in the Purāṇas, and does not harmonize well with the course of their cosmogony, compare the two hymns in pp. 5 ff., the story from the Nirukta in p. 9, above, and the Satap. Br. xiii. 7, 1, 14.

Satapatha Brāhmaṇa, xiii. 7, 1, 14.—*Tena ha etena Viśvakarmā Bhauvanah īje | teneshṭvā 'tyatishthat sarvāṇi bhūtāni idāṁ sarvam abhavat | atitishṭhati sarvāṇi bhūtāni idāṁ sarvam bhavati yaḥ evam vidvān sarva-medhena yajate yo vā etad evam veda | 15. Tāṁ ha Kaśyapo yājayāncha-kāra | tad api Bhūmīḥ ślokaṁ jagau | “na mā martyaḥ kaśchana dātum arhati Viśvakarman Bhavana mandaḥ āsitha | upamankshyati syā salil-usya madhye mrishaisha te sangarah Kaśyapāya” iti | “With this sacrifice, Viśvakarman, the son of Bhuvana, sacrificed. Having sacrificed with it, he overpassed all beings, and became all this. That man overpasses all beings and becomes all this, who, knowing this, sacrifices with the Śrava-medha ('universal sacrifice'), or he who thus knows this. 15. Kaśyapa performed this sacrifice for him. Wherefore also the Earth recited a verse:¹¹⁷ ‘No mortal ought to bestow me. Viśvakarman, son of Bhuvana, thou wast foolish. She (the earth) will sink into the midst of the water. This promise of thine to Kaśyapa is vain.’”*

It would appear as if the author of the preceding passage of the Rāmāyaṇa intended to identify Rudra with Viśvakarman, when he says that the latter “became the mighty lord (*maheśvara*) of all worlds.” Compare the passages from the Kūrma Purāṇa and Mahābhārata quoted below in notes 131 and 133, pp. 376 and 377; and Mahābhārata, Sāntip. 241, quoted in a note to p. 372, vol. v., of this work. If Mahādeva is identified with Viśvakarman, he must, according to the Rāmā-

¹¹⁷ The commentator observes on this: *Asmai cha Viśvākarmā bhūmīṁ dātum iyesha tatra cha kūle Bhūmir api imāṁ ślokaṁ gītavatī | tvāṁ tu mandaḥ manda-matir janāḥ āsitha babhūvitha jātaḥ ity arthaḥ | upa-sabdo ni-sabda-syā arthe | yaś cha aśakyam pratijānīte mandaḥ ity abhiprāyah | “Viśvakarman desired to give the earth to him; and at that time the Earth also sang this verse. Thou wast ‘dull,’ dull of understanding. The preposition *upa* is here used in the sense of *ni*. And the sense is that he who promises what is impossible is foolish.”* Compare the passage of the Mahābhārata, Vana-parvan, v. 10209 (in the first vol. of this work, p. 451), where the earth is said to have been given to Kaśyapa by Parasurāma; and another text from the Anusāsana-parvan, vv. 7232 ff. (*ibid.* p. 464), where the earth is said to have become offended with king Anga, who desired to bestow her on the Brahmans, and to have in consequence abandoned her form. Kaśyapa afterwards entered into her, and she became his daughter. Compare also S'atapatha Brāhmaṇa, vii. 4, 3, 5 (quoted above, p. 27).

yāṇa and Satapatha Brāhmaṇa, be regarded as sprung from the earth, or Bhuvana, and therefore not eternal. It is to be noted, however, that the Satap. Br. speaks of this Viśvakarman as a mortal, and the Ait. Br. speaks of him as a prince who conquered the earth.

In the next passage¹¹⁸ Mahādeva is represented as visiting Kuvera on Mount Kailāsa, and as acknowledging the divinity of Rāma:

Rām. (ed. Gorresio) v. 89, 6 ff.—*Atha pradhāno dharmātmā lokānām iśvarah prabhuh | tataḥ sabhāyām devasya rājno Vaiśravaṇasya saḥ | dhanādhyaksha-sabhaṁ devah prāpto hi Viśhabha-dhvajah | Umā-sahāyo deveso gaṇaiś cha bahubhir vritih | avatīrya vṛishatāt tūrnam mahitah śūla-dhṛig vibhuḥ | gires tasya mahātejaḥ pravishṭas tu sabhām Harah | Riddhyā sahāya-yuktaś cha tathā Vaiśravaṇah svayam | anyonyām tau samālingya upavishṭāv ubhāv api | sabhāyām tatra tau devau te cha devāḥ yathākramam | upavishṭūḥ gaṇāś chaiva Yakshāś cha saha Guhyakaiḥ | aksha-dyūtam tatas tābhyaṁ pravṛittām samanantaram | etasmīnn antare tatra Rākshasendraṁ Vibhīshanam | dṛiṣṭvā Paulastyam āyāntām Sivah prāha dhaneśvaram | ayaṁ Vibhīshanaḥ praptah śaranam tava pārthiva | manyunā 'bhipluto viro Rākshasendra-vimānitah | ityādi |*

"Now the righteous and mighty ruler of the worlds, whose banner is a bull, the god of gods, accompanied by Umā, and attended by numerous hosts, came then to the assembly of the divine king Vaiśravaṇa (Kuvera), the lord of riches. Alighting quickly from his bull, Hara, the mighty lord, the wielder of the trident, being received with honour, entered into the assembly on that mountain (Kailāsa, v. 4); and at the same time Vaiśravaṇa himself, with Riddhi (his wife),¹¹⁹ and attended by his companions, [came in]. Having embraced each other, those two gods with the other deities sat down in order in the assembly, together with their hosts, and the Yakshas and Guhyakas. The two gods then began to play at dice. In the mean time, beholding the eminent Rākshasa Vibhīshana, the son of Pulastya, approaching, Siva says to the lord of riches, 'This, O king, is the hero Vibhīshana, who has resorted to thee, overwhelmed by distress, having been dishonoured by the chief of the Rākshasas (Rāvaṇa)," etc., etc.

While Siva is speaking, Vibhīshana arrives, and bows down before

¹¹⁸ This passage, however, is only to be found in Gorresio's recension, and not in the section of the Devanāgarī recension which corresponds to it—viz. vi. 17, 1, ff.

¹¹⁹ See Bohtlingk and Roth, s.v. Riddhi, and the Mahābhārata, Asuśasana-parvan, 675, and 7637, as well as the Harivāṇīśa, 7167, 7739, there referred to.

the deities, who tell him to stand up; and go to Rāma, who will install him king of the Rākshasas (vv. 21 ff.). Vibhishāna stands, with his head bent downwards, and sunk in contemplation, when Siva again speaks to him (vv. 37 ff.): *Taṁ dhyāyamānam bhagavān uvāha prabhur avyayah | uttishṭhottishtha rājendra sukham āpnuhi śāśvatam |*

39. *Tasmād uttishṭha gachha tvam purānam prabhūm avyayam | ādhārāṁ sarvabhotānāṁ śāśvataṁ niravagraham | sa hi sarva-nidhānaṁ cha gatir gatimatān varah | kṛtsnasya jagato mūlam tasmād gachhasva Rāghavam|*

"The divine, imperishable lord said: 'Stand up, stand up, prince of kings, obtain ever-during happiness. . . . Stand up, therefore, go to the ancient, imperishable lord, the support of all beings, eternal, uncontrolled. For he, the most excellent, contains all things, and is the refuge of all who seek a refuge, the root of the whole world: wherefore go to Rāghava (Rāma).'" Vibhishāna then departs through the air, to go to Rāma.¹²⁰

¹²⁰ In the following passages some of Mahādeva's achievements are alluded to:—
 iii. 30, 27 (ed. Bomb.), and iii. 35, 93 (Gorr.): *Sa papāta Kharo bhūmāu dāhyamānāḥ śarāgninā | Rudreneva vinirdagdhaḥ S'vetarānye purā 'ndhakāḥ |* "[The Rākshasa] Khara fell on the ground, burnt by the fire of the arrow, like Andhaka [who was] formerly consumed by Rudra in the S'veta forest." (Compare A. V. xi. 2, 7, above, pp. 334, 336, where Rudra is called the slayer of Ardhaka.) iv. 5, 30 (Gorr.): *Yathā kruddhasya Rudrasya Tripurām vai vijigyushah |* "[The frowning face of Rāma] like that of the incensed Rudra, who had conquered Tripura." vi. 51, 17 (Gorr.): "The Rākshasa trembled when smitten by Lakshmana's arrow, like the dreadful portal of Tripura, when struck by the bolt of Rudra" (*Rudra-vāñchataṁ ghoram yathā Tripura-gopwanam*). In the following verse allusion is made to Rudra as a slaughterer of animals: vi. 73, 37 f. (Gorr. = Bombay ed. vi. 94, 35). *Hatair aśvaiḥ padātais cha tad babhūva raṇājīram | ākrīdaḥ iva Rudrasya kruddhasya nighnataḥ paśūn |* "With slain horses and footmen, that battle-field became like the garden of the enraged Rudra when slaughtering animals." I do not know what the next verse refers to, vi. 55, 88 (Gorr.): *Kumbhasya patato rūpam bhagnasyorasi mushṭinā | Īśvareṇābhīpannasaya rūpam Paśupater iva |* "The appearance of Kumbha when shattered on the chest by the fist of Sugrīva, was like the appearance of Pas'upati (S'iva) when overcome by Īśvara." The commentator quoted by Gorresio has the following note in explanation: *Īśvarena pralaya-kālenā hetunā abhipūnasya lokān abhisrastasya Paśupateḥ Rudrasya rūpam iva rūpam babhūva ity arthaḥ |* The Bomb. ed. (76, 93) reads in the second line: *babhau Rudrābhīpamasya yathā rūpam Gavāmpateḥ |* which the commentator renders, "appeared like the form of the lord of rays (the sun), overcome by Rudra" (*Rudrene abhipūnasya abhibhūtasya Gavāmpateḥ Sūryasya iva.*) It would almost seem (strange as it may appear) as if the author of the recension of the Rāmāyana published by Gorresio, had not understood the word Gavāmpati (lord of cows or rays) as designating the sun, when he took it for the equivalent of Pas'upati. Īśvara and Paśupati are both names of Rudra; and he could not be assailed by himself. Gavāmpati occurs in the hymn to the Sun in the Mahābhārata, iii. 192 (as quoted by Böhtlingk and Roth, s.v.), as one of the numerous names or epithets of the Sun.

From the passages quoted above from the Mahābhārata and Brāhmaṇas in p. 284, and pp. 200 and 202, note, it appears as if some contest had at one time existed between the votaries of Mahādeva, and those of other deities, in regard to adoration of the former. It may perhaps be inferred from the passages cited in pp. 288–291, also, that the worship of this god, as practised by some tribes, was regarded by others with aversion, or even with horror. Some further indications of this aversion may be discovered in the myth of Daksha's sacrifice, as related in the Mahābhārata, and in the Vāyu and other Purāṇas (see Wilson's Vishṇu Purāṇa, pp. 61 ff.=pp. 120 ff. of Dr. Hall's ed., vol. i.).

This story is told, perhaps in its simplest form, in the following passage of the Rāmāyaṇa, i. 66, 7 ff. (ed. Schlegel and Bombay=68, 7 ff. Gorresio):

Eram uktas tu Janakah pratyuvācha mahāmunim | śrūyatām asya dhanusho yad-ar�ham iha tish्ठhati | Devarātah iti khyāto Nimeḥ shash्ठho (jyesht̄ho, Bomb. ed.) mahāpatih | nyāso 'yam tasya bhagavan haste datto mahātmanah | Daksha-yajna-badhe pūrvam dhanur āyamya viryavān | vidhvasya tridaśān Rudraḥ salilam idam abravīt | "yasmād bhāgārthino¹²¹ bhāgān nākalpayata me surāḥ | varāngāni [=śirānsi, Comm. in Bomb. ed.] mahārhāni dhanushā śātayāmi vaḥ | tato vimanasah sarve devūḥ vai muni-pungava | prāsādayanta deveśām teshām prito 'bhavad Bhavaḥ | prītaśchāpi dadau teshām tāny angāni mahaujasām | dhanushā yāni yāny āśan sātitāni mahātmanā | tad etad deva-devasya dhanū-ratnam mahātmanah | nyāsa-bhūtaṁ tada nyastām asmākam pūrvake vibho |¹²²

"Janaka, being thus addressed, replied to the great muni: 'Hear, regarding this bow, from what cause it is here. A king called Devarāta was the sixth in descent from Nimi. This [bow] was a deposit committed to the hands of this great personage. Formerly, at the destruction of Daksha's sacrifice, the heroic Rudra, when he had drawn this bow, and routed the gods, thus spake in derision: "Since, ye gods, ye have divided to me no portion, though I desired it, I cut off your most precious heads with my bow." Then all the deities, being dis-

¹²¹ *Svishtakrid-ādi-yejna-bhāgārthino mama* | "To me who desired a share in the Svishtakrid, etc., offering."—Comm.

¹²² This last line runs as follows in Gorresio's edition (ch. lxviii. 13): *Tish्ठathy ady 'pi bhagavan kule 'smakām supūjitat* | The other various readings, though numerous, are unimportant.

tressed, propitiated the god of gods, who became favourable to them, and restored the limbs of those glorious beings which had been cut off by the mighty bow. This is the precious bow of the great deity, which was at that time deposited with our ancestor.'"

In this version of the myth there is no mention of Rudra commissioning Virabhadra, or any other demons, to destroy the sacrifice or put the gods to flight. He is simply said to wound the gods with his bow.¹²³

The same story is told in the Sauptika-parvan, vv. 786-808, and in greater detail in the Sānti-parvan, of the Mahābhārata, in verses 10226-10258, and is immediately afterwards repeated in vv. 10275 ff. According to the first account (which is given in answer to a question regarding the origin of Jvara, Fever), Umā, Siva's wife, seeing the gods passing by in chariots, inquires of her husband where they are going, and is told by him that they are proceeding to Daksha's horse-sacrifice. The goddess then asks why her lord also does not go. He replies: *Surair eva mahābhāge pūrvam etad anushthitam | yajneshu sarveshu mama na bhāgah upakalpitaḥ | pūrvopāyopapannena mārgenā varavarṇini | na me surāḥ prayachhanti bhāgam yajnasya dharmataḥ*¹²⁴ |

¹²³ This same story is again briefly alluded to in the following other passages of the Rāmāyaṇa:—iii. 30, 36 (ed. Gorr. = Bomb. ed. iii. 24, 35): *Tāṁ drish्वā tejasā yuktān vivyathur vana-devatāḥ | Dakshasyeva kratūṁ hantum udyatāstram Pinākinam |* “Beholding him (Rāma), possessed of might, the sylvan deities were distressed, as if he had been Pinākin (Siva) with his weapon ready to destroy the sacrifice of Daksha.” Ibid. 70, 2: *Hantu-kāmam paśūn Rudraṁ kruddhaṁ Daksha-kratau yathā |* “Like the incensed Rudra who sought to slay the victim at the sacrifice of Daksha.” (The Bomb. ed. iii. 65, 2, has a quite different reading: *Dagduh-kāmāṁ jagat sarvāṁ yugānte cha yathā Haraṁ |* “Like Hara [Rudra] desirous of burning up the whole world at the end of the Yuga.”) And again, vi. 54, 33 (ed. Gorr.): *Tato visphārayāmāsa Rāmas tad dhanur uttamam | bhagavān iva sankruddho Bhavaḥ kratu-jighāṁsayā |* “Then Rāma stretched that excellent bow, like the divine Bhava enraged, and seeking to destroy the sacrifice.” Rudra's followers are, however, mentioned in the Rāmāyaṇa. Thus in iii. 31, 10 (ed. Gorr.) it is said: *Sa taiḥ parivṛito ghoraiḥ rākshasair nri-varātmajaiḥ | Mahādevaḥ pitri-vane ganaiḥ pārśva-gataiḥ iva |* “This son of an eminent man (Rāma) was surrounded by these horrible Rākshasas, like Mahādeva by his attendant hosts in a cemetery.” (Instead of the last line the Bomb. ed. has the following, iii. 25, 12: *Tīthishv iva Mahādevo vritaiḥ pārīshadān ganaiḥ,*) And in another place (v. 12, 39, ed. Gorr.) Siva is called the lord of demons (*grīham Bhūtāpater iva*).

¹²⁴ The same words nearly are put into the mouth of Mahādeva in the Vāyu-purāṇa. See Wilson's Vishṇu Purāṇa, vol. i., p. 126, of Dr. Hall's ed.

"The former practice of the gods has been, that in all sacrifices no portion should be divided to me. By custom, established by the earliest arrangement, the gods lawfully (*dharmaṭah*) allot me no share in the sacrifice." Umā is extremely chagrined that her husband, a god of so great dignity, should be so treated. Perceiving his wife's distress, Siva goes, with his attendants, and puts an end to the sacrifice. The sacrifice takes the form of a deer, and is followed by Siva to the sky. A drop of sweat falls from his forehead, from which a fire proceeds, out of which again a formidable being is born, Jvara (fever), which burns up the sacrifice, puts the gods to flight, etc. On this Brahmā appears to Siva, and promises that the gods shall henceforth give him a share in the sacrifice (*bhavato 'hi surāḥ sarve bhāgaṁ dāsyanti vai prabho*), and proposes that Jvara (fever) shall be allowed to range over the earth. Siva is propitiated, and assents to Brahma's proposal, and has ever afterwards obtained a share in the sacrifice (*ity ukto Brahmanā devo bhāge chāpi prakalpite | bhagavantāṁ tathety āha . . . parāncha pṛitim agamad utsmayaṁścha Pināka-dhrik | avāpa cha tada bhāgaṁ yuthoktam Brahmanā Bhavaḥ*).

The second version of the story is as follows: vv. 10272 ff. Daksha formerly commenced a sacrifice at Gangādvāra in the Himālaya, which was attended by the various orders of divine beings, including Indra and Brahmā. Dadhīchi, however, a votary of Rudra, was indignant that no worship was to be offered to that deity. 10283 ff. *Tan ḍriṣṭvā manyunā "vishto Dadhīchir vākyām abravit | "nāyām yajno na vā dharmo yatra Rudro na ijyate | badha-bandham prapannāḥ vai kinnu kālasya paryayaḥ | kinnu mohād na paśyanti vināśam paryupasthitam | upasthitam mahāghorām na budhyanti mahādhvare"* | *Ity uktvā sa mahā-yogi paśyati dhyāna-chakshushāḥ sa paśyati Mahādevām devincha vara-dām subhām | Nāradancha mahātmānām tasyāḥ deryāḥ samīpataḥ | santosham paramām lebbe iti niśchitya yoga-vit | eka-mantrās tu te sarve yeneśo na ninantriṭaḥ¹²⁵ | tasmād deśād apākramya Dadhīchir vākyam abravit | apūjya-pūjanāchchaiva pūjyānānchāpy apūjanāt | nṛi-ghātaka-samam pāpam śāśvat prāgnoti mānavah¹²⁶ | anritaṁ nokta-pūrvam me na cha*

¹²⁵ A line similarly expressed occurs a little further on.

¹²⁶ The account of Daksha's sacrifice given in the Vāyu-purāna, and translated by Prof. Wilson, V.P. (vol. i, pp. 122 ff. of Dr. Hall's ed.), has a good many lines which correspond nearly with some in this passage of the Mahābhārata. Of these Dr. Hall was kind enough to send me copies. One of them agrees in sense with this verse.

vakshye kadāchana | devatānām ṛshīnām cha madhye satyam bravīmy aham|
 āgatam Paśubhartāraṁ srashṭāraṁ jagataḥ patim | adhvare yajna-bhok-
 tāraṁ sarveshām paśyata prabhūm | Dakṣaḥ uvācha | Santi no bahavo
 Rudrāḥ śūla-hastāḥ kapardināḥ | ekādaśa-sthāna-gatāḥ nāhaṁ vedmi Ma-
 heśvaram¹²⁷ | Dadhīchir uvācha | sarveshām eva mantro 'yaṁ yenāsau na
 nimantritāḥ¹²⁸ | yathā 'ham S'ankarād ūrdhvām nānyam paśyāmi daiva-
 tam | tathā Dakshasya vipulo yajno 'yaṁ na bhavishyati | Dakṣaḥ uvācha|
 etan makheśaya suvarṇa-pātre haviḥ samastaṁ vidhi-mantra-pūtam | Viś-
 nor nayāmy apratimasya¹²⁹ bhāgam prabhūr vibhuś chāhavanīya eshaḥ |
 Devy uvācha | kim nāma dānaṁ vishamaṁ tapo rā kuryām ahaṁ yena
 patir namādyā | labheta bhāgam bhagavān achintyo ardhām tathā bhā-
 gam atho trītyam | evam bruvāṇām bhagavān sva-patnīm pralīshṭa-
 rūpāḥ kshubhitām uvācha | na vetsi māṁ devi kriśodarāngi kim nāma yu-
 ktām vachanam makheśe | ahaṁ vijānāmi viśāla-netre dhyānena hināḥ na
 vidadaty asantaḥ | tavādyā mohena cha sendra-devāḥ lokās trayāḥ sarvataḥ
 eva mūḍhāḥ | mām adhvare śāṁsitārah stuventi rathantaraṁ sāma-guś
 chopagānti | mām brāhmaṇāḥ brahma-vido yajante mamādhvaryavaḥ kalpa-
 yante cha bhāgam | Devy uvācha | suprākrito 'pi purusho sarvah strī-
 janasaṁsadi | stauti garvāyate chāpi svam ātmānam na saṁśayaḥ |
 Bhagavān uvācha | nātmānaṁ staumi deveśi paśya me tanu-madhyame |
 yaṁ srakshyāmi varārohe yāgārthe vara-varṇīni |

“Beholding them, Dadhīchi, filled with indignation, thus spake: ‘This is no sacrifice, nor a legitimate ceremony, in which Rudra is not worshipped. [These gods] have become entangled in the bonds of destruction. Is this the adverse influence of time? or is it through delusion that they do not see that ruin is at hand? They perceive not that a great calamity is impending at the sacrifice.’ Having so spoken, this great devotee beholds with the eye of contemplation: he sees Mahādeva and his boon-bestowing and auspicious goddess, and close to her the great Nārada, and received the highest satisfaction. Dadhīchi, versed in meditation, having ascertained that all the gods had adopted a common resolution that they would not invite Mahādeva, issued

¹²⁷ A verse closely resembling this occurs in the Vāyu Purāṇa.

¹²⁸ The corresponding line runs thus in the Vāyu Purāṇa: Sarveshām eka-mantra 'yaṁ yeneśo na nimantritāḥ; which Prof. Wilson thus renders: “The invocation that is not addressed to Iśa is, for all, but a solitary (and imperfect) summons.”

¹²⁹ Instead of bhāgam, etc., the Vāyu Purāṇa reads sarvam prabhūr vibhuḥ hy āha-
vanīya-nityam.

forth from that [sacrificial] ground, and spake thus: 'By worshipping that which ought not to be worshipped, and neglecting to worship that which ought to be worshipped, a man ever incurs sin equal to that of a murderer. I have never before uttered, neither shall I ever utter, falsehood. Among gods and rishis I declare the truth. Behold Paśubhartṛī (Siva) arrived, the creator, the master of the world, the lord of all, the eater of the sacrifice.' Daksha replied: 'We have many Rudras, armed with tridents, and wearing spirally-braided hair, who occupy eleven places.¹³⁰ I know not Maheśvara.' Dadhīcha answered: 'This is a [preconcerted] plan of all [the gods] that he (Mahādeva) has not been invited. Since I perceive Sankara, and no other deity, to be supreme, therefore this sacrifice of Daksha shall not be prosperous.' Daksha spake: 'I offer to the lord of sacrifice (Vishṇu), in a golden vessel, this entire oblation purified by rites and by texts, the share of the incomparable Vishṇu: he is the lord, the all-pervading, the sacrificial fire.'¹³¹ Devī (who, without any preamble, is here introduced as speaking) said: 'What liberality or arduous austerity can I perform whereby my divine, incomprehensible husband may to-day obtain a share, a half-share, or a third?' The god, delighted in aspect, addressed his troubled wife who had thus spoken: 'Thou knowest me not, goddess, slender of waist and limb; nor what speech befits the lord of sacrifice. I know, O large-eyed; but the wicked, devoid of

¹³⁰ Compare the phrase *ekādaśātmaka* above, p. 367.

¹³¹ Prof. Wilson (p. 124 f.) has the following note on the parallel passage of the Vāyu Purāna: "The Kūrma Purāna gives also this discussion between Dadhīcha and Daksha, and their dialogue contains some curious matter. Daksha, for instance, states that no portion of a sacrifice is ever allotted to Siva, and no prayers are directed to be addressed to him, or to his bride (*sarveshv eva hi yajneshu na bhāgah parikalpitah | na mantrāḥ bhāryayā sārdham S'ankarasyeti neshyate*). Dadhīcha apparently evades the objection, and claims a share for Rudra, consisting of the triad of gods, as one with the sun, who is undoubtedly hymned by the several minstressing priests of the Vedas (*sa stūyate sahasrānsuh sāmagādhwaryu-hotribhiḥ | pasyainām Viśvakarmānām Rudram mūrti-trayimayam*). Daksha replies that the twelve Adityas receive special oblations; that they are all the suns; and that he knows of no other. The Munis, who overhear the dispute, concur in his sentiments (*ye ete dvādaśādityūḥ Āditya-yajna-bhāgīnah | sarve sūryāḥ iti jneyāḥ na hy anyo vidyate raviḥ | evam ukte tu munayah samāyātāḥ didrikshavāḥ | vāḍham ity abruvan Dakshaṁ tasya ākāṣaya-kāriṇah*). These notions seem to have been exchanged for others in the days of the Padma P. and Bhāgavata, as they place Daksha's neglect of Siva to the latter's filthy practices—his going naked, smearing himself with ashes," etc., etc. An abstract of the story as given in the Bhāgavata will be found in the text.

reflection, know not: and the three worlds, including Indra and the gods, are to-day altogether bewildered with thy bewilderment. Worshippers praise me at the sacrifice, singers of the sāma chant the rathantara, Brahmans, versed in the veda (*brahma*), adore me, and Adhvaryu (i.e. Yajurvedic) priests divide for me a portion.'¹³² Devī replied: 'Doubtless, every common man praises and magnifies himself in an assembly of women.' Mahādeva answered: 'I praise not myself, queen of the gods; behold, slender-waisted, beautiful-complexioned [goddess], what being I shall create.'" Mahādeva accordingly creates a dreadful being, who, attended by hosts of other frightful creatures, demolishes all Daksha's preparations for his sacrifice. Brahmā and the other gods humbly inquire of this destroyer who he is. He replies that he is neither Rūdra nor Devī, but Vīrabhadra, sent to destroy the sacrifice, and exhorts them to submit to Mahādeva, whose wrath is better than the beneficence of any other god (*varam krodho 'pi devasya vara-dānam na chānyataḥ*). Upon this Daksha sings the praises of Maheśvara.¹³³ The latter then appears, and assents to Daksha's request that his preparations for sacrifice shall not be fruitless (vv. 10338 ff.). Daksha then celebrates him by reciting his eight thousand names.

The following is an abstract of the same story as told in the Bhāgavata Purāṇa, book iv. sections 2–7, with a colouring different from that of the Mahābhārata, and some interesting illustrations of the hostility between the Saivas and the Vaishnavas, or between the former and the more orthodox adherents of the Vedas, which, not-

¹³² The text of the Vāyu Purāṇa as translated by Prof. Wilson (Vish. Pur., p. 65 = p. 128 of Dr. Hall's ed. vol. i.) differs somewhat from that of the Mahābhārata, as here given. The former text has been copied for me by Prof. Fitz-Edward Hall from the Guikowar MS. in the India Office Library, and is as follows: *Mamādhware sāṁsītārah stuvanti rathantare sāma gāyanti geyam | abrāhmaṇe brahma-satre yajante mamādhwaryavaḥ kalpayanta cha bhāgam |* "At my sacrifice worshippers praise (me); in the rathantara they sing the sāma song; they adore (me) in a sacrifice of devotion without Brahmans; and the adhvaryus divide for me a portion." It is remarkable that Mahādeva's worship should be here described as performed "without Brahmans." But what are we to make of the word "adhvaryu"? Could it mean, in later times at least, anything else than the Brahmanical priest so called?

¹³³ In this passage (v. 10332) Mahādeva is called Viśvakarman (*Devo nāhūyate tatra Viśvakarmā Maheśvarah*). Compare the passage from the Rāmāyaṇa, above, p. 368 f., and note 131, p. 376. There appears to be some confusion in the narrative as given in verses 10331 ff. Though Daksha had already made his submission to Mahādeva, the story seems to be begun over again, or recapitulated.

withstanding the conciliation of the conflicting views introduced by the writer at the close of the story, no doubt had, and perhaps still has, a real existence in the minds of many of the sectaries. Satī, the wife of Siva, was the daughter of Daksha, as we are told in the same work (iv. 1, 47, 48): *Prasūtim Mānavīm Dakshāḥ upayeme hy Ajātmajah | tasyām sasarja duhitriḥ shoḍāśāmala-lochanāḥ | trayodaśādād Dharmāya tathaikām Agnaye vibhuḥ | pitṛibhyāḥ ekām yuktebhyo Bhavāyaikām bhava-chhide |* “Daksha, the son of Aja (the ‘unborn’—he is said [v. 11] to be the son of Brahmā=Aja), married Prasūti, the daughter of Manu. From her he begot sixteen pure-eyed daughters. Of these this lord gave thirteen to Dharma, one to Agni, one to the meditative [or united, *samyatebhyo militebhyo vū*, Comm.] Pitris, and one to Bhava (Siva), the destroyer of existence.” Satī, however, bore no children to Siva. i. 64. *Bhavasya patnī tu Satī Bhavaṁ devam anuvratā | ātmanāḥ sadṛiśam putrañ na lebhe guna-sīlataḥ |*

In the second section we are informed how enmity arose between Mahādeva and his father-in-law Daksha. It appears that the gods and rishis were assembled at a sacrifice celebrated by the Prajāpatis. On the entrance of Daksha, all the personages who were present, rose to salute him, excepting only Virinchyā (Brahmā) and Mahādeva. Daksha, after making his obeisance to Brahmā, sat down by his command; but was offended at the treatment he received from Siva (iv. 2, 8 ff.): *Prān nishannam Mrīḍām dṛishṭvā nāmrishat tad-anā-dṛitāḥ | uvācha vāmañ chakshurbhyām abhivīkshya dahann iva | śrūyatām brahmaṛshayo me saha-devāḥ sahāgnayaḥ | sādhūnām bruvato vrittām nājnānād na cha matsarāt | ayañ tu loka-pālānām yaśogho nirapatrapaḥ | sadbhīr ācharitaḥ panthāḥ yena stabdhena dūshitaḥ | esha me śishyatām prāpto yan me duhitur agraḥīt | pāṇim viprāgnī-mukhataḥ sāvitryāḥ iva sādhu-vat | grihītvā mrīga-sāvāksyāḥ pāṇim markaṭa-lochanāḥ | praty-utthānābhivādārhe vāchā 'py akrita nochitam | lupta-kriyāyāśuchaye mānīne bhinna-setave | anichhann apy adām bālām śūdrāyevośatīm giram | pretāvāseshu ghoreshu pretair bhūta-ganair vritāḥ | aṭaty unmattavād nagno vyupta-keśo hasan rudan | chitā-bhasma-kṛita-snānah preta-sraṇ nrasthi-bhūshanaḥ | śivāpadeśo hy asīvo matto matta-janapriyah | patiḥ pramatha-bhūtānām tamō-mātrātmakātmānām | tasmai unmāda-nāthāya nashṭa-śauḥāya durhṛide | dattā mayā vata sādhvī chodite parameshṭhinā | vinīndyaivaṁ sa Giriśam apratiṣṭam avasihitam | Daksho 'lhāpaḥ upa-*

spriśya kruddhaḥ śaptum prachakrame | ayam tu deva-yajane Indropendrā-dibhir Bhavaḥ | saha bhūgām na labhatām devair deva-gaṇādhamāḥ |
 “Beholding Mṛida (Siva) previously seated, Daksha did not brook his want of respect; and looking at him obliquely with his eyes, as if consuming him, thus spake: ‘Hear me, ye Brahman rishis, with the gods and the Agnis, while I, neither from ignorance nor from passion, describe what is the practice of virtuous persons. But this shameless being (Siva) detracts from the reputation of the guardians of the world,—he by whom, stubborn as he is, the course pursued by the good is transgressed. He assumed the position of my disciple, inasmuch as, like a virtuous person, in the face of Brahmans and of fire, he took the hand of my daughter, who resembled Sāvitri. This monkey-eyed [god], after having taken the hand of [my] fawn-eyed [daughter], has not even by word shown suitable respect to me whom he ought to have risen and saluted. Though unwilling, I yet gave my daughter to this impure and proud abolisher of rites and demolisher of barriers, like the word of the Veda¹³⁴ to a Sūdra. He roams about in dreadful cemeteries, attended by hosts of ghosts and sprites, like a madman, naked, with dishevelled hair, laughing, weeping, bathed in the ashes of funeral piles, wearing a garland of dead men’s [skulls], and ornaments of human bones, pretending to be Siva (auspicious) but in reality Aśiva (inauspicious), insane, beloved by the insane, the lord of Pramathas and Bhūtas (sprites), beings whose nature is essentially darkness. To this wicked-hearted lord of the infuriate, whose purity has perished, I have, alas! given my virtuous daughter, at the instigation of Brahmā.¹³⁵ Having thus reviled Giriśa (Siva), who

¹³⁴ *Uśatīm giram*, which the commentator explains *veda-lakṣaṇām giram*. It occurs also elsewhere in this same Purāṇa, as in iii. 16, 13, where the Comm. renders it by *kamanīyām*, “to be loved.” See Böhtlingk and Roth, vol. v., p. 1204, s.v.

¹³⁵ The commentator gives as follows what he calls the real, esoteric, sense of this abuse:—*Vāstavas tv ayam arthaḥ | luptīḥ kriyōḥ yasmān para-brāhma-rūpatevāt | atah eva nāsti śuchir yasmāt | amānīne abhinna-setare iti cha chhedāḥ | tasya pareneś-varasya madīyā mānushī kanyā kathaṁ yogyā syād iti lajādinā dātum anichhanī api tat-sambandha-lobhena dattavān | ‘śūdrāyeti’ anarhatva-mūtре drishṭānto na hīnatve pūrvapara-sva-vachana-virodhāpatteḥ | etad uktam bhavati | yathā kaśchit śūdrāya vedam artha-lobhena dadāti | ‘prettāvāseshv’ ityādi sarvān vidambana-mātram iti | svayam eva āha ‘unmatta-vad’ iti | anyathā ‘unmattāḥ’ ity eva avakshyat | ‘aśivāḥ’ nāsti śivo yasmāt | amattāḥ | amatta-jana-priyāḥ | iti chhedāḥ | ‘patīḥ pramatha-bhūtānām’ iti bhakta-vātsalyam āha | tāmasān api dosham apanīya pāti iti | nashītānām api sauchaṁ śuddhir yasmāt | dushṭeshv apy ete mayā anukampyāḥ iti hrī mano yasya*

did not oppose him, Daksha having then touched water, incensed, began to curse him [thus]: ‘Let this Bhava (Siva), lowest of the gods, never, at the worship of the gods, receive any portion along with the gods Indra, Upendra (Vishnu), and others.’” Having delivered his malediction, Daksha departed. A counter-malediction, as follows, was then uttered upon him and the Brahmans who took his part, by Nandisvara, one of the chief of Mahadeva’s followers:

21 ff.—*Yah etam martyam uddisiya bhagavaty apratidruhi | druhyat� ajnah prithag-drishtis tattvato vimukho bhavet | griheshu kuta-dharmeshu sakto grāmya-sukhechhayā| karma-tantram vitanutād¹³⁶ veda-vāda-vipanna-dhīḥ | buddhyā parābhidhyāyinyā vismṛitātma-gatih paśuḥ | strī-kāmaḥ so ’stu nitarām Daksho vasta-mukho ’chirat | vidyā-buddhir avidyāyām karmamayyām asau jaḍaḥ | saṃsarantv iha ye chāmum anu Sārvāvamā-ninam | giraḥ śrutājāḥ pushpinyāḥ madhu-gandhena bhūrinā | mathnā chonmathitātmānaḥ sammuhyan tu Hara-dvishaḥ | sarva-bhakṣaḥ dvijāḥ vrityai dhrita-vidyā-tapo-vratāḥ | vitta-dehendriyārāmāḥ yāchakāḥ viharantv iha | “May the ignorant being who, from regard to this mortal (Daksha), and considering [Siva] as distinct [from the supreme*

sa durhrit tasmai | ‘vata’ iti harshe | Brahmaṇo vākyā[1?] lajjā-bhayādikam parityajya dattā ity arthaḥ | “The real meaning (of vv. 13 ff.) is this: ‘He in whom works are destroyed, owing to his character of supreme Erahma; in consequence of which there is none purer than he.’ Instead of mānīne and bhinna-setave, the division of words may also be amānīne, abhinna-setave, ‘not proud,’ ‘not demolisher of barriers.’ Though unwilling to give my daughter through modesty, etc., from a feeling that my human daughter could not be worthy of the supreme lord, I nevertheless gave her from a covetous desire of being connected with him. The words ‘as to a Sūdra’ are merely an illustration to express unfitness, and not defectiveness, otherwise there would be a contradiction between his preceding and his following words. The sense is this: ‘just as any one through covetousness of money gives the Veda to a Sūdra.’ The words ‘in cemeteries,’ etc., are a mere disguise. He himself says ‘like a madman.’ Otherwise he would have said ‘a madman.’ Asīva, inauspicious, means he than whom none is more auspicious. The words matta and mattajana-priya should be so divided as to be preceded by a negative, and thus mean ‘not insane,’ ‘beloved by the not-insane.’ The words ‘lord of Pramathas,’ etc., intimate his love for those devoted to him. The sense is that, removing their faultiness, he cherishes even those who have the quality of darkness. Nashta-sauhāya means that from him comes purity to the depraved. Durhrit means he whose heart, feeling, suggests that ‘even these, although wicked, are to be compassionated by me.’ Vata intimates joy. ‘Owing to the injunction of Brahmā, abandoning modesty, fear, etc., I gave my daughter:’ such is the sense.”

¹³⁶ This is Burnouf’s reading. It is an archaic, Vedic, form. The Bombay edition reads *vitanute*.

spirit],—hates the deity who does not return the hatred,—be averse to the truth. Devoted to domestic life, in which frauds are prevalent,¹³⁷ let him, from a desire of vulgar pleasures, practise the round of ceremonies, with an understanding degraded by Vedic prescriptions.¹³⁸ Forgetting the nature of soul, with a mind which contemplates other things, let Daksha, brutal, be excessively devoted to women, and have speedily the face of a goat. Let this stupid being, who has a conceit of knowledge, and all those who follow this contemner of Sarva (Siva), continue to exist in this world in ceremonial ignorance. Let the enemies of Hara (Siva), whose minds are disturbed by the strong spirituous odour and the excitement of the flowery words¹³⁹ of the Veda, become deluded ! Let those Brahmans, eating all sorts of food, professing knowledge and practising austerities and ceremonies [merely] for subsistence, delighting in riches and in corporeal and sensual enjoyments, wander about as beggars !”

The wrath of Bṛigu, one of the sages present at the sacrifice, is aroused by this curse :

27 ff.—*Tasyaivam dadataḥ śāpaṁ śrutvā dvija-kulāya vai | Bṛiguh pratyasrījach chhāpam brahma-danḍam duratyayam | Bhava-vrata-dhārāḥ ye cha ye cha tān samanuvratāḥ | pāshandīnus te bhavantu sachchhāśtra-paripanthināḥ | nashṭa-śauchāḥ mūḍha-dhiyo jaṭā-bhasmāsthi-dhāriṇāḥ | viśantu S'iva-dikshāyam yatra daivam surasavam | brahma cha brāhma-nāṁś chaiva yad yūyam parinindatha | setum vidhāraṇam puṁsām atāḥ pāshandam āśritāḥ | esha eva hi lokānāṁ śivāḥ panthā sanātanaḥ | yam pūrve chānusañtasthur yat-pramāṇam Janārdanaḥ | tad brahma paramāṁ śuddhaṁ satāṁ vartma sanātanam | vigarhya yāta pāshandam daivum vo*

¹³⁷ The words so rendered, *griheshu kūṭa-dharmeshu*, occur thrice in this Purāna (see Böhlingk and Roth *s.v.* *kūṭa-dharma*), viz., in iii. 30, 10 ; in iv. 25, 6 ; and in the verse before us. In his note on iii. 30, 10 (verse 9 in the Bombay edition) the commentator explains the word *kūṭa-dharmeshu* as meaning houses “in which frauds, practices such as roguery in regard to money, etc., prevail” (*kūṭāḥ vitta-sūṭhyādi-bahulāḥ dharmāṇāḥ yeshu*). In his remarks on the other passages he gives no explanation of the word. In his translation of iii. 30, 10, M. Burnouf renders the term by “sa maison où dominant le mensonge [et la misère,” *duhkha-tantreshu*] ; in the verse before us by “attaché dans les maisons, à des vils devoirs” ; and similarly in iv. 25, 6, by “au milieu des devoirs vulgaires d'un maître de maison.”

¹³⁸ This depreciation of the Vedas may have arisen from a consciousness on the part of the S'āivas, that their worship was not very consistent with the most venerated Scriptures of their own country.

¹³⁹ Compare the Bhagavad Gītā ii. 42 ff., quoted in the 3rd vol. of this work, p. 31 f.

yatra bhūta-rāt | “Hearing him thus utter a curse against the tribe of Brahmans, Bhṛigu launched a counter-imprecation, a Brahmanical weapon, hard to be evaded: ‘Let those who practise the rites of Bhava (Mahādeva), and all their followers, be heretics, and opponents of the true scriptures. Having lost their purity, deluded in understanding, wearing matted hair, and ashes and bones, let them undergo the initiation of Siva, in which spirituous liquor is the deity. Since ye revile the *veda* (*brahma*) and Brahmans, the barriers by which men are restrained, ye have embraced heresy. For this [*veda*] is the auspicious (*śiva*) eternal path of the people, which the ancients have trod, and wherein Janārdana (Vishnu) is the authority. Reviling this *veda* (*brahma*), supreme, pure, the eternal path of the virtuous, follow the heresy in which your god is the king of goblins.’”

On hearing this imprecation, Siva departed with his followers, while Daksha and the other Prajāpatis celebrated for a thousand years the sacrifice in which Vishnu was the object of adoration.

The enmity between the father-in-law and son-in-law continues (sect. 3). Daksha being elevated by Brahmā to the rank of chief of the Prajāpatis, becomes elated. He commences a great sacrifice called Vṛihaspatīrava. Seeing the other gods with their wives passing to this sacrifice, Satī presses her husband, Siva, to accompany her thither. He refers to the insults which he had received from her father, and advises her not to go. She, however (sect. 4), being anxious to see her relatives, disregards his warning and goes; but being slighted by her father, Daksha, she reproaches him for his hostility to her husband, and threatens to abandon the corporeal frame by which she was connected with her parent. She then voluntarily gives up the ghost. Seeing this, Siva’s attendants, who had followed her, rush on Daksha to kill him. Bhṛigu, however, throws an oblation into the southern fire, pronouncing a Yajus text suited to destroy the destroyers of sacrifice (*yajna-ghna-ghnena yajushā dakshināgnau juhāra ha*). A troop of Ribhus in consequence spring up, who put Siva’s followers to flight. Siva is filled with wrath when he hears of the death of Satī (sect. 5). From a lock of his hair, which he tore out, a gigantic demon arose, whom he commanded to destroy Daksha and his sacrifice. This demon proceeds with a troop of Siva’s followers, and they all execute the mandate. 15 ff. *Rurujur yajna-pātrāṇi tathaike 'gnīn anāśayan* |

*kundeshv amūtrayan kechid bibhidur vedi-mekhalāḥ | abādhanta munīn anye eke patnīr atarjayan | apare jagrihur devān pratyāsannān palāyitān | . . . 19. juhvataḥ srūva-hastasya śmaśrūni bhagavān Bhavaḥ | Bṛgor lulunche sadasi yo 'hasat śmaśru darsayān | Bhagasya netre bhagavān pātitasya rushā bhūvi | ujjahāra sadaḥstho 'kṣhnā yāḥ śapantam asū-suchat | Pūshṇāś chāpātayad dantān Kalingasya yathā Balāḥ | śapyamāne garimāṇi¹⁴⁰ yo 'hasad darśayan dataḥ | 15. "Some broke the sacrificial vessels, others destroyed the fires, others made water in the ponds, others cut the boundary-cords of the sacrificial ground; others assaulted the Munis, others reviled their wives; others seized the gods who were near, and those who had fled. . . . 19. The divine Bhava (Siva) plucked out the beard of Bṛigu, who was offering oblations with a ladle in his hand, and who had laughed in the assembly, showing his beard. He also tore out the eyes of Bhaga, whom in his wrath he had felled to the ground, and who, when in the assembly, had made a sign to [Daksha when] cursing [Siva]. He moreover knocked out the teeth of Pūshan¹⁴¹ (as Bala did the king of Kalinga's), who (Pūshan) had laughed, showing his teeth, when the great god was being cursed." Tryambaka (Siva, or Virabhadra, according to the commentator) then cuts off the head of Daksha, but not without some difficulty. The gods report all that had passed to Svayambhū (Brahmā), who, with Viṣṇu, had not been present (sect. 6). Brahmā advises the gods to propitiate Siva, whom they had wrongfully excluded from a share in the sacrifice (v. 5. *athāpi yūyāṁ kṛīta-kilvishāḥ Bhavaṁ ye barhisho bhāga-bhājam parāduḥ*). The deities, headed by Aja (Brahmā), accordingly proceed to Kailāsa, when they see Siva "bearing the linga desired by devotees, ashes, a staff, a tuft of hair, an antelope's skin, and a digit of the moon, his body shining like an evening cloud" (v. 35. *linganča tāpasābhīshṭam bhasma-dandā-jatījinam | angena sandhyā-'bhra-ruchā chandra-lekhānsha bibhratam*). Brahmā addresses Mahādeva "as the eternal Brahma, the lord of Sakti and Siva, who are respectively the womb and the seed of the universe,—who, in sport, like a spider, forms all things from Sakti and Siva, who are consubstantial with himself, and preserves and reabsorbs them" (vv.*

¹⁴⁰ *Garimāṇi gurutare Rudre* | Comm.

¹⁴¹ See Taitt. Sanhitā, ii. 6, 8, 3, and other texts quoted above, pp. 200 ff., for the older story.

41 f. *jāne tvām iśām viśvasya jagato yoni-vijayoh | Śakteḥ Sivasya cha param yat tad Brahma nirantaram | tvam eva bhagavann etach Chhiva-S'aktyoh sarūpayoh | viśvam̄ srijasi pāsy atsi kridann īrṇa-paṭo yathā*). (A similar supremacy, as we shall see, is ascribed to Vishnu in section 7.) Brahmā adds that it was this great being who had instituted sacrifice, and all the regulations which Brahmins devoutly observe; and entreats him, who is beyond all illusion, to have mercy on those who, overcome by its influence, had wrongly attached importance to ceremonial works, and to restore the sacrifice of Daksha, at which a share had been refused to him by evil priests (v. 49. *Na yatra bhāgaṁ tava bhāgino daduḥ kuya-jvīnāḥ*). Mahādeva partly relents (sect. 7), and allows Daksha to have a goat's-faced head, Bhaga to see with Mitra's eyes, Pūshan to eat with the teeth of his worshipper, Bhṛigu to have a he-goat's beard, etc. (vv. 3 ff.) Daksha, after having had a goat's head fitted to his body, celebrates the praises of Siva (vv. 8 ff.). The sacrifice is then recommenced, and in order to its completion, and to remove the pollution occasioned by the touch of Mahādeva's warriors, an oblation is made to Vishnu on three platters (v. 17. *Vaishṇavām yajna-santatyai trikapālaṁ dvijottamāḥ| puroḍāśām niravapan vīra-saṁsarga-śuddhaye*). Hari (Vishnu) being meditated on, then appears (v. 18), is saluted with the greatest reverence by the gods, headed by Brahmā, Indra, and Siva (*Tryakṣha*); is lauded successively by Daksha, by the priests, by Rudra himself, etc., etc. (vv. 26 ff.), and at length expresses himself as follows, in such a manner as to demonstrate the futility of the dispute between Daksha and Mahādeva, and to show that he himself was the one supreme deity, of whom all the others were only the manifestations, though in reality one in their essence:

V. 50. *Srī-Bhagavān uvācha | aham Brahmā cha Sarvaś cha jagataḥ kāraṇam param | ātmeśvarah upadrashṭu svayaṁdriḥ aviśeshanāḥ |* 51. *ātma-māyām samāviśya so 'ham gunamayīm dvija | srijan rakshā haran viśvam̄ dadhre saṁjnām kriyochitām |* 52. *tasmin Brahmaṇy advitīye kevale paramātmāni | Brahma-Rudrāu cha bhūtāni bhedenājno 'nupaśyati |* 53. *yathā pumān na svāngeshu śirah-pāny-ādīshu krachit | pārakya-buddhiṁ kurute evam bhūteshu mat-parāḥ |* 54. *Trayāṇām eka-bhāvānām yo na paśyati vui bhidām | sarva-bhūtātmanām brahman sa śāntim adhigachhati |* 50. “I am Brahmā and Sarva (Siva), the supreme cause of the world, the soul, the lord, the witness, the self-manifesting (or, self-beholding),

devoid of attributes. 51. Entering into my own illusion consisting of the [three] Guṇas (qualities)—creating, preserving, and destroying—I have assumed names corresponding to my several acts. 52. In that one and only Brahma, the supreme Spirit, the ignorant person perceives a distinction of Brahmā and Rudra, and creatures. 53. But as a man does not think of his own members, his head, hands, etc., as belonging to another, so the man who is devoted to me [does not look upon] created things [as distinct from me]. 54. He who beholds no distinction between the three gods who are one in essence, and the soul of all things, attains tranquillity.”

Daksha, after adoring Vishnu, worships the other gods, and offers to Rudra his proper share in the sacrifice (vv. 55 f.). Satī, the daughter of Daksha, who had abandoned her original body, is born again as the daughter of Himavat and Menā (v. 58. evām Dākshāyanī hitvā Satī pūrva-kalevaram | jajne Himavataḥ kshetre Menāyām iti śuśruma).¹⁴²

The Saiva compiler of the Linga Purāṇa takes his revenge on the Vaishnava writers, who, like the author of the Bhāgavata Purāṇa, have exalted Vishnu at the expense of Siva, by narrating the following legend of an undignified dispute between Brahmā and Vishnu regarding their respective claims to superiority, and of the apparition of the

¹⁴² The same account of Satī's double birth is given in the Vishnu Purāṇa, i. 8, 9 ff.: *Evam-prakāro Rudro 'sau Satīm bhāryām avindata | Daksha-kopāchcha tatyāja sā Satī svāmī kalevaram | Himavad-duhitā sū 'bhūd Menāyām dvija-sattama | upayeme punas chomām ananyām bhagavān Bhavaḥ* | “Rudra, being of the character thus described (i.e. one of the eight forms of the son born to Brahmā: see above, pp. 339 ff.) obtained Satī for his wife. This Satī abandoned her body in consequence of the anger of Daksha. She then became the daughter of Himavat and Menā; and the divine Bhava again married Umā who was identical [with his former spouse].” In the preceding section (the 7th) of the Vishnu Purāṇa, Satī is mentioned as one of the twenty-four daughters of Daksha; but the husband, Bhava, to whom she is said to have been given in marriage, is enumerated (as is also Agni) among the Munis to whom Daksha's daughters were wedded: *Tābhyaḥ śishṭāḥ kāṇiyasyaḥ ekādaśa sulochanāḥ | Khyātiḥ Saty atha Sambhūtiḥ Smṛitiḥ Prītiḥ Kshamā tathā | Sannatiḥ chānusūyā cha Īrjā Svāhā Svadhā tathā | Bhrigur Bhava Marīchiḥ cha tathā chaitrāngirūḥ munīḥ | Pulastyāḥ Pulahaś chaiva Kratuś charshi-varas tathā | Atri Vasishṭha Vahniś cha Pitaras cha yathā-kramam | Khyāty-ādyāḥ jagrihuh kānyōd muni-sattama* | “Younger than them (the other thirteen daughters of Daksha) were eleven virtuous and lovely-eyed damsels, Khyāti, Satī, Sambhūti, Smṛiti, Prīti, Kshamā, Sannati, Anusūyā, Īrjā, Svāhā, and Svadhā. Bhrigu, Bhava, Marīchi, the muni Angiras, Pulastyā, Pulaha, Kratu the excellent rishi, Atri, Vasishṭha, Vahni (i.e. Agni or Fire), and the Pitrīs,—these munis in order married Khyāti and the other maidens.”

Linga to rebuke and humble them by pointing out the inferiority of both to the supreme Mahādeva :

Linga Purāṇa, i. 17, 5-52.—*Pitāmahāḥ uvācha | Pradhānaṁ lingam
ākhyātaṁ lingī cha parameśvaraḥ | rakshārtham ambudhau mahyaṁ.
Viṣṇoḥ tv āśit surottamāḥ | vaimānikē gate sarge jana-lokaṁ saharshi-
bhiḥ | sthitikāle tadā pūrṇe tataḥ pratyāhṛite tathā | chatur-yuga-
saḥasrānte satyalokaṁ gate surāḥ | vīnā "dhīpatyāṁ samatāṁ gate 'nte
Brahmaṇo mama | śushke cha sthāvare sarve tv anāvṛishtyā cha sarvaśah |
paśavo mānushāḥ vṛikshāḥ piśāchāḥ piśitāśanāḥ | gandharvādyāḥ kra-
menaiva nīdagdhāḥ bhānu-bhānubhiḥ | ekārṇave mahāghore tamo-bhūte
samantataḥ | pushṭe (?) hy ambhasi yogātmā nirmalo nirupaplavaḥ |
saḥasra-śīrshāḥ viśvātmā sahaśrākshaḥ sahaśra-pāt | sahaśrabāhuḥ sarvaj-
nah sarva-deva-bhavodbhavaḥ | Hiranyagarbho rajasā tamasā Śankaraḥ
svayam | sattvena sarvago Viṣṇuḥ sarvātmave Maheśvaraḥ | kālātmā
kāla-nābhas tu śuklaḥ kṛiṣṇas tu nirguṇah | Nārāyaṇo mahābāhuḥ
sarvātmā sadasanmayah | tathā bhūtam ahaṁ drishṭvā śayānam panka-
jekshaṇam | māyayā mohitas tasya tam avocham amarshitaḥ | kas tvaṁ
vadeti hastena samutthāpya sanātanam | tadā hasta-prahārena tivrena
sa dridhenā tu | prabuddho 'hīya-śayanāt samāśināḥ kṣhaṇām vaśi |
dadarśa nīdrā-viklinnaṁ nīrajāmala-lochanaḥ | mām agre saṁsthitam
bhāsā-dhyāsito bhagavān Hariḥ | āha chotthāya bhagavān hasan mām
madhuraṁ sakṛit | svāgataṁ svāgataṁ valsa pitāmaha mahādyute | tasya
tad vachanaṁ śrutvā smita-pūrvam surarshabhāḥ | rajasā viddha-vairā-
cha tam avochām Janārdanam | bhāshase vatsa vatseti sarga-saṁhāra-
kāraṇam | mām ihāntaḥ-smitaṁ kṛitvā guruḥ śishyam ivānagha | kartā-
raṁ jagatāṁ sākshāt prakriteścha pravartakam | sanātanam ajām Viṣ-
ṇuṁ Virinchiṁ viśva-sambhavam | viśvātmānaṁ vidhātāraṁ dhātāraṁ
pankajekshaṇam | kimartham bhāshase mohād vaktum arhasi satvaram |
so 'pi mām āha jagatāṁ kartā 'ham iti lokaya | bhartā harta bhavān
angūd avatērṇo mamāvyayāt | vismrīto 'si jagannāthaṁ Nārāyanam
anāmayam | purusham paramātmānam puru-hūtām purushtutam | Viṣ-
ṇuṁ achyutam iśānaṁ viśvasya prabhavodbhavam | tavāparādho nāsty atra
mama māyā-kritām tv idam | śrinu satyāṁ chaturvaktra sarva-deveśvaro
hy aham | kartā netā cha harta cha na mayā 'sti samo vibhuḥ | aham eva
param Brahma paraṁ tattvam pitāmaha | aham eva paraṁ jyotiḥ pāram-
ātmā tv ahaṁ vibhuḥ | yad yad drishtaṁ śrutiṁ sarvāṁ jagaty asmin
charācharam | tat tad viddhi chaturvaktra sarvam manmayam ity atha |*

mayā śrīshṭam purā vyaktam chaturviṁśatikam svayam | nityāntah hy
 anavo baddhah śrīshṭah krodhodbhavādayah | prasādād hi bhavān andāny
 anekānīha līlayā | śrīshṭā buddhir mayā tasyām ahankāras tridhā tatah |
 tanmātra-panchakām tasmād mano dehendriyāṇi oha | ākāśadīni bhūtāni
 bhautikāni cha līlayā | ity uktavati tasmimś cha mayi chāpi vachas tathā |
 āvayoś chābhavad yuddham sughorām romaharshanām | pralayārṇava-
 madhye tu rajasū baddha-vairayoḥ | etasmīn antare lingam abhavach
 chāvayoḥ puraḥ | vivāda-śamanārthaṁ hi prabodhārthaṁ tathā'vayoh |
 jvālā-mālā-sahasrāḍhyām kālānala-śatopamam | kshaya-vṛiddhi-vinirmuk-
 tam ādi-madhyānta-varjitam | anaupamyam anirdeśyam avyaktaṁ viśva-
 sambhavam | tasya jvālā-sahasrena mohito bhagavān Hariḥ | mohitam
 prāha mām atra parīkshāvo 'gnī-sambhavam | adho gamishyāmy anala-
 stambhasyānupamasya cha | bhavan ūrdhvam prayatnena gantum arhasi
 (sic) satvaram | evām vyāhṛitya viśvātmā svarūpam akarot tadā | vārāham
 aham apy āśu haṁsatvam prāptavān surāḥ | tadā-prabhṛiti mām āhur
 haṁsaṁ haṁso virād iti | haṁsa haṁseti yo brūyād mām haṁsaḥ sa
 bhavishyati | suśveto hy analākshaḥ cha viśvataḥ paksha-samīyutah | mano-
 'nila-javo bhūtvā gato 'haṁ chordhvataḥ surāḥ | Nārāyaṇo 'pi viśvātmā
 nīlānjana-chayopamam | daśa-yojana-vistīrṇām śata-yojanam īyatam |
 Meru-parvata-varshmānaṁ gaura-tīkshṇāgra-dashtrinam | kālāditya-samā-
 bhāsaṁ dīrgha-ghonam mahāsvanam | hrasva-pādaṁ vichitrāngam jaītram
 drīḍham anaupamam | vārāham asitam rūpam āsthāya gatavān adhah |
 evām varsha-sahaśraṁ tu tvaran Vishṇur adho gataḥ | nāpaśyat alpam
 apy asya mūlaṁ lingasya sūkaraḥ | tāvat kālaṁ gato hy ūrdhvam aham
 apy arisūdanāḥ | satvaraṁ sarva-yatnena tasyāntam jnātum icchayā |
 śrānto hy adrishtvā tasyāntam ahankārād¹⁴³ adho gataḥ | tathaiva bhā-
 gavān Vishṇuh śrāntaḥ saṁtrasta-lochanāḥ | sarva-deva-bhavas tūrṇam
 utthitah sa mahāvapuh | samāgato mayā sārdham pranipatya mahā-
 manāḥ¹⁴⁴ | māyayā mohitaḥ Sambhos tathā saṁvigna-mānasah | prishṭha-
 taḥ pārśvatas chāiva chāgrataḥ paramēśvaram | pranipatya mayā sārdh-
 aṁ sasmāra kim idāṁ tv iti | tadā samabhavat tatra nādo vai śabda-
 lakṣhaṇāḥ | om om iti sura-śreshṭhāḥ suvyaktaḥ pluta-lakṣhaṇāḥ | kim idam
 tv iti sanchintya mayā tishṭhan mahāsvanam | lingasya dakṣiṇe bhāge
 tadā 'paśyat sanātanam | ādyām varṇam a-kāraṁ tu u-kāraṁ chottare
 tataḥ | ma-kāram madhyataś chāiva nādāntam tasya chom iti |

¹⁴³ In a transcript of this passage made for me in India, and published in my *Mataparīkshā*, the reading is *ahūm kālād*, which seems a preferable reading.

¹⁴⁴ Bhayād muhuḥ—reading in the *Mataparīkshā*.

"Pitāmaha (Brahmā, in answer to an inquiry of the gods and rishis) says: 'Pradhāna (nature) is called the Linga, and Parameśvara is called Lingin¹⁴⁵ (the sustainer of the Linga). It arose for the preservation of myself and Vishnu in the ocean, O deities. When the Vaimānika¹⁴⁶ creation had proceeded with the rishis to the Janaloka,¹⁴⁷ and when—the period of the continuance [of the world] having then been completed,—[all things] had been absorbed, at the end of the thousand sets of four yugas, and had departed to the Satyaloka—I, Brahmā, being at length reduced to a condition of equality [with other creatures] without dominion over them,¹⁴⁸ and all immovable things having become altogether dried up from want of rain,—beasts, men, trees, Piśāchas, flesh-eating goblins, Gandharvas, etc., were by degrees burnt up by the rays of the sun. The one awful ocean being everywhere enveloped in darkness, the great-armed Nārāyaṇa, the soul of all things, formed of existence and non-existence, sleeps¹⁴⁹ upon the water, plunged in contemplation, spotless, tranquil, thousand-headed, the soul of the universe, thousand-eyed, thousand-footed, thousand-armed, omniscient, the source of the existence of all the gods, he who is himself through passion (*rajas*) Hiranyaagarbha, through darkness (*tamas*) Sankara, through goodness (*sattva*) the all-pervading Vishnu, and in his universality Maheśvara, having the character of time, having time for his centre,¹⁵⁰ white, black, free from the three qualities, the great-armed Nārāyaṇa, the universal soul, having the essence both of entity and non-entity. Beholding the lotus-eyed deity in this condition, sleeping, I, deluded by his illusion, touching the eternal being with my hand, impatient, said to him, 'Who art thou? speak.' Roused

¹⁴⁵ *Lingādhishṭhānam* | Comm.

¹⁴⁶ *Vaimānikasarge deva-sarge* | Comm.

¹⁴⁷ "The different accounts agree in stating that when the three lower spheres are consumed by fire, Maharloka is deserted by its tenants, who repair to the next sphere, or Jana-loka. Jana-loka, according to the Vāyu, is the residence of the rishis and demigods during the night of Brahmā," etc.—Wilson, *Vishnu Purāṇa*, p. 213, note; see also the same work, p. 632, and note 7 (=pp. 227 ff., vol. ii., and pp. 192 ff., vol. v. of Dr. Hall's ed.).

¹⁴⁸ *Lit.* "the end of me, Brahmā, having come to equality without dominion."

¹⁴⁹ The reading of the Bombay text is here *pushṭe*; but some such word as *s̄ete*, "sleeps," seems to be required by the sense.

¹⁵⁰ *Kālānabha* is the term in the original. Perhaps the proper reading may be Kūlānātha, "the lord of time," which occurs in the *Mahābhārata*, *Sūntip.* 10368. See Böhtlingk and Roth *s.v.*

by the strong and violent stroke of my hand from his snaky couch, sitting for a moment, self-restrained, the deity whose eyes are pure as the lotus looked up heavy with drowsiness. The divine Hari, invested by lustre, seeing me standing before him, rising up, said to me, sweetly smiling at the same time, 'Welcome, welcome, my child, the glorious Pitāmaha.' Hearing these words of his, accompanied by a smile, O deities, my illwill being excited by passion (*rajas*), I said to Janārdana (Vishṇu): 'Dost thou, O sinless god, like a teacher speaking to his pupil, smiling inwardly, address the words 'child, child,' to me [who am] the cause of creation and destruction, the undisputed maker of the worlds, and the mover of Prakṛiti (nature), the eternal, unborn, Vishṇu,¹⁵¹ Virinchi, the source and soul of all things, the disposer, the upholder, the lotus-eyed? Why dost thou foolishly address me thus? Tell me quickly.' He said to me, 'Perceive that I am the maker, the preserver, the destroyer of the worlds; thou hast issued from my imperishable body. Thou hast forgotten the lord of the world, the potent Nārāyaṇa, Purusha, the supreme Spirit, invoked of many, lauded of many, Vishṇu, the undecaying, the lord, the source and origin of the universe. In this there is no fault of thine: it arises from my illusion. Listen to the truth, O four-faced deity: I am the lord of all the gods, the maker, the director, the destroyer; there is none equal to me, all-pervading. I, even I, O Pitāmaha, am the supreme Brahma, the supreme reality, the supreme light, the supreme spirit, all-pervading. Whatever thing, movable or immovable, has been seen or heard of in this world, know, O four-faced deity, that it is all formed of me. By me of old has been created everything that is discernible, consisting of the twenty-four principles; the atoms, which in their ultimate [and most subtile] form are eternal, have been united; and the beings sprung from my wrath¹⁵² (Rudra), etc., have been created. From my complacence thou and numerous (mundane) eggs have been formed in sport. Intelligence (*buddhi*) has been created by me in sport, and then from it three-fold ahankāra: from it the five tanmātras, and thence mind, with the bodily senses, as also ether and the other elements, and things formed of the elements.'

As soon as he and I had thus spoken, a direful and terrific fight arose

¹⁵¹ Brahmā here assumes this character as belonging to himself.

¹⁵² See above, pp. 230 and 266 f.

in the sea of universal dissolution¹⁵³ between us twain, whose enmity had been roused by passion. At this time there appeared before us, to stay our contention and admonish us, a luminous Linga, encircled with a thousand wreaths of flame, equal to a hundred final mundane conflagrations, incapable of diminution or increase, without beginning, middle, or end, incomparable, indescribable, undefinable, the source of all things. Bewildered by its thousand flames, the divine Hari said to me (Brahmā) who was myself bewildered, ‘Let us on the spot examine the source of [this] fire. I will go down the unequalled pillar of fire, and thou shouldst quickly proceed strenuously upwards.’ Having thus spoken, the universal-formed took the shape of a boar, and I immediately assumed the character of a swan.¹⁵⁴ Ever since then men call me Hansa (swan), for Hansa is Virāj.¹⁵⁵ Whoever shall call me ‘Hansa, Hansa,’ shall become a Hansa (unimpassioned saint). Having become purely white, and fiery-eyed, with wings on every side, rapid as thought and as the wind, I went upwards. Nārāyaṇa too, the soul of all things, having taken the dark form of a boar, like a heap of blue collyrium, ten yojanas broad and a hundred yojanas long, bulky as mount Meru, with white sharp-pointed tusks, luminous as the sun of mundane destruction, long-snouted, loud-grunting, short-footed, wondrous-limbed, victorious, strong, incomparable, proceeded downwards. Speeding thus downwards for a thousand years, Vishṇu, the boar, beheld no base at all of the Linga. For the same period I went rapidly upwards, O destroyers of your foes, with all my might, desirous of learning its end; but I descended from the lapse of time, without seeing its end; and so, too, the divine Vishṇu of vast bulk, the source of all the gods, worn out, with affrighted look, ascended rapidly. Meeting with me, that magnanimous deity, prostrating himself, bewildered by the illusion of Sambhu (Siva), and disturbed in mind, bowing, along with me, before Parameśvara (Siva), behind, at the side, and in front, exclaimed, ‘What is this?’ Then, O chief of the gods, there arose there the articulate sound “om, om,” distinct and protracted. Considering what this could be, he then, standing

¹⁵³ See the commencement of this extract.

¹⁵⁴ In the 5th and 6th sections of the Siva-purāṇa “it is explained in a puerile and inept manner why Brahmā took the form of a swan and Vishṇu of a boar.” —Aufrecht’s Catalogue of the Bodl. Sansk. MSS., p. 63b.

¹⁵⁵ See the first volume of this work, pp. 9 and 36.

with me, beheld this eternal loud-resounding [monosyllable] upon the right side of the Linga; the first letter a-kāra, after it u-kāra, ma-kāra in the centre, and Om as the result of the sounds.”

This is followed by a great deal of mysticism about the letters of the word om and the other letters of the alphabet, etc., etc.

The eighteenth section of the same Purāna contains a hymn addressed by Vishṇu to Rudra, which recites a list of the attributes of the latter deity. Mahādeva is gratified with this hymn, and tells Brahmā and Vishṇu that they had both sprung from him, offers them a boon, and touches them with his auspicious hands. Nārāyaṇa asks as a boon that they may both entertain an eternal devotion for him; which Mahādeva as a matter of course grants. I cite the verses which follow, in the original:

Linga Purāṇa, 19, 8 ff.—*Jānubhyam avanīm gatvā punar Nārāyaṇah svayam | pranipatya cha Viśveśam prāha mandataraṁ vaśi | “āvayor deva-deveśa vivādām ati-sobhanam | ihāgato bhavān yasmād vivāda-śamanāya nau” | tasya tad-vachanām śrutvā punah prāha Haro Hariṁ | pranipatya sthitam mūrdhnā kritānjali-puṭam smayan | Śrī-mahādevaḥ uvācha | pralaya-sthiti-sargānām kartā tvaṁ dharanīpate | vatsa vatsa Hare Vishno pālayaitach charācharam | tridhā bhinno hy ahaṁ Vishṇo Brahma-Vishṇu-Bhavākhyayā | sarga-rakshā-laya-guṇair nishkalāḥ paramēśvaraḥ | sammo-hām tyaja bho Vishṇo pālayainam Pitāmaham | pādme bhavishyati sutāḥ kalpe tava Pitāmahāḥ | tadā drakshyasi mām chaivām so ’pi drakshyati padma-jāḥ | evam uktvā sa bhagavāns tatraivāntaradhyayata | tadā-prabhṛiti lokeshu lingārḍā supratishṭhitā | linga-vedī Mahādevī lingām sūkshād Maheśvaraḥ | “The self-restraining Nārāyaṇa, falling on his knees on the ground, and having made obeisance to Viśveśa (Siva), spoke gently thus: ‘Our dispute, O god of gods, has proved most auspicious,¹⁵⁶ since thou hast come hither to allay it.’ Having heard these words, Hara (Siva), smiling, again said to Hari (Vishṇu), who stood making obeisance with his hands joined: ‘Thou, lord of the earth, art the author of the creation, continuance and destruction [of the uni-*

¹⁵⁶ I cannot render this sentence, as it stands, otherwise than by taking *vivādām* for a neuter nominative, though nouns of this formation are masculine. The commentator explains *sobhanam* as meaning *ubbhayor api sama-balatvāch chhobhamānam*, “brilliant from the equal powers of the two combatants”; and supplies *śamaya*, “appease, or stop, it” (*ataḥ śamaya ity adhyāhārah*).

verse]: my child, my child, Hari, Vishnu, preserve all this moving and stationary world. I, the undivided supreme lord, am divided in a three-fold manner under the names of Brahmā, Vishnu, and Bhava, possessing the attributes of creating, preserving, and destroying. Relinquish, Vishnu, thy delusion; cherish this Pitāmaha. He shall be thy son in the Pādma Kalpa. Then shalt thou behold me, and he also who sprang from the lotus (Brahmā) shall see me.' Having thus spoken, the deity vanished. Thenceforward the worship of the Linga has been inaugurated in the worlds. The pedestal of the Linga is Mahādevī (Umā), and the Linga is the visible Maheśvara."

The reader will probably be of opinion that this story does not throw much light on the real origin of the Linga-worship.

The Vishnu Purāna (i. 7, 6 ff.) does not assign a high rank to Rudra; but makes him the offspring of Brahmā (as the Mahābhārata, quoted above, p. 230 and 266 f., makes him of Vishnu): *Sanandanādayo ye cha pūrvam̄ śrīshṭas tu Vedhasā | na te lokeshv asajjanta nirapekshāḥ prajāsu te | sarve te chāgata-jnānāḥ vīta-rāgāḥ vimatsarāḥ | teshv evam̄ nirapeksheshu loka-śrīshṭau mahātmanāḥ | Brahmaṇo 'bhūd mahākroḍhas trailokya-dahana-kṣhamāḥ | tasya krodhāt samudbhūta-jvālā-mālā-vidīpitam | Brahmaṇo 'bhūt tadū sarvam̄ trailokyaṁ akhilam mune | bhrukuṭi-kuṭilāt tasya lalātāt krodha-dīpitāt | samutpannas tadā Rudro madhyāhnārka-samaprabhāḥ ardha-nārī-nara-vapuh prachando 'ti-śariravān | "vibhajātmānam" ity uktvā tam Brahmā 'ntardadhe punāḥ | tathokto 'sau dvīdhā strītvam purushatvam̄ tathā 'karot | bibheda purushatvam̄ cha daśadhā chaikadhā cha saḥ | saumyāsaumyais tathā sāntasāntaiḥ strītvam̄ cha sa prabhūḥ | bibheda bahudhā devāḥ svarūpair asitaiḥ sitaiḥ | "Sanandana and the others who were before created by Vedhas (Brahmā) had no regard for the worlds, and were indifferent about offspring, for they had all attained to knowledge, and were free from love and from hatred. As they were thus indifferent to the creation of worlds; the mighty Brahmā was filled with fierce anger, sufficient to burn up the three worlds. The three worlds were illuminated in every part by the wreaths of flame engendered from the wrath of the god. From his forehead, wrinkled with a frown and inflamed with anger, Rudra then sprang forth, glorious as the noonday sun, his body half male and half female, fierce, and huge in bulk. Brahmā disappeared after saying to him, 'Divide thyself.' Being thus addressed, he severed himself into twain, into*

a male and a female body. The god then divided his male form into eleven portions, gentle and ungentle; and in like manner his female body into many forms black and white.”¹⁵⁷

In the same way the Harivanśa says (v. 43): *Tato 'srijat punar Brahma Rudrañ roshatma-sambhavam* | “Then Brahmā next created Rudra, the offspring of his anger.”

SECT. VII.—*Results of the preceding Sections.*

The various texts quoted in Sections i.-iv. (pp. 299–355) from the Rig-, the Yajur-, and Atharva-vedas, and from the Brāhmaṇas, relative to Rudra, compose the principal materials which we possess for forming an idea of the characteristics ascribed to that deity in the more ancient portions of Indian literature anterior to the composition of the Epic poems and Purāṇas. The Upanishads from which I have derived the mystical extracts given in the fifth section (pp. 355 ff.) are of uncertain date, and their contents throw but little light on the development of the worship of Rudra. The extracts which I have given from the Rāmāyaṇa and Mahābhārata in chapter ii. (pp. 176 f., 184 ff., 223–226, 230 ff., 240 f., 263, 266 ff., 278 ff., and 283–291), and in the last section, while they contain some of the earliest descriptions of which I am aware, of Rudra in the new, and very different, aspect in which he has been conceived in the later ages of Hindū mythology, since he has come to be identified with Siva or Mahādeva, are yet unfitted to elucidate the process by which he became elevated to the highest rank in the Indian pantheon. I shall, however, draw from these texts a summary of the attributes which they respectively assign to Rudra, which will exhibit the modifications which the conception of this deity

¹⁵⁷ See Professor Wilson's notes on this passage, V. P., 2nd ed., vol. i., p. 103, ff. The Sāntiparvan of the Mahābhārata also speaks (vv. 13723 ff.) of Mahādeva, the three-eyed, and the great devotee, as having sprung from the forehead of Brahmā, of his coming to visit his father on the mountain Vaijayanta, and of his saluting him respectfully, falling at his feet, and being raised up by him with his left hand. Brahmā then proceeds to unfold to him the nature of Purusha. (*Atha tatrāśatas tasya Chaturvaktreṣya dhīmataḥ | laṭā-prabhavaḥ putraḥ S'ivāḥ ṛgād yadṛichhayā | ākūṣena mahāyogī purā trinayanaḥ prabhuh | tataḥ khād niṣapātūśu dharanīdhara-mūrdhani | agrataś chābhavat prīto vavānē chāpi pūdayoḥ | tam pūdayor nipaṭitām drishṭvā savyena pāṇīnā | utthāpayāmasa tadā prabhūr ekaḥ Prajāpatih | uvācha chainam bhagavāṁś chirasyāgatam ātmajam.*)

undergoes in the later, as compared with the earlier, passages. To my own remarks on this subject, however, I shall prefix some observations by Professors H. H. Wilson, Weber, and Whitney, on the character of the Vedic Rudra.

The following remarks by Professor Wilson are extracted from the Introductions to the first and second volumes of his translation of the Rig-veda (published, vol. i., 1st ed., in 1850, and 2nd ed. in 1866; and vol. ii. in 1854) :

“ We have a Rudra, who, in after-times, is identified with Siva, but who, even in the Purāṇas, is of very doubtful origin and identification ; whilst in the Veda he is described as the father of the winds, and is evidently a form of either Agni or Indra. The epithet *kaparddin* which is applied to him appears, indeed, to have some relation to a characteristic attribute of Siva,—the wearing of his hair in a peculiar braid; but the term has probably in the Veda a very different signification—one now forgotten,—although it may have suggested in after-time the appearance of Siva in such a head-dress, as identified with Agni; for instance, *kaparddin* may intimate his head being surrounded by radiating flame, or the word may be an interpolation; at any rate, no other epithet applicable to Siva occurs, and there is not the slightest allusion to the form in which, for the last ten centuries at least, he seems to have been almost exclusively worshipped in India, that of the *Linga* or *Phallus*: neither is there the slightest hint of another important feature of later Hinduism,—the *Trimūrtti*, or Tri-une combination of Brahmā, Vishnu, and Siva, as typified by the mystical syllable *om*, although, according to high authority on the religions of antiquity, the *Trimūrtti* was the first element in the faith of the Hindūs, and the second was the *Lingam*.¹⁵⁸—(vol. i., pp. xxvi., xxvii.)

“ Of Rudra also, the character is equivocal; but it may be doubted if it partakes in any remarkable degree of that fierceness and wrath which belong to the Rudra of a later date; he is termed, it is true, the slayer of heroes, but so is Indra: the effects of his anger upon men and animals are deprecated; but he is also appealed to as wise and bountiful, the author of fertility and giver of happiness, and his peculiar characteristics are evidently his presiding over medicinal plants and removal of disease, attributes of a beneficent, not of a malignant and

¹⁵⁸ Creuzer, *Religions de l'antiquité*, book i., chap. i., p. 140.

irascible deity. As above remarked, the Maruts, or winds, are termed his sons;¹⁵⁹ and this relationship would assimilate him to Indra. There is also a class of inferior deities, termed Rudras, who in one passage are worshippers of Agni, and in another are followers of Indra; being the same as the Maruts. So far, therefore, Rudra might be identified with Indra; but we have the name applied unequivocally to Agni in a hymn exclusively dedicated to that divinity (R. V. i. 27, 10). The term denotes, according to the Scholiast, the ‘terrible Agni’; but there is no warrant for this in the text, and we may be content, therefore, with the latter, to regard Rudra as a form or denomination of fire.”—(*Ibid.* pp. xxxvii. f.)

“Rudra is described, as in the first book, by rather incompatible qualities, as both fierce and beneficent; but his specific province is here also the tutelarship of medicinal plants, and administration of medicine, and he is designated as a physician of physicians (R. V. ii. 33, 4). With respect also to his presiding over medicinal plants, there occurs a passage worthy of note, as among the herbs are those, it is said, which Manu selected, alluding, most probably, to the seeds of the plants which Manu, according to the legend as related in the *Mahābhārata*, took with him into his vessel at the time of the deluge. There are more particulars of the person of Rudra than usual. He is sometimes said to be brown or tawny; but he is also said to be white-complexioned (R. V. ii. 33, 8); he is soft-bellied and handsome-chinned; he is armed with a bow and arrows, and brilliant with golden ornaments. He is also called the father of the Maruts. There is little, however, in all this, except his fierceness, to identify him with the Rudra of the *Purāṇas*.”—(vol. ii., pp. ix. f.)

The following interesting and ingenious speculations of Professor Weber are translated from his *Indische Studien*, ii., 19–22 (published in 1853):

“In the beginning of the ninth book of the *Satapatha Brāhmaṇa* (see above, p. 347 f.), we obtain a complete explanation of the *Satarudriya* (see above, p. 322 ff.). When the preparation of the consecrated place for kindling the fire is completed (*chity-upadhāna-parisamāpty-ānantaryam*, *Sāyana*), and the fire has been kindled, and blazes up (*dīpyamāno*

¹⁵⁹ See the Section on the Maruts in the fifth vol. of this work, pp. 147 ff.

'tishthat), the gods (*i.e.* the Brahmans¹⁶⁰) are terrified by it, *yad vai no 'yam na hiñsyād iti* ('lest it should destroy us'): and with the view of appeasing this [howling, hungry] flame, which is conceived of as in the form of Rudra, *i.e.* to consecrate and propitiate the fire, they offer their adoration to Rudra, and to his supposed troop of associates, *i.e.* to all conceivable shapes of terror, and by this means render them favourable, and avert all their malevolent influences. Hence the Brähmana explains *śata-rudriya* by *śanta-rudriya* (as *gata* comes from the root *gam*); a double sense, which may perhaps have actually been, though indistinctly, contemplated, when the name was first given.¹⁶¹ In this application of Rudra as the god of fire (independently of the other contents of the Satarudriya), we may find an indication of the time when it was composed. Though Rudra originally signifies generally the howler, and consequently can stand as well for an epithet of the crackling fire as of the raging storm, yet in the earliest period the word had been more specially used to denote the latter signification, and is therefore frequently used in the Rig-veda in the plural as an epithet of the Maruts. The unbridled fury (*manyu*) of the storm, its roaring, its tearing up (*aufwühlen*) of heaven and earth,¹⁶² must have produced a strong and overpowering effect upon the Arian Indians in the high mountain valleys (perhaps of Kashmīr) in which we must conceive them to have lived at that early period; and it was thus in the natural course of things that they should connect everything terrible and horrible with the idea of the god of storms, and regard him as the lord, and the cause, of every evil:¹⁶³ numberless, indeed, were these aerial hosts, black, pierced only by the quivering gleams of the lightning, diffusing everywhere shuddering and horror.

"It is true that Rudra 'is also appealed to as wise and bountiful, the

¹⁶⁰ "In the Brähmanas the thoughts of men are very frequently put into the mouths of the gods. For instance, when the gods go to Prajāpati, and request him to solve any difficulty, this is merely a transcendental expression for the fact of a few wise men applying for instruction to one still wiser than themselves."

¹⁶¹ "The Ārshādhyāya of the Chārāyanīya School of the Kāthaka also (ii. 17) says: *S'atarudriyāñ devānām Rudra-samanan.*" 'The S'atarudriya is an appeasing of Rudra by the gods.'

¹⁶² "Hence in the R.V. i. 114, 5, he is also called *varāha*, "boar," as the storm-clouds too are elsewhere conceived under the same image" (Ind. Stud. i. 272, note).

¹⁶³ "In R.V. i. 114; ii. 33. Hence, too, seven verses from these hymns are incorporated in the S'atarudriya."

author of fertility, and giver of happiness,'¹⁶⁴ but it is only indirectly that he is so addressed, and merely because he departs, and directs his destroying arrows towards some other quarter, against the enemies of the suppliant, and leaves the latter himself in peace; the worshipper flatters him with fair words, as if he were purely benevolent, to pacify his anger, and to render him gracious (*śiva*); and he only appears directly beneficent in so far as he chases away clouds and vapours, purifies and clears the atmosphere; in reference to this he is called a physician, and moreover acquainted with healing herbs: but he carries also diseases and contagions themselves as arrows in his quiver, and slays therewith men and cattle.

"In the crackling flame of the fire, now, men thought that they heard again the wrathful voice of the storm, that in the consuming fierceness of the former, they perceived once more the destructive fury of the latter. In this way we have to explain how it happened that both deities became gradually identified, and lent their respective epithets to one another, particularly as at the same time the storm is, in bad weather, accompanied with gleaming and fiery lightnings. This identification seems to have extended not merely to Agni and Rudra themselves, but also to the Rudras, in so far as the latter, from being the raging and flaming companions of the storm, appear to have become the representatives of all sorts of terrific shapes in general, until in the epic period they retired completely into the background, while their ancient master, Rudra, in his combination with Agni, became continually more firmly condensed as the god of rage and destruction, and a new class of beings took the place of the Rudras as attendants upon him (in his capacity of Siva).

"At the period when the Rudra-book (the Satarudriya) was composed, the blending of the two destructive deities (Storm and Fire) had evidently taken place; and the epithets which are there assigned to Rudra lead us back partly to himself, and partly to Agni. The epithets 'dweller in the mountains' (*giriśa*, *giriśaya*, *giriśanta*, *giritra*), and those of *kapardin*, *vyupla-keśa*, *ugra*, and *bhīma*, *bhishaj* and *śiva*, *śambhu* and *śankara*, belong to the Storm, while on the other hand those of *nīla-grīva* (= *nīlakanṭha*, spoken of smoke), *śitikanṭha*, *hiranya-bāhu* (of flame), *viloḥita*, *sahasrāksha* (of sparks), *paśupati* (of sacrificial

¹⁶⁴ Wilson, Introd. to Trans. of R.V., vol. i., quoted above, p. 394.

victims), *śarva* and *bhava*, etc., belong to Fire. Now almost all these epithets¹⁶⁵ are technical epithets and characteristics of the epic Siva, and when applied to him are partially unintelligible, and become explicable only after they have been distinguished according to the two separate elements to whose combination this god owes his origin.¹⁶⁶ But as in the Rudra-book Rudra nowhere appears as *Īśa* or *Mahādeva*, and no character is assigned to him analogous to that of the epic Siva; and as the word *sīva* is applied to him simply as an epithet (with its comparative *śīratara* annexed); the book in question must in any case be held to date from an earlier epoch of the Indian religion, whilst its elevation to the rank of an Upanishad may only have taken place in the epic period, and have been occasioned by the special worship of Siva."

The following remarks of Professor Whitney on the same subject are taken from the Journal of the American Oriental Society, vol. iii., p. 318 f. (published in 1853); and are reprinted in the volume entitled "Oriental and Linguistic Studies," published by their author in 1873:

"To the second domain, the atmosphere, belong the various divinities of the wind and storm. God of the breeze, the gentler motion

the air, is *Vayū* (from the root *vā*, 'blow'). He drives a thousand steeds; his breath chases away the demons; he comes in the earliest morning, as the first breath of air that stirs itself at daybreak, to drink the soma, and the Auroras weave for him shining garments. The storm-winds are a troop, the Maruts or Rudras: the two names are indifferently used, but the former is much the more usual (the etymology of neither is fully established). They drive spotted stags, wear shining armour, and carry spears in their hands; no one knows whence they come nor whither they go; their voice is heard aloud as they come rushing on; the earth trembles and the mountains shake before them. They belong in Indra's train; are his almost constant allies and companions. They are called the sons of Rudra, who is conceived of as peculiar god of the tempest. As their father he is very often mentioned; as a divinity with independent attributes he is of much rarer occurrence; hymns addressed to him alone are but few.

¹⁶⁵ "And so of many other epithets found elsewhere: thus S'iva owes his epithet Tryambaka, and his wife Ambikā, to Rudra; and, on the other hand, his epithet Tripura, and his wife Kūlti, Karāli, to Agni," etc.

¹⁶⁶ "Hence he is also called Kūlagnirudra, as in the Purāṇas, and in the Kālagni-rudra Upanishad."

He is, as might be expected, a terrible god: he carries a great bow from which he hurls a sharp missile at the earth; he is called the 'ruler of men,' *kshayadvīra*;¹⁶⁷ his wrath is deprecated, and he is besought not to harm his worshipper; if not in the Rik, at least in the Atharvan and Brāhmaṇas, he is styled 'lord of the animals,' as the un-housed beasts of the field are especially at the mercy of the pitiless storm. At the same time, to propitiate him, he is addressed as master of a thousand remedies, best of physicians, protector from harm: this may have its ground, too, partly in the beneficial effects of the tempest in freshening the atmosphere of that sultry clime. Rudra's chief interest consists in the circumstance that he forms the point of connexion between the Vedic religion and the later Cīva-worship. Cīva is a god unknown to the Vedas: his name is a word of not unfrequent occurrence in the hymns, but means simply 'propitious'; not even in the Atharvan is it the epithet of a particular divinity, or distinguished by its usage from any other adjective. As given to him whose title it has since become, it seems one of those euphemisms so frequent in the Indian religion, applied as a soothing and flattering address to the most terrible god in the whole Pantheon. The precise relation between Cīva and Rudra is not yet satisfactorily traced out. The introduction of an entirely new divinity from the mountains of the north has been supposed, who was grafted in upon the ancient religion by being identified with Rudra; or again a blending of some of Agni's attributes with those of Rudra to originate a new development. Perhaps neither of these may be necessary; Cīva may be a local form of Rudra, arisen under the influence of peculiar climatic relations in the districts from which he made his way down into Hindostan proper; introduced among, and readily accepted by, a people which, as the Atharvan shows, was strongly tending toward a terrorism in its religion."

The characters ascribed to Rudra in the hymns of the R. V. are most heterogeneous and frequently indefinite. I shall endeavour to gather from different places and to group together those epithets which have most affinity to each other. This god is described as wise, bountiful, and powerful (i. 43, 1; i. 114, 4), as the strongest and most glorious of beings (ii. 33, 3), as lord (*īśāna*) of this world, possessed of

¹⁶⁷ Compare the note on the sense of this word, above, p. 301 f.

divine power (ii. 33, 9), as unsurpassed in might¹⁶⁸ (*ibid.* 10), as the father of the world,¹⁶⁹ mighty, exalted, undecaying (vi. 49, 10); as cognizant of the doings of men and gods by his power and universal dominion (vii. 46, 2); as putting the waters in motion (x. 92, 5); as self-dependent (vii. 46, 1), and as deriving his renown from himself (i. 129, 3; x. 92, 9); as the lord of heroes (i. 114, 1, 3, 10; x. 92, 9); as the lord of songs and sacrifices (i. 43, 4), the fulfiller of sacrifices (i. 114, 4); brilliant as the sun, and as gold (i. 43, 5), tawny-coloured (this epithet is frequently applied), with beautiful chin (ii. 33, 5), fair-complexioned (*ibid.* 8), multiform, fierce, arrayed in golden ornaments (*ibid.* 9), youthful (v. 60, 5), terrible as a wild beast, destructive (ii. 23, 11), wearing spirally-braided hair (i. 114, 1, 5); and as the celestial boar (*ibid.* 5). He is frequently represented as the father of the Maruts or Rudras (i. 64, 2; i. 85, 1; i. 114, 6, 9; ii. 33, 1; ii. 34, 2; v. 52, 16; v. 60, 5; vi. 50, 4; vi. 66, 3; vii. 56, 1; viii. 20, 17). He is once identified with Agni (ii. 1, 6). He is described as seated on a chariot (ii. 33, 11), as wielding the thunderbolt (ii. 33, 3), as armed with a bow and arrows (*ibid.* 10, 14; v. 42, 11; x. 125, 6), with a strong bow and fleet arrows, with sharp weapons (vi. 74, 4; vii. 46, 1; viii. 29, 5). His shafts are discharged from the sky, and traverse the earth (vii. 46, 3). He is called the slayer of men (*nri-ghne*, iv. 3, 6).¹⁷⁰ His anger, ill-will, and destructive shafts are deprecated (i. 114, 7, 8; ii. 33, 1, 11, 14; vi. 28, 7; vii. 46, 3, 4). But he is also represented as benevolent (i. 114, 9), as mild, and easily invoked (ii. 33, 5), beneficent (*ibid.* 7), gracious (*śiva*, x. 92, 9), as the cause or condition of health and prosperity to man and beast (i. 114, 1). He is frequently described as the possessor of healing remedies, and is once characterized as the greatest of physicians (i. 43, 4; i. 114, 5; ii. 33, 2, 4, 7, 12, 13; v. 42, 11; vi. 74, 3;¹⁷¹ vii. 35, 6; vii. 46, 3; viii.

¹⁶⁸ Compare the similar epithets applied to Vishnu and Indra above: see pp. 97 f. and generally sections i. and ii., chapter ii. above. And yet in R.V. ii. 39, 9, Rudra is described in common with Indra, Varuna, Mitra, and Aryaman, as unable to resist the will of Savitri. See the fifth volume of this work, p. 163.

¹⁶⁹ *Bhuvanasya pitaram*. Compare Raghuvansa i., 1, where Paramesvara (Śiva) and Pārvatī are styled the “parents of the world” (*jagataḥ pitaraū*).

¹⁷⁰ In vii. 56, 17, it is similarly said of the Maruts, *are gohā nrihā vadho vo astu*: “Far be your kine-slaying, man-slaying bolt.”

¹⁷¹ In this passage Soma is associated with Rudra as the dispenser of remedies.

29, 5). He is supplicated for blessings (i. 114, 1, 2; ii. 33, 6), and represented as averting the anger of the gods (i. 114, 4; ii. 33, 7). In R. V. vi. 74, 1 ff. he is connected with Soma in the dual, and entreated along with the latter to bestow good and avert evil.

On a review of these passages, and the hymns from which they are drawn, it appears that in most places Rudra has no very clearly defined function (such, for instance, as is ascribed to Indra and Agni, or even to Vishnu) as an agent in producing, or a representative of, the great phenomena of the physical world. It would be difficult to make out from the larger portion of the texts which I have cited to what region of the universe the activity of this god should be referred. It is true that he is repeatedly declared to be the father of the Maruts or Rudras (the winds or storms); and from this relation we might anticipate that he would be described as, still more eminently than they, the generator of tempests, and chaser of clouds. There are, however, few, if any, distinct traces of any such agency being ascribed to him. The numerous vague epithets which are constantly applied to him would not suffice to fix the particular sphere of his operation, or even to define his personality, as most of them are equally applied to other deities. This is the case with the terms "fierce," "tawny-coloured," "with beautiful chin"; and even the word kapardin ("with spirally-braided hair"), which at a later period became a common, if not distinctive, epithet of Mahadeva, is in the R.V. applied also to Pushan (see above, p. 301, note 7). While, however, the cosmical function of Rudra is thus but obscurely indicated, he is described as possessing other marked and peculiar characteristics. It is, however, principally in his relation to the good and evil which befall the persons and property of men that he is depicted. And here there can be little doubt that, though he is frequently supplicated to bestow prosperity, and though he is constantly addressed as the possessor of healing remedies, he is principally regarded as a malevolent deity, whose destructive shafts, the source of disease and death to man and beast, the worshipper strives by his entreaties to avert. If this view be correct, the remedies of which Rudra is the dispenser may be considered as signifying little more than the cessation of his destroying agency (as Professor Weber remarks, see above, p. 397), and the consequent restoration to health and vigour of those victims of his ill-will who had been in danger of perishing. It may appear

strange that opposite functions should thus be assigned to the same god: but evil and good, sickness and health, death and life, are naturally associated as contraries, the presence of the one implying the absence of the other, and vice versa; and in later times Mahādeva is in a somewhat similar manner regarded as the generator as well as the destroyer. We may add to this that, while it is natural to deprecate the wrath of a deity supposed to be the destroyer, the suppliant may fear to provoke his displeasure, and to awaken his jealousy, by calling on any other deity to provide a remedy. When the destructive god has been induced to relent, to withdraw his visitation, or remove its effects, it is natural for his worshippers to represent him as gracious and benevolent, as we see done in some of the hymns to Rudra.

From the above description, however, it will be apparent that the elder Rudra, though different in many respects from the later Mahādeva, is yet, like him, a terrible and destructive deity; while, on the other hand, the ancient Vishnu, like the modern god of the same name, is represented to us as a preserver, of a benignant, or, at least, of an innocuous, character (R.V. i. 22, 18; i. 155, 4; i. 186, 10; viii. 25, 12).

In the Yajur-veda we find the same characteristics assigned to Rudra as in the Rig-veda. Thus both a healing virtue (iii. 59; xvi. 5, 49) and a destructive efficacy are ascribed to him, the latter being depicted in the liveliest colours, and deprecated in every variety of expression. Thus he is represented (iii. 61; xvi. 1, and elsewhere) as carrying a bow and arrows, and is earnestly supplicated (xvi. 9 ff., 51 ff.) to avert his shafts from the worshipper. Many of the epithets which are applied to him in the Rig-veda occur again here, such as "brown" or "tawny" (xvi. 6), the god "with spirally-braided hair" (*ibid.* 10), the "fierce" (*ibid.* 40), the "bountiful," the "gracious" (51), etc.; while a multitude of new appellations are heaped upon him (and his attendants), such as "blue-necked," "thousand-eyed" (*ibid.* 7), "thousand-quivered" (13), "clad in a skin" (iii. 61; xvi. 51), "the dweller in the mountains" (xvi. 2, 3, 4), and others far too numerous to repeat (xvi. 17-46). The imagination of the rishi runs riot in the invention of these epithets, which are of the most heterogeneous description. Some of the characteristics here attributed to Rudra are of a disgraceful nature, as where he is styled the "lord of thieves, the robber, the cheater, the deceiver, the lord of pilferers and robbers," etc. (vv. 20,

21). Several new names are ascribed to Rudra in this Veda, as Bhava, Sarva, Paśupati, etc., etc. (vv. 18, 28).¹⁷² Altogether an approximation is discernible in the epithets which occur in the Satarudriya to the fierce, terrific, impure, and repulsive character of the later Mahādeva. Ambikā is mentioned for the first time in the Vājasaneyi Sanhitā (iii. 5), and is described not as the wife, but as the sister of Rudra.

In the Atharva-veda also reference is made both to the therapeutic character of Rudra and to the destructive arrows and lightnings of Bhava and Sarva (ii. 27, 6; vi. 93, 1; x. i. 23; xi. 2, 1, 12, etc.). Rudra is identified with Agni (vii. 87, 1); and again with Savitri (xiii. 4, 4). On the other hand, Bhava and Sarva, and again Bhava and Rudra, are spoken of in the dual (viii. 2, 7; x. i. 23; xi. 2, 1; xi. 2, 14, 16; xi. 6, 9; xii. 4, 17); and would thus appear to have been regarded by the rishi as distinct gods. Sarva is described as an archer, Bhava as a king (vi. 93, 2); and they, as well as Rudra, are said to have poisons and consumption at their command (vi. 93, 2; xi. 2, 26). In A. V. xi. 2, 2, 30, the devouring birds and dogs of Rudra are alluded to (compare Vaj. Sanh. xvi. 28). In another verse Bhava is said to rule over the sky and the earth, and to fill the vast atmosphere (A. V. xi. 2, 27).¹⁷³

In the Satapatha Brāhmaṇa (i. 7, 3, 8) Sarva, Bhava, Paśupati, and Rudra are said to be all names of Agni; and of these appellations Sarva is declared to be in use among the people of the east, and Bhava among the western tribe of the Bāhikas. Another passage (vi. 1, 3, 7 ff.) of the same Brāhmaṇa describes the birth of a boy (*kumāra*, a word applied to Agni in the Rig-veda, v. 2, 1), to whom the names of Rudra, Sarva, Paśupati, Ugra, Aśani, Bhava, Mahān-deva, and Īśāna were successively

¹⁷² In the same Veda, xxxix. 8, we have the following gods, or appellations of one god, specified, viz., Agni, Aśani, Paśupati, Bhava, Sarva, Īśāna, Mahādeva, Ugradeva, etc. (*Agnīm hṛidayena Aśanīm hṛidayāgreṇa Paśupatīm kṛitsna-hṛidayena Bhavaṁ yaknā | Sarvam matasnābhyaṁ Īśānam manyunā Mahādevam antuḥparśav-yena Ugraṁ devaṁ vanishṭhunā ityādi*).

¹⁷³ The Nirukta i. 15, as I have already remarked, p. 355, note 98, contains the first words of a text relating to Rudra which is given at length by the commentator Durga, and is cited and translated above. After ascribing a martial character to Rudra in the first line, this text appears to assign to him, in the second, the threefold function of universal creator, preserver, and destroyer. As it is partially quoted in the Nirukta, this verse, though it does not appear whence it comes, must, unless interpolated, be of considerable antiquity.

given, all of them, according to the writer, representing different forms of Agni. In the somewhat different version of the same story given in the Sāṅkhāyana Brāhmaṇa (see above, pp. 343 ff.) the newly-born deity is not identified with Agni. But the Satapatha Brāhmaṇa, in another passage (ix. 1, 1, 1 ff.) referred to by Professor Weber (see above, pp. 347 and 395 f.), appears again clearly to make this identification. Finally, traces of the early connexion of Rudra with Agni are discoverable, as I have already remarked (p. 349), in the legend of the birth of Kārttikeya, which I have quoted from the Mahābhārata.

Though, however, these deities may have at one time come to be thus identified, the distinctive epithets applied to Rudra in the Rig-veda appear sufficiently to prove that he was generally discriminated from Agni by his early worshippers. The tendency visible both in the hymns of the Veda and in the Brāhmaṇas (see above, R.V. ii. 1, 6, p. 306; A.V. vii. 87, 1, and xiii. 4, 4, pp. 333 and 338; Satapatha Brāhmaṇa, as quoted in p. 341; Satapatha Brāhmaṇa, vi. 1, 1, 5, p. 22) to identify the different deities with one another may have arisen from a vague conception of the unity of the divine principle by which all these several divinities were supposed to be diversely animated.

Between the texts which I have cited from the Brāhmaṇas relative to Rudra, and the earliest descriptions of the same deity which we discover in the Epic poems, a wide chasm intervenes, which, as far as I am aware, no genuine ancient materials exist (for the Upanishads I have quoted are of uncertain date) for bridging over. The Rudra of the Mahābhārata is not indeed very different in his general character from the god of the same name who is portrayed in the Śatarudriya; but in the later literature his importance is immensely increased, his attributes are more clearly defined, and the conceptions entertained of his person are rendered more distinct by the addition of various additional features, and illustrated by numerous legends. Instead of remaining a subordinate deity, as he was in the Vedic era, Rudra has thrown Agni, Vāyu, Sūrya, Mitra, and Varuna completely into the shade; and although Indra still occupies a prominent place in the Epic legends, he has sunk down into a subordinate position, and is quite unable to compete in power and dignity with Rudra, who, together with Vishnu, now engrosses the almost exclusive worship of the Brahmanical world. Ambikā, who was subsequently identified with the

spouse of Rudra, is in the Vājasaneyi Sanhitā (above, p. 321) spoken of as his sister. Umā or Pārvatī, with whom he was unconnected in the Vedic period, and of whom the earliest mention, as far as I know, occurs in the Kena Upanishad, and the Taittirīya Āranyaka,¹⁷⁴ is now his acknowledged consort.¹⁷⁵ In systematic mythology the function of destroyer is assigned to him, as that of creator is to Brahmā, and that of preserver to Vishnu; but he is also worshipped under the emblem of the "Linga" as the great generative power.

I have (above, pp. 192 f.) quoted a passage from the Mahābhārata in which the Linga is dwelt upon at length, though it is difficult to say to what age this passage may be referable. Comp. also the epithet "mahāśepa" in p. 191 f., which points to the same idea.

In the following passage of the same book, the Linga is again mentioned in verses which follow the last of those quoted above in p. 197 ff.:

Anuśāsana-parvan, v. 7510.—*Dahaty irdhvam̄ sthito yach cha prāṇān
nr̄īnām̄ sthiraś cha yat | sthira-lingas cha yan nityām̄ tasmāt Sthānur
iti smṛitāḥ | v. 7516. Nityancha brahmacharyena lingam asya
yadā sthitam | mahayanty asya lokāś cha priyam̄ hy etad mahātmanah |
vigrāham pūjayed yo vai līnyām̄ vā pi mahātmanah | linga-pūjayitā nit-
yam mahatiṁ śriyam aśnute | rishayas chāpi devāś cha gandharvāpsarasas
tathā | lingam evārchayanti sma yat tad irdhvam̄ samāsthitam | ityādi |*
"And since, standing aloft, he consumes the lives of men, and since he is fixed, and since his Linga is perpetually fixed, he is therefore called Sthānu. . . . 7516. And when his Linga remains constantly in a state of chastity, and people reverence it, this is agreeable to the great [god]. The worshipper of the Linga, who shall adore the image (*vigraha*), or the Linga, of the great [god], enjoys continually great prosperity. It is the Linga, raised up, which the rishis, gods,

¹⁷⁴ These passages will be quoted in the next section.

¹⁷⁵ It appears (see Westergaard's Dissertation on the Oldest Period of Indian History, p. 82, note) that Pāṇini (4, 1, 49) gives a rule whereby, in addition to the names of the goddesses Indrāṇī and Varunāṇī, which are found in the Rig-veda, the names of four others who are not found there, and who are all wives of Śiva (under his different appellations of Bhava, S'arva, Rudra, and Mṛidā)—viz. Bhavāṇī S'arvāṇī, Rudrāṇī, and Mṛidāṇī—may be formed. (The rule is this: *Indra-Varuna-Bhava-S'arva-Rudra-Mṛida-himāranya-yava-yavana-mātulāchāryāṇī-ānuk*). It does not, however, follow that these last-named goddesses had risen into any importance in the time of Pāṇini. Indrāṇī and Varunāṇī were never of any significance.

Gandharvas, and Apsarases worship." Compare with this extract verses 9616 f., 9625 and 9631 of the *Drona-parvan*.

The Linga is also mentioned in the list of Siva's names in another part of the same *Anuśāsana-parvan*, v. 1160 :

*Ūrdhva-retāḥ ūrdhva-lingāḥ ūrdhva-sāyī nabhāḥ-sthitāḥ | v. 1191
Lingādhyakshāḥ surādhyakshāḥ vijādhyaksho vija-kartā*
"He whose seed is raised up, whose Linga is raised up, who sleeps aloft, who abides in the sky." v. 1191. "The lord of the Linga, the lord of the suras (gods) the lord of seed, the former of seed."¹⁷⁶

We possess no records to show how this phallic emblem became connected with Rudra. But, as Dr. Stevenson (*Journal R. A. S.*, viii. 330¹⁷⁷) and Professor Lassen (*Ind. Ant.*, i. 2nd ed. 924) imagine, it

¹⁷⁶ In the *Sauptika-parvan* it is related that Mahādeva had been appointed by Brahmā to create living beings. He proceeded to perform austerities, and continued doing so so long that Brahmā produced another creator, who performed his task. Mahādeva at last came, and seeing that the creation had already been effected, he became angry and split his Linga, which was then placed in the earth (v. 780 f.: *chukrodhā bhagavān Rudro lingāṁ svāṁ chāpyavidhyata | tat praviddhaṁ tathā bhūmau tathaivu pratyatishthata*). I have not observed any mention of the Linga in the earlier part of the *Rāmāyaṇa*, but in the *Uttara Kāṇḍa*, sect. 31, v. 42 f., the following lines occur: *Yatra yatra cha-yāti sma Rāvāno rākshaseśvaraḥ | jāmbūnadamayān lingāṁ tatra tatra sma nīyate | 43. Bālukū-vedi-madhye tu tal lingāṁ sthāpya Rāvāṇaḥ | archayāmāsa gandhaiś cha pushkaiś chāmrīta-gandhibhiḥ |* "Wherever Rāvana, lord of the Rākshases, went, a golden linga was carried thither. Placing that linga in the midst of a pedestal of sand, Rāvana worshipped it with incense, and flowers of ambrosial odour." The commentator remarks on v. 43: *Tul lingāṁ jāmbūnadamayān nīyā-pūjī-lingam | Aiśvaryā-kāmanayā hi tal-linga-pūjī Rāvāasya | Aiśvaryā-kānasya savarṇa-linga-pūjāyāś tantreshūkteleḥ |* "That golden linga was intended for constant worship. He worshipped it from the desire of sovereignty. For it is prescribed in the Tantras that a golden linga should be worshipped when any one desires sovereignty."

¹⁷⁷ In this paper on "the Ante-Brahmanical Religion of the Hindus," the Rev. Dr. Stevenson asserts that the "worship of S'iva, especially under the form of the Linga," is one of the practices for which he considers modern Hinduism is indebted to the ante-Brahmanical religion of India, i.e. to local superstitions prevalent among the aboriginal tribes anterior to the development of the existing Brahmanical system. This opinion in regard to S'iva is grounded by Dr. Stevenson on the facts: (1) that S'iva is not named in the ancient Vedic hymns; (2) that Rudra does not occupy in those hymns the high position which the later S'iva holds; (3) that various particulars in the legend of Daksha (see above, pp. 372 ff.), such as the general indisposition to acknowledge S'iva's right to share in the sacrifice, and the circumstance that his rites required no Brahmanical priest (see above, p. 377, note 132), point to a recent introduction of S'iva's worship (comp. *Mahābhārata*, *Vana-parvan*, vv. 11001 ff., cited

is not impossible that it may have been at first an object of veneration among the aboriginal or non-Arian Indians; and that it was subsequently adopted by the Brahmans from them, and associated with the worship of Rudra.

This conjecture would acquire additional probability if we were justified in supposing that the word “*śiśnadeva*,” which occurs in two passages of the Rig-veda, had any reference to a worship of this sort existing among the barbarous tribes towards whom the authors of the hymns so often express hostility, as the followers of a different religion from their own. The texts in which the word in question is found have been already adduced and translated in the second volume of this work (p. 391, note 76). But I shall quote them again here with their obscure and difficult contexts, and endeavour to elucidate them further. The first passage is as follows:

R.V. vii. 21, 3 ff.—*Tvam Indra sravitavai apas kah parishthitah Ahinā śūra pūrvīḥ | tvad vāvakre rathyo na dhenāḥ rejante viśvā kritrimāṇi bhishā | 4. Bhīmo vivesha āyudhebhīr eshām apāṁsi viśvā naryāṇi vidvān | Indraḥ puro jarhishāṇo vi dūdhod vi vajra-hasto mahinā jaghāna | 5. Na yātavah Indra jūjuvur no na vandanā śavishtha vedyābhiḥ¹⁷⁸ | sa śardhad aryo vishunqasya jantor mā śiśna-devāḥ api gur ritam nah | 6. Abhi kratvā Indra bhūr adha jman na te vivyan mahimānam rajāṁsi | svena hi Vṛitraṁ śavasū jaghantha na śatrur antaṁ vividad yudhā te | 7. Devāś chit te asuryāya pūrve anu kshatrāya mamire sahāṁsi | Indra maghāni dayate vishahaya Indram rājasya joharantu sātāu | 8. Kiris chid hi tvām avase juhāva iśāñam Indra saubhagasya bhūreh | aro babbhūtha śatam-ūte asme abhikshattus tvāvato varūtā |*

“3. Thou, heroic Indra, hast caused to flow the abundant waters which had been obstructed by Ahi. Through thee the cows (rivers,

in p. 284 of this volume); (4) that there is no connexion between the Linga and any of the ancient Brahmanical emblems; (5) that the principal seats of the Linga worship are to be found in the south and north-east of India, at a distance from the original Brahmanical settlements; (6) that in the Mahratta country no Brahman officiates as priest in a Linga temple, while, on the contrary, in the temples of Vishnu Brahmans alone officiate. [This distinction does not, I think, exist in Northern India. In the temple of Viśvesvara, at Benares, the officiating priests, if I am not mistaken, are Brahmans. The same is the impression of Prof. Fitz-Edward Hall, with whom I have communicated on the subject.—J. M.]

¹⁷⁸ For the sense assigned to this word in Böhtlingk and Roth's Lexicon, see s.v. *vedyā*.

according to Sāyaṇa) have rolled on like warriors in chariots. All created things tremble for fear. 4. The terrible [god], skilled in all heroic deeds, has with his weapons mastered these [cloud-demons]. Indra, exulting, has shattered their cities; armed with the thunderbolt he has smitten them asunder by his might. 5. Neither demons impel us, Indra, nor, O puissant [deity], of a truth any evil spirits. The glorious [Indra] defies the hostile beings: let not those whose god is the 'śīṣna' approach our sacred ceremony. 6. Thou, O Indra, hast surpassed in power, when thou runnest thy course. The worlds have not comprehended within them thy greatness. By thine own might thou hast slain Vṛitra. No enemy hath attained the end of thee in battle. 7. The earlier gods have yielded to thy divine power; their powers have bowed before thy sovereign might.¹⁷⁹ Indra having conquered, dispenses wealth. Let men invoke Indra in the combat. 8. Indra, the bard hath invoked for protection thee, the lord of great prosperity. O thou who bringest a hundred succours, thou hast been a defence to us, a defender against the assailant of him who is devoted to thee."

R.V. x. 99, 1 ff.—*Kaṁ naś chitram ishanyasi chikitvān prithugmānam
vāśram vāvridhadhyai | kat tasya dātu śavaso vyushtau takshad vajram
Vṛitra-turam apinvat | 2. Sa hi dyutā vidyutā veti sāma pṛithum yonim
asuratvā "sasāda | sa sanilebhīḥ prasahāno asya bhrātūr na rite sapta-
thasya māyah | 3. Sa vājaṁ yātā apadushpadā yan svarshātā parishadat
sanishyan | anarvā yat śata-durasya¹⁸⁰ vedo ghnān śīṣnadevān abhi varpasū
'bhūt | 4. Sa yahyo avanīr goshu arvū ā juhoti pradhanyāsu sasriḥ |
apādo yatra yujyāso 'rathāḥ drony-aśvāsaḥ īrate gṛhitām vāḥ | 5. Sa
Rudre�hīr aśasta-vārah ṛibhvā hitvī gayam āre-avadyāḥ ā agāt | vanrasya
manyē mithunā vivavrī annam abhītya arodayat mushāyan | 6. Sa id
dāsaṁ tuvi-ravam patir dan shad-akshaṁ tri-śirshāṇām damanyat | qsyā
Trito nu ojasā vridhāno vipā varāham ayo-agrayā han | 7. Sa druhwane
manushe ūrdhvāsānah ā sāvishad arśasānāya śarum | sa nṛitamo nahusho
'smat sujātāḥ puro 'bhīnad arhan dasyu-hatys | "What wonderful, wide-
travelling bull dost thou, perceiving, send to us for our delight! What
an act of power does he display at the dawn! He has formed the*

¹⁷⁹ "Ihre Kraft kommt deiner Herrscherkraft nicht gleich,"—Böhlingk and Roth
s.v. *mā+anu*.

¹⁸⁰ This word in the locative plural also occurs in R.V. i. 51, 3.

Vṛitra-slaying thunderbolt, and has strengthened thee. 2. With gleaming light he comes to the goal; in his divine glory he hath seated himself on our broad place of sacrifice; with his allies he overcomes the delusions of him who pretends to be his seventh brother. 3. Proceeding to the conflict, and desiring to acquire them, he has gone to, and in hostile array besieged, inaccessible places, at the time when, irresistible, slaying those whose god is the 'śisna,' he by his craft conquered the riches of the city with a hundred gates. 4. The steed, coming among the cows conquered in battle, pours out the flowing rivers [in the place] where the allies, without feet or chariots, employing the clouds as their horses, send forth fertilizing water. 5. The great [Indra], who has indescribable treasures, and from whom evil is far removed, forsaking his house, has arrived with the Rudras. Coming and plundering their food, he has, I believe, made the two unsheltered (children) of Vamra to weep. 6. This lord subjugated the loud-voiced Dāsa with six eyes and three heads. Trita, increasing through his strength, struck the boar with his iron-tipped shaft. 7. Rising up, he has launched his arrow against the malignant and destructive man. He, the noble and potent hero, has shattered for us the cities of the enemy (or of Nahush) in the conflict with the destroyers (Dasyus)."¹⁸¹

The following is Sāyana's explanation of the word "śiśnadeva" in the first of the preceding passages, R. V. vii. 21, 5, and repeated briefly in his note on the second passage: *S'iśna-devāḥ | śiśnena divyanti kriḍanti iti śiśna-devāḥ | abrahmacharyāḥ ity arthaḥ | tathā cha Yāskah | "śiśna-devāḥ abrahmacharyāḥ" | "Śiśnadevāḥ" are those who sport with the śiśna (membrum virile), i.e. unchaste men; as Yaska says, 'Śiśnadevāḥ' means the unchaste." Durga, the commentator on the Nirukta, as cited by Roth (Illust. of Nir. p. 47), gives the same explanation as Sāyana. He says that those men are called "śiśnadeva" who "are always dallying carnally with prostitutes, forsaking Vedic observances" (*śiśnena nityam eva prakīrṇābhiḥ śiribhiḥ saṅkūm kriḍantāḥ āsate śrautāni karmāny utsrijya*). Roth, in the place I have cited, thinks the word is a sarcastic appellation for priapic or lustful demons, and translates it by "Schwanz-götter."*

¹⁸¹ Prof. Aufrecht has given me much assistance in translating these two passages.—Note in first edition. I have made a good many alterations in the second edition.

It does not appear to me that Sāyāna's interpretation has much to recommend it. There are some other words in the Veda in which the word "deva" forms the last member of the compound, as "anṛita-deva" (vii. 104, 14) and "mūra-deva" (vii. 104, 24).¹⁸² Sāyāna explains "mūra-devāḥ" as—"mārana-krīḍāḥ," "those who make a sport of killing"; and he therefore takes "deva" there in the same sense as he does in "śiśna-deva." But in the other word, "anṛita-deva," he takes "deva" in the usual sense of "god," and interprets it as "he whose gods are false" (*anṛitāḥ asatya-bhūtāḥ devāḥ yasya tādṛiṣāḥ*). In the same way he understands "anti-devam" in R.V. i. 180, 7, as meaning "near the gods." And though in Böhtlingk and Roth's Dictionary the word "anṛita-deva" is explained as signifying a "false player," this interpretation is afterwards withdrawn (in favour of that which Sāyāna gives of this word) at the close of the article on the word "deva." Nor does the sense assigned by Sāyāna to "śiśna-deva" appear to be in itself a very probable one. For the epithet "lascivious" would not necessarily be a term of reproach in the mouth of an Indian poet of the Vedic age, when, though the institution of marriage was recognized and honoured, no great amount of reprobation could have been attached to unchastity in the case of men (compare R.V. i. 167, 4; ix. 112, 4; x. 85, 37, and x. 86, 16, 17, and the fifth volume of this work, pp. 307 f., 460 f.). On the other hand, if the word "śiśna-deva" is to be understood of human beings, and if it could be taken as describing any deviation from the contemporaneous Arian worship, it would find many parallels in the Rig-veda, as may be seen by a comparison of the words "akarman," "adevayu," "anrich," "anindra," "anya-vrata," "apavrata," "avrata," "abrahman," "ayajvan" "ayajyu" | "without ceremonies, no worshippers of the gods, without hymns, without Indra, following other rites, averse to rites, without rites, without priests, or prayers, offering no sacrifices," in the passages quoted in the second volume of this work, pp. 359 f., 371 ff.

It is, however, objected that "śiśna" cannot be taken as equivalent to "Linga," which means a sign, the phallus, and is therefore emblematic, while the "śiśna" denotes not an image, but the male organ itself. "Siśna" has also the sense of "tail," as in R.V. i. 105, 8,

¹⁸² The word is explained by Böhtlingk and Roth *s.v.* as = *mūladeva*, and as denoting a species of goblins.

pointed out to me by Professor Aufrecht, where the words *mūsho na śiśnā vyadanti mā ādhyah* mean, “cares worry me, like mice gnawing their tails.” The word “śiśnadevāḥ,” if understood of demons, may therefore mean, as Roth suggests, “tailed (or priapic) demons,” and not “worshippers of the śiśna.” The same difficulty which we encounter in fixing the meaning of the word “dasyu,” viz. whether it is to be understood of men or demons (see the second volume of this work, pp. 362 ff.; 388 ff.), recurs here. In the first of the passages quoted above (vii. 21, 5) it appears, so long as we are ignorant of the real sense of “śiśna-deva,” that it might be understood either of men or demons, either of whom would have been unwelcome visitors at an Arian ceremonial. Perhaps, as the word “yātavāḥ” (demons) precedes, it is most likely that the latter are intended: and the same remark may be held to apply to the second passage (x. 99, 3).

However interesting, therefore, it would be to find a proof of the existence of a phallic worship among the aboriginal tribes contemporary with the Vedic rishis, it must be confessed that the word “śiśnadeva” does not supply this evidence.

In a passage (in the Preface to the tenth vol. of his *Rāmāyana*, p. ix.) which I have adduced in the second vol. of this work (pp. 419 f.), Signor Gorresio expresses the opinion that the Southern race, whom he supposes to be symbolized under the appellation of Rākshasas, were specially addicted to the worship of “Rudra, or a terrible” and, as he believes, “a Hamitic deity.” In note 35 (p. 291 of the same volume), on the destruction of Daksha’s sacrifice, he says: “It appears to me that in this fact the struggle of the ancient religions of India is represented under a mythical veil. Siva (a deity, as I believe, of the Cushite or Hamitic tribes which preceded on the soil of India the Arian or Indo-Sanskrit races) wished to have a part in the worship of the conquerors, and in their sacrifices, from which he was excluded; and by disturbing their rites, and by a display of violence at their sacrifices, he succeeded in being admitted to participate in them.” Signor Gorresio, however, offers very little proof of his assertion in regard to the worship of Siva being specially prevalent among the savage tribes of the south. In note 116, p. 370, of his ninth vol., indeed, he remarks as follows on a passage (*Rāmāyana* vi. 19, 50 f.) where it is said that Indrajit, son of Rāvaṇa, had a golden serpent for

his banner: "The serpent was the special symbol in the worship of the Hamite races, and here therefore Indrajit, the black Rākshasa, the Hamite, sets it up as his banner. Thus in the seventy-eighth chapter of the Sundara Kāṇḍa it is said that Indrajit was in the habit of sacrificing especially to Siva, the Hamitic deity, who possesses all the attributes of the Hamitic religion, and who entered into the Indo-Sanskrit Olympus by one of those religious syncretisms of which traces are so frequently to be found in the ancient systems of worship."

The passage of the Sundara Kāṇḍa to which Gorresio refers occurs, in the Bombay edition, in the seventh section of the Yuddha Kāṇḍa, vv. 18 f. (=Sundara Kāṇḍa 78, 17, in Gorresio's ed.), and is as follows:

*Tishtha vā kim mahārāja śramena tava vānarān | ayam eko mahārāja
Indrajit kshapayishyati | anena cha mahārāja Māheśvaram anuttamam |
ishtvā yañnam varo labdho loke parama-durlabhaḥ |* "Stay, great king,
what need is there of thy exertions? This Indrajit alone will destroy
the monkeys. For by him a boon, hard to be gotten, was obtained
after he had offered an unequalled sacrifice to Mahādeva."

This passage is not sufficient to prove that Mahādeva was in a special degree the god of the savages of the South. We have already seen (pp. 184 ff., 283 ff.), by the cases of Arjuna, Jayadratha, Paraśurāma, and above all, of Jarāsandha, as recorded in the Mahābhārata, that the worship of Mahādeva (frequently for the purpose of obtaining some boon) was practised by the warriors of Northern India, just as it is here said to have been by Indrajit. Further, it is not Siva alone whom the Rākshasas worshipped for their own purposes. It appears from the passage of the Rāmāyaṇa (cited above in p. 167) that Rāvaṇa had obtained the gift of invincibility from Brahmā. At the same time it will be seen from a passage cited below from the Uttara Kāṇḍa 25, 9, that it was the sacrifice to Mahādeva, and not the one to Vishnu which procured for Indrajit his magical powers.

The same worship of Brahmā is related in regard to Atikāya, one of Rāvaṇa's sons, in Rāmāyaṇa vi. 71, 31 f. (Bombay ed):

*Etenārādhito Brahmā tapasā bhāvitātmanā | astrāṇi chāpy avāptāni
ripavaś cha parājītāḥ | surasurair abadhyatvāṁ dattam asmai Svayambhūvā |* "By this contemplative (Rākshasa) Brahmā had been wor-
shipped with austerities, and he had obtained weapons, and conquered

his enemies. [The privilege] had been bestowed on him by Śvayambhū that he should be indestructible by gods or Asuras."

In verse 28 he is described as "reverent to the aged, and of renowned strength" (*vridhā-sevī śruta-balāḥ*¹⁸³). Rāvana himself is represented in the Rāmāyaṇa as an observer of the Vedic ritual. Thus in Book vi. 93, 58 ff. (Bombay ed.=vi. 72, 62 ff. of Gorr.), his minister, Supārśva (Avindhya¹⁸⁴ in Gorr.), who is described as "virtuous and pure," is introduced as saying to him: *Veda-vidyā-vrataḥ snātas svakarma-niratas*¹⁸⁵ *tathā | striyāḥ kasmād badhaṁ vīra manyase Rākshas-esvara |* "Why dost thou, heroic Rāvana, lord of the Rākshasas, who knowest the Veda, hast practised the prescribed discipline, and art an initiated householder, and devoted to thy duty, meditate the slaughter of a woman?" And Vibhīṣhaṇa, in his eulogy on his brother after his death, says (vi. 111, 23, Bombay ed.=vi. 93, 30 of Gorr.): *Esho hitāgnis*¹⁸⁶ *cha mahātapāś cha vedāntagah karmasu chāgrya-śurah |* "He had placed the sacrificial fire, was very austere, had read the concluding treatises of the Veda, and was an eminent hero in rites."¹⁸⁷

¹⁸³ Instead of *śruta-balāḥ*, Gorresio's edition reads *śrutidharāḥ*, "an observer of the Vedas." In Manu vii. 38 the following verse occurs: *Vṛiddhāñścha nityām seveta viprān veda-vidāḥ sūchīn | vṛiddhā-sevī hi satatām rakshobhir api pūjyate |* "Let [the king] constantly reverence old and pure Brahmans, skilled in the Vedas; for he who continually reverences the aged is honoured even by the Rākshasas." Can this verse refer to the character *vridhā-sevī* given to Atikāya in the passage (Rām. vi. 71, 28) quoted above? If so, the passage in Manu must be posterior in date to the Rāmāyaṇa. Or has this character been given to Atikāya in consequence of the verse of Manu? or have the two passages no connexion? The coincidence is at least curious.

¹⁸⁴ He is, as remarked by the commentator, also called Avindhya; and so in the (Rāmopākhyāna in the Vana-parvan of the) Mahābhārata (vv. 16148, 16492-6, and elsewhere).

¹⁸⁵ The commentator thus explains these words: *Veda-vidyā-grahāpekhita-brahma-charya-vrata-pūrvava-vidyāñ grihītvā | snātaḥ | guru-kulāt samāvrittas tadanantarañ dāra-grahana-pūrvavañ nityāgnihotrādi-sva-karma-nirataḥ |* "One who has obtained a knowledge of the Veda after practising the discipline of continence required for the reception of such knowledge; and who, after returning from his preceptor's family, has married a wife, and continues devoted to the practice of the agnihotra and other indispensable rites." See Wilson's and Williams's Dictionaries, s.vv. *snāta* and *snātaka*, and Kullūka's note on Manu iii. 2, referred to by the latter lexicographer.

¹⁸⁶ *Esho hitāgnir ity ārshaḥ sandhiḥ | āhitāgnir iti ohedaḥ | Comp.*

¹⁸⁷ *Vedāntagah | adhītopanishatkah | karmasu agnihotrādishu | agryasūraḥ | paramānushṭhātā parana-karmaṭhāḥ |* In some of the earlier lines of the same section Vibhīṣhaṇa thus speaks of Rāvana: *Gataḥ setuḥ sunītanām gato dharmasya vigrahāḥ | gataḥ satvasya sankshepāḥ suhastūnām gatir gatū | ādityaḥ patito bhūmāu*

Again, it is related in the hundred and thirteenth section (Bombay ed.), that Rāvana was buried with the usual Brahmanical ceremonies, though the commentator (in his note on verse 107) says that the Brahmans who were concerned in them were Rākshasa-brahmans (*Rākshasa-dvijāḥ*).

Rāmāyaṇa vi. 113, vv. 112 ff. (Bombay ed.)—*Chitāñ chandana-kāṣṭhaīś oha padmakośira-chandanaiḥ | brāhmaṇyā¹⁸⁸ saṁvartayāmāsuḥ rāṅkavāstaraṇāvritām | prachakruḥ Rākshasendrasya pitṛimedham anuttamam | vedimoha dakshināprāchīm yathā-sthānancha pāvakam | prishadājyena sampūrṇām sruvaṁ skandhe prachikshipuḥ | pādayoḥ śakatam prāpur ūrvoś cholukhalaṁ tadā | dāru-pātrāṇi sarvāṇi aranīm chottarāraṇīm | dattvā tu musalaṁ chānyām yathā-sthānām vichakramuḥ | śāstra-dṛiṣṭenā vidhinā maharshi-vihitena¹⁸⁹ cha | tatra medhyam paśum̄ hatvā Rākshasendrasya Rākshasāḥ | paristaranikām¹⁹⁰ rājno ghrītāktām samaveśayan | gandhair mālyair alankṛitya Rāvanaṁ dīna-mānasāḥ | Vibhīshana-sahāyās te vastraiś cha vividhair api | lājair avakiranti sma vāshpa-pūrṇa-mukhās tathā | sa dadau pāvakām tasya vidhi-yuktām Vibhīshanaḥ | snātvā chaivārdra-vastreṇa tilān darbha-vimiśritān | udakena cha samiṣrān pradāya vidhi-pūrvakam¹⁹¹ | “They formed,*

magnas tamasi ḥandramāḥ | “The bulwark of the righteous is gone; gone is the image of virtue; gone is the summary of goodness [or strength, Comm.]; the lot of heroes has been gained by him. The sun has fallen to the ground; the moon has been quenched in darkness,” etc. And yet Vibhīshana abuses his dead brother in the hundred and thirteenth section (Bombay ed.), vv. 93 ff.

¹⁸⁸ *Veda-mārgānugata-kriyayā* | Comm.

¹⁸⁹ *Kalpa-sūtra-kṣid-rishi-vihitena* | Comm.

¹⁹⁰ *Paristṛityate mukham anayā iti paristaranikā vapā* | tām rākshasendrasya mukhe samaveśayan | ‘vapā’ sya mukham praurngauti’ iti sūtrāt | Comm.; who seems therefore to understand *paristaranikā* of fat (see Müller as cited in the article referred to in note 192). The commentator, however, gives also another reading and explanation which I quote: *Tīrthas tu anustaraṇikīm rājnah iti paṭhitvā anustaraṇīkīm rājagavīm* tām ḫabhyā tachcharmaṇā yajamānam āśritavantāḥ ity arthaḥ | “But Tīrtha (a previous commentator) reads *anustaranikīm rājnah*, and explains the sense thus: having immolated a rājagavi (bos grunniens), they covered the sacrifice with its skin.”

¹⁹¹ I insert here part of Gorresio’s text for comparison (vi. 96, 10 ff.): *Tatas re veda-videvāmisas tām rājnah paśchimām kriyām | chakrire rākshasendrasya pretā-vedīnām anuttamam | vedīncha dakshinā-prāchīyām yathā-sthānām cha pāvakam | Vibhīshanaḥ tu samprāpya tūṣṇīm samasrijat sruvam | prishadājyasya sampūrṇān sruvān sarvān yathāvidya | Rāvanaṇya tadā sarve vāshpa-pūrṇa-mukhāḥ dvijāḥ | pādayoḥ śakatām chakrur antarorāv udūkhalam | vānapalyāni chānyāni antare ‘pi vyadhāpayan | dattvā tu mushalaṁ chaiva yathāsthānām mahātmanaḥ | śāstra-dṛiṣṭenā vidhinā maharshi-vihitena cha | tataḥ paśchāt paśem̄ hatvā rākshasendrasya rākshasāḥ | athāstaranikām sruvaṁ ghrītāktām samaveśayan |*

with Vedic rites, a funeral pile of faggots of sandalwood, with “padmaka” wood, “úsira” grass, and sandal, and covered with a quilt of deer’s hair. They then performed an unrivalled obsequial ceremony for the Rākshasa prince, [placing] the sacrificial ground to the south-east and the fire in the proper situation. They cast the ladle filled with curds and ghee on the shoulder¹⁹² (of the deceased); they placed the ear on the feet, and the mortar between the thighs. Having deposited all the wooden vessels, the [upper] and lower firewood (*arani*), and the other pestle, in their proper places, they departed. The Rākshasas having then slain a victim to their prince in the manner prescribed in the Sāstras, and enjoined by great rishis, cast [into the fire] the coverlet of the king saturated with butter. They then, Vibhīshana included, with afflicted hearts, adorned Rāvana with perfumes and garlands, and with various vestments, and besprinkled him with fried grain, their faces being covered with tears. Vibhīshana having bathed, and having, with his clothes wet, scattered in proper form “tila” seeds mixed with “darbha” grass, and moistened with water, applied the fire [to the pile].”¹⁹³

Gorresio remarks (note 94, p. 310, vol. x.) that the funeral rites of the Arian Brahmans are here introduced as practised among the Rākshasas, a race of different origin and worship, in the same way as Homer represents Grecian ceremonies as having been celebrated in Troy.

¹⁹² “According to Āpastamba (says the commentator), it should have been placed on the nose; this must therefore have been done in conformity with some other sūtras” (*yadyapi “nāsike sruvāv” ity Āpastambenoktaṁ tathāpi sūtrāntarāt skandhe ‘pi nikshepāḥ srusya bodhyah*). Compare Professor Müller’s article on the funeral ceremonies of the Brahmans in the Journal of the German Oriental Society for 1855, pp. vi. ff.

¹⁹³ On this whole passage the commentator remarks: “*Tatyajus tam mahābhāgam pancha-bhūtāni Rāvanam | śarīra-dhātavo hy aya māṁsaṁ rudhiram eva cha | neśur brahmāstra-nirdagdhāḥ na cha bhasmāpy adṛisyata*” iti Mahābhāratae uktatvena kasya Vālmīkinā śmaśānānayana-pūrvakam dāhāḥ uktaḥ iti chen na | tasya Rāma-vāna-tejo-varṇana-vishaye ‘tyukty-alankāra-pāratvād iti vadati | “Since it is said in the Mahābhārata (Rāmopākhyāna, in Vana-parvan 16529 f.) that ‘the five elements forsook the great Rāvana, and the constituents of his body, flesh, and blood perished, when he was burnt up by the divine weapon (*brahmāstra*), and not even any ashes were seen;’—who is it that is here alleged by Vālmīki to have been brought to the cemetery and then burnt? If any one raises this objection, I deny that there is any difficulty, as in the description of Rāma’s prowess the Mahābhārata makes use of the ornament of exaggeration.”

Nor does it appear that in the rites described in the following passage (of Gorresio's edition) which are said to have been performed by Indrajit, the son of Rāvaṇa, there is anything, except the "Rākshasa texts," contrary to Brahmanical usages. As, however, the commentator (in the Bombay ed.), in his note on another passage, represents the worship at the Nikumbhilā as being offered to Kālī, and as the description is of some interest, I will quote it at length:¹⁹⁴

Rāmāyaṇa vi. 19, 38 ff. (Gorr.).—*Indrajit tu tatas tena saṃyuge*
'dbhuta-kārinā | nirjito Bāli-putrena krodhaṁ chakre sudārunam | so
'ntardhāna-gataḥ pāpo Rāvaṇih rāṇa-karkaṣah | nikumbhilāyāṁ vidhi-vat
Pāvakaṁ juhuve 'stra-vit | juhvatas tasya tatrāgnau raktoshnīśhāmbara-
srajaḥ | ājahrus tatra sambhrāntaḥ Rākshasāḥ yatra Rāvaṇih | śastrani
śitadharāni samidho 'tha vibhītakān | lohitāni oṇa vāsāñsi srūvañ

¹⁹⁴ The Bombay edition (vi. 44, 32 ff.) gives the first verse and the first half of the second nearly as they stand in Gorresio's edition, and the second half of the second, with its sequel, as follows: *Brahma-datta-varo vīro Rāvaṇih krodha-mūrchhitah | adriśyo nisitān vāṇīn munochāśani-varchasāḥ |* "The son of Rāvaṇa, to whom a boon had been given by Brahmā, mad with rage, discharged sharp arrows, gleaming like lightnings." No mention is made of the sacrifice in the Bombay text. In Rāmāyaṇa, book v., sect 24 (Bombay ed.), it is related that the female Rākshasas had been threatening Sītā after her capture by Rāvaṇa, because she would not yield to his desires, and that one of them, S'ūpanakha, acceding to a proposal to eat her, says (v. 44 f.): *Surā chāṇīyalāṁ kshipraṁ sarva-śoka-vināśinī | manusham māṁsam āsvādyā nrityāmo* 'tha nikumbhilāṁ | "And let wine be quickly brought, which annihilates all sorrows. Enjoying human flesh, let us dance at the Nikumbhilā." The comment on this passage states that the Nikumbhilā was an image of Bhadrakālī on the west side of Lankā (Nikumbhilā nāma Lankāyāḥ paśchima-bhāga-vartini Bhadrakālī | tāṁ nrityānuh tat-samīpaṁ gatvā nrityānah). In the Uttara Kāṇḍa (sect. 25, v. 2) we are told that Rāvaṇa, with his attendants, entered "the Nikumbhilā, a grove in Lankā" (*tato nikumbhilā nāma Lankopavamam uttamam*). The commentator says it was "a wood situated at the western gate of Lankā for the performance of rites" (*Lankā-paśchima-dvāra-deśa-varti-karma-siddhi-hetu-bhūtaṁ kānanam*). His son Indrajit, with the aid of the Brahman Uśanas, had been celebrating there the seven sacrifices, the "agnishtoma," "āśvamedhha," "rājasūya," "gomedha" (cow-sacrifice), the Vaishṇava ceremonial, etc. When he had performed the Māheśvara offering, "which it is difficult for men to obtain," he obtained boons from Mahādeva, who appeared to him (*ibid.* verses 3 ff.). (This is the ceremony alluded to above, in p. 412.) But he had also been performing the Vaishṇava rite; which, however, is not said to have been productive of any results. Verses 7b ff. of this section are as follows: *Yajnās te sapta putrena prāptās te bahu-vistarāḥ | 8. Agnishtomo 'śvamedhasā cha*
yajno bahusuvarṇakah | rājasūyas tathā yajno gomedho Vaishṇavas tathā | 9. Māheś-
vare pravritte tu yajne puṁbhiḥ sudurlabhe | varāṁs te labdhavān putraḥ sākshāt
Paśupater iha | Only six kinds of sacrifice are here mentioned, unless the word "Bahusuvarṇaka" stands for a seventh.

kārshāyasañ tataḥ | sarvato 'gniṁ samāstīrya śaraiḥ sa-prāsa-tomaraiḥ |
 chhāgalasyāpi kṛishṇasya kanṭhād ādāya jīvataḥ | soṇitaṁ tena vidhivat
 sa juhāva ranotsukaḥ | sakṛid eva samiddhasya vidhūmasya mahār̥chishaḥ |
 babbūvuh saṁnīmittāni vijayaṁ yāny avedayan | pradakṣināvara-śikhas
 tapta-hātaka-sannibhaḥ | havis tat pratijagrāha Pāvakah svayam utthitah |
 tato 'gni-madhyād uttasthau kānchanah syandanottamah | chaturbhīḥ kān-
 chanapīḍuir aśvair yuktaḥ prabhadrakaiḥ | anturdhāna-gataḥ śrimān
 dīpta-pāvaka-saprabhah | hutagnim tarpayitvā cha daitya-dānavā-rāksha-
 sān | vāchayitvā tatuḥ svasti prayuktāśir dvijātibhiḥ | āruroha rathām
 śreshṭham antar-dhāna-charaṇ śubham | sva-vaśyair vajibhir yuktaṁ
 śastraiḥ cha vividhair yutam . . . 50. Jāmbūnadamayo nāgas tarunā-
 ditya-sannibhaḥ | babbūvendrajitaḥ ketur vaidūrya-samalankritah | Hutrā
 'gniṁ Rākshasair mantrais tato vachanam abravīt |

"But Indrajit, being conquered in the conflict by the miracle-working son of Bāli, became inflamed with terrific anger. This wicked son of Rāvana, fierce in battle, having become invisible, made an oblation to Pāvaka (Fire) in due form, on the sacrificial ground. When he was there throwing his oblation into the fire, wearing a red turban, garments, and garland, the reverent Rākshasas brought thither sharp-edged weapons, logs of wood, and myrobalan, blood-red vestments, and a ladle of black iron. Having heaped the fire all over with arrows, darts, and iron maces, and having drawn blood from the throat of a live black goat, he offered it as an oblation, being eager for battle. At the same time there appeared from the brightly-burning and smokeless fire omens which portended victory. Pāvaka himself, rising, with his flame sweeping round to the right, and luminous as refined gold, received the oblation. Then from the midst of the fire there arose a magnificent golden chariot, drawn by four lucky horses with golden head-ornaments; but became invisible, while glorious and lustrous as burning fire. Having satiated the sacrificial fire, with the Daityas, Dānavas, and Rākshasas, having caused a benediction (*svasti*) to be pronounced, and been blessed by the Brahmans, [Indrajit] ascended the beautiful chariot, moving invisibly, drawn by self-directed horses, and furnished with various weapons. . . . 50. A golden serpent,¹⁹⁵ bright as the rising sun, and adorned with lapis lazuli, formed the banner of Indrajit. Having made an oblation to Fire with Rākshasa texts, he then spake," etc.

¹⁹⁵ See, in reference to this, the quotation from Signor Gorresio given above in 412.

The ceremony of Indrajit is again alluded to by Vibhishana in vi. 84, 14 ff. (Bombay ed.=vi. 63, 13, of Gorr. ed.):

Chaityaṁ nikumbhilāṁ adya prāpya homaṁ karishyati | Hutavān upayāto hi devair api sa-vāsavaiḥ | durūdharsho bhavaty esha sangrāme Rāvanātmajah | 16. Sa-sainyās tatra gaṇhāmo yāvat tan na samāpyate | 23. Samāpta-karmā hi sa Rākshasarshabho bhavaty adriṣyah samare surāsuraiḥ | yuyutsatā tena samāpta-karmanā bhavet surānām api saṁśayo mahān | “Having to-day resorted to the sacrificial ground, he will offer an oblation (*homa*). When he approaches after making this offering, this son of Rāvaṇa is invincible by gods and Vāsavas. . . . 16. Let us go thither with our hosts before that ceremony is completed. . . . 23. For when he has accomplished his rite,¹⁹⁶ that prince of the Rākshasas becomes invisible by either gods or Asuras in battle; and even the gods would hesitate to encounter him if he desired to fight.”

In the following section Vibhishana returns to the subject (vi. 85, 12, Bombay ed.=vi. 64, 11 of Gorr.):

Tena vīrena tapasā vara-dānūt Svayambhuvah | astram brahma-śirah prāptam kāmagāś cha turangamāḥ | sa esha saha sainyena prāptāḥ kila nikumbhilāṁ | yady uttishthet kṛitam karma hatān sarvānāś cha viddhi nah | nikumbhilāṁ asamprāptam akṛitagnīm cha yo ripuh | tvām ātatā-yinām hanyāt Indraśatro sa te badhāḥ | “This hero has obtained through austerity, and by the gift of Svayambhū, a weapon called ‘brahma-śiras,’ and horses that go according to his will. He with his army has reached the sacrificial ground. If he rises after completing his ceremony, you may regard us all as destroyed. But if any foe slays thee, thou cruel tyrant (Indrajit), before thou hast reached that ground,”¹⁹⁷

¹⁹⁶ It is related in the Uttara Kānda 30, 12 ff., that after his victory over Indra, Indrajit asked, and obtained, this boon as the condition of releasing his captive foe. For a summary of the story of Indra and Indrajit, see the Appendix.

¹⁹⁷ Explained by the commentator as *nikumbhilāṁ tad-yūga-bhūmim mahākālī-kshetram tad-ākhyā-nyagrodha-mūla-rūpam* | “That sacrificial ground, the sacred precinct of the great Kālī—viz. the root of the nyagrodha tree so called.” This tree is mentioned in vi. 87, 2 ff., Bombay ed. (=vi. 66, 2, Gorr. ed.): *pravisya tu mahā vanam | adarśayata tat-karma-Lakshmanāya Vibhishanāḥ | nīla-jīmūta-sankusān nyagrodham bhūmadarśanam | tejasu Rāvaṇa-bhūlā Lakshmanāya nyavedyat | ihopahāram bhūtānām balavān Rāvanātmajah | upahritya tataḥ paśchāt sangrāman abhivartate | adriṣyah sarva-bhūtānām tato bhavati Rākshasah | nihanti samare satrūn badhūni cha śarottamaīḥ | tam apravishṭām nyagrodham balināṁ Rāvanātmajam | vidhūmāyaya śarair diptair ityādi |*

and kindled the fire, this, O enemy of Indra, is the manner of thy death," etc.

It is related in the following section (86, 14, f., Bombay ed.=65, 12 Gorr.) that he rose before his rite had been completed:

*Svam anīkañ vishanāñ tu drishṭvā śatrubhir arditam | udatishtata
durdharshah sa karmany ananushthite | vrikshāndhakārād nirgamyā jāta-
krodhah sa Rāvañih | ityādi |* "Hearing that his army was harassed by their enemies, and dispirited, the irresistible (Rākshasa) arose while his ceremony was unaccomplished. Issuing forth from the gloom of the tree, the son of Rāvaṇa, incensed, mounted his chariot," etc.

Again, in a passage of the Sundara Kāṇḍa, or Fifth Book, sect. 89, vv. 22 ff. (only found in Gorresio's, not in the Bombay ed.), which forms the sequel to the one given above, p. 370, Mahādeva is represented as receiving Vibhīṣhaṇa with favour, after he had deserted his brother Rāvaṇa. Now if the author of the poem had intended to represent Siva as an especial object of adoration to the Rākshasas, he might have been expected to describe this deity as repaying their worship with especial favour and affection; but it is inconsistent with this that he should represent Siva as receiving favourably a deserter from the Rākshasa camp.

There is a section (the forty-first) of the Yuddha Kāṇḍa, or Sixth Book (which, however, is to be found only in Gorresio's ed.), wherein Rāvaṇa defies Vishṇu at great length. But I do not consider this as any proof that the poet intended to attribute to the speaker any especial hostility to Vishṇu's worship (particularly as Indra, Siva, and Brahmā are also slightly spoken of), but rather as a demonstration called forth by the poetical necessities of the argument. Even while the poet represented Rāma as the incarnation of Vishṇu, it was of course natural to make the arrogant Rāvaṇa defy him. The fact is, that the traits ascribed to the Rākshasas in the Rāmāyaṇa must be regarded as poetical far more than historical. The poet assigns to his personages such characteristics as he considered at the moment to be most conducive to the interest, and effective with a view to the action, of his poem. These characteristics are sometimes absolutely contradictory, as when Rāvaṇa is described both as an observer of the Vedas and at the same time as a persecutor of Brahmans and polluter of their sacrifices. I do not therefore see that the Rāmāyaṇa supplies any

sufficient grounds for regarding the non-Arian tribes of Southern India as being especially addicted to the worship of Siva.¹⁹⁸

SECT. VIII.—*The earlier and later representations of Umā, the wife of Siva.*

We have already seen (p. 267) that in the Vājasaneyi Sānhitā (3, 57) Ambikā, who at a later period is identified with the wife of Rudra, is declared to be his sister.¹⁹⁹

The earliest work, as far as I am aware, in which the name of Umā occurs, is the Talavakāra, or Kena Upanishad. In the third section of that Treatise (see Dr. Roer's translation in the *Bibliotheca Indica*, vol. xv., p. 83 ff.) it is mentioned that on one occasion Brahma gained a victory for the gods. As, however, they were disposed to ascribe the credit of their success to themselves, Brahma appeared for the purpose of disabusing them of their mistake. The gods did not know him, and commissioned first Agni, and then Vāyu, to ascertain what this apparition was. When, in answer to Brahma's inquiry, these two gods represented themselves, the one as having the power to burn, and the other as able to blow away, anything whatever, he desired them to burn and to blow away, respectively, a blade of grass; but they were unable to do this, and returned without ascertaining who he was. Indra was then commissioned (Kena Up. iii. 11, 12; and iv. 1, 2):

¹⁹⁸ It is also related in the Uttara Kānda of the Rāmāyaṇa (sections 4–8, of which I shall give the substance in the Appendix) that a Rākshasa named Sukeśa had formerly received a boon from Mahādeva and Pārvatī, and that his three sons, the lords of Lankā, had made an attack upon the gods, but had been driven back and defeated by Vishnu, and compelled to take refuge in Pātala. But neither does this, nor even the Linga-worship attributed to Rāvaṇa in the Uttara Kānda 31, 42 f., suffice to prove any special adoration of Sīva among the southern races more than among the northern.

¹⁹⁹ Rodasī is his wife according to the Nirukta xi. 49; and xii. 46; *Rodasī Rudrasya patnī*. Sāyana, however, on R.V. i. 167, 4 and 5, says that she is the wife of the Maruts. On v. 4 his words are: *Tasya (Rudrasya) strī Rodasī iti kechid āhuḥ | apare tu Maruṭāñ strīyo Rodasī iti nāmadheyam ity āhuḥ | ayam eva paksha yūklah uttaratra evam vyavahārāt |* “Some say Rodasī is Rudra's wife. Others say Rodasī is the name of the wife of the Maruts. This is the correct view, from the word being so applied afterwards” (in the next verse). On verse 5 Sāyana says: *Rodasī Marut-patnī vidyud vā*. “Rodasī is the wife of the Maruts, or Lightning.” In this verse she receives the epithet of *vishita-stukā*, “having dishevelled hair,” and is said to seek the society of the Maruts (*Joshad yad īm asuryā sañchadyai vishita-stukā Rodasī nrīmanāḥ*). I doubt if she is much, if at all, noticed in the later literature. See the fifth volume of this work, pp. 148 and 345.

Atha Indram abruwan “Maghavann etad vijānīhi kim etad yaksham” iti | “tathā” iti tad abhyadravat tasmāt tirodadhe | 12. Sa tasminn eva ākāśe striyam ājagāma bahu śobhamānām Umām Haimavatīm | tām ha uvācha kim etad yaksham iti | iv. 1. Sā Brahma iti ha uvācha Brahmano vai etad-vijaye mahiyadvam iti | tato ha eva vidāñchakāra Brahmeti | “They then said to Indra, ‘Maghavan, ascertain what this apparition is.’ He replied, ‘So be it;’ and approached that being, who vanished from him. In that sky he came to a woman who was very resplendent, Umā Haimavatī. To her he said, ‘What is this apparition?’ She said, ‘It is Brahma. In this victory of Brahma, exult.’ By this he knew that it was Brahma.”²⁰⁰

In his remarks²⁰¹ on this passage of the Kena Upanishad (Ind. Stud. ii. 186 ff.), Professor Weber supplies an interesting and ingenious contribution to the mythological history of Umā. He says: “The representation in sections 3 and 4 indicates that the Kena Upanishad was produced at a time when,—in place of the three principal gods, Agni, Vāyu, and Sūrya,²⁰² who had become developed into the conjoint representatives of the divine principle on earth, in the atmosphere, and in heaven,—Agni, Vāyu, and Indra were regarded as such. These are properly only two, since Indra is essentially identical with Vāyu. Though I have found numerous examples of the first triad, especially in the two Yajur-vedas, I have noticed only one other of the second triad, which is properly only a duad, viz. in the Rik-text of the Purusha Sukta (R.V. x. 99, 13). Nor am I able to give a satisfactory

²⁰⁰ This is explained by the commentator: *Tasya Indrasya yakshe bhaktim buddhītū Vidyā Umā-rūpiṇī prāṇdurabhūt strī-rūpā | sa Indras tām Umām bahu śobhamānām sarveshām hi śobhamānām śobhanatamām Vidyām tādā “bahu śobhamānā” iti viśeshanām upapannam bhavati | Haimavatīm hema-kṛitābharaṇavatīm iva bahu śobhamānām ity arthaḥ | athavā Umā eva Himavato duhitā Haimavatī nityam eva sarvajnena Īśvaraṇa saha vartate iti jnātūm samarthā iti kṛitvā tām upājagāma Indras tām ha Umām kila uvācha paprachha kim etad darśayitvā tirobhūtam yaksham |* “Knowing Indra’s devotion to this apparition, Knowledge, in the form of a woman, Umā, appeared. Indra [came] to her who was very resplendent, to Knowledge who is the most resplendent of all the resplendent beings, and whose epithet ‘very resplendent’ is then established. ‘Haimavatī’ means that she was very resplendent like a female with ornaments made of gold. Or, it was Umā Haimavatī, the daughter of Himavat, who from continually dwelling with the omniscient Īśvara (Mahādeva) is able to know. With this belief Indra approached Umā, and said to her, ‘What is this apparition which appeared and vanished?’”

²⁰¹ Already translated by Dr. Roer (Bibl. Ind. xv. 84 ff.).

²⁰² See above, pp. 163 and 298.

explanation of it. On the other hand, the totality of the divine was already comprehended in Brahman (neuter), and it is the object of the legend here to make clear and to enforce the supremacy of Brahma over all temporary divine manifestations, and even over the triad of such.

"But how shall we explain the position of Umā Haimavatī, who comes forward as mediatrix between the eternal Brahman and the gods? According to Sankara, she is Vidyā (knowledge) who appears Umā-rūpiṇī (in the form of Umā) to Indra. The same explanation is found in Śāyaṇa, who (on Taitt. Ār. x. 1, 150, p. 787 of the text in the Bibliotheca Indica), when interpreting the word *soma*, cites this passage, and remarks: *Himarat-puṭryāḥ Gauryāḥ brahma-vidyābhīmāni-rūpatrād Gaurī-vāchakah Umā-śabdo brahma-vidyām upalakshayati | atah eva Talavakāropanishadi brahma-vidyā-mūrti-prastāvē brahma-vidyā-mūrtih pathyate "bahu śobhamānām Umām Haimavatīm tāṁ ha uvācha" iti | tad-vishayah Paramātmā²⁰³ Umayā saha vartamānatvāt Somaḥ |* [Since Gaurī, the daughter of Himavat, is the impersonation of divine knowledge, the word Umā, which denotes Gaurī, indicates divine knowledge. Hence in the Talavakāra Upanishad, in the passage on the impersonation of divine knowledge, the impersonation of divine knowledge is introduced in these words: "He said to the very resplendent Umā Haimavatī. The supreme Spirit, who is the object of this Divine Knowledge, from his existing together with Umā, is called Soma (i.e. *Sa+Uma*.)"]²⁰⁴ And again in the same commentary on Anuvāka 48, it is said: *Umā brahma-vidyā tayā saha vartamāna Soma paramātman* | 'Umā is divine knowledge: thou who existest with her, O Soma, supreme spirit,' etc. Further in the same commentary on Anuvāka 18, in explanation of the term *Ambikā-pataye*, we have the words: *Ambikā jaganmātā Pārvatī tasyāḥ bhartrē* | 'Ambikā is Pārvatī, the mother of the world,—to her husband,' etc.; and the word *Umāpataye* (which stands in the Drāviḍa, but not in the Āndhra, text of the Taitt. Ār.) is thus interpreted: *Tasyāḥ eva brahma-vidyātmako dehāḥ Umā-śabdeno-chyate tasyāḥ svāmine* | 'Her (Ambikā's) body, consisting of divine knowledge, is designated by the word Umā—to her (Umā's) husband,'

²⁰³ [The word *Paramātmā* is not in the text as given by Weber.]

²⁰⁴ [The same explanation of Soma is given in the Atharvaśiras Upanishad. See above, p. 302.]

etc.²⁰⁵ This last passage is the only one in the circle of the Vedic writings in which—with the exception of that in the Kena Upanishad—I have as yet directly met with the name Umā; for the expression ‘Umā-sahāya’ in the Kaivalya Upanishad (see above, p. 363) no longer belongs to the Vedic period; and further, though the commentaries in other places also²⁰⁶ explain ‘soma’ by ‘Umayā sahitā,’ ‘accompanied by Umā’ (as Sāyana has done in the passage above cited), such an interpretation is just as groundless as in the texts commented on by Sāyana, where the word signifies simply the Soma-libation. From the considerations just stated, therefore (*i.e.* partly from the unanimity of the commentaries, and partly from the very position which Umā here assumes in the Kena Upanishad), the signification of this word might seem to be fixed with tolerable certainty as denoting ‘Brahma-vidyā,’ ‘divine knowledge,’ and Umā might appear to be directly related to Sarasvatī, the divine word, and we might even be tempted to bring her into etymological connexion with the sacred word ‘om.’ There are, however, some additional points which seem to place the original signification of Umā in quite a different light. First of all, why is she called Haimavatī? What has she to do with the Himavat? Is it that the Brahma-vidyā (divine knowledge) came originally from the Himavat to the Arians dwelling in Madhyadeśa (the central region of Hindustan)? We have learnt from the Kaushitaki Brāhmaṇa (Ind. Stud. i. 153) that the north of India was distinguished by greater purity of speech, and that students travelled thither to learn the language (*vāchāṁ śikshitum*), and on their return thence enjoyed great consideration and authority. Now it would have been quite natural if this state of things had not been confined to language, but had become extended to speculation also, and if the knowledge of the one, eternal Brahma, had been sooner attained in the peaceful valleys of the Himālaya than was possible for men living

²⁰⁵ [The entire text of the Anuvāka, and the part of its commentary which refers to the terms *Ambikāpataye* and *Umāpataye*, as given in the Bibl. Indica, are as follows: Text: *Namo hiranyabāhave hiranyakavatnāya hiranyarūpaya hiranyapataye Ambikāpataye Umāpataye paśupataye namo namaḥ* | Comm.: *Ambikā jagannātā Pārvatī | tasyāḥ pataye bhartere | tasyāḥ eva Ambikāyāḥ brahma-vidyātmako dehaḥ Umāśabdena uchyate | tādṛiṣyāḥ Umāyāḥ pataye svāmine Rudrāya punaḥ punaḥ namaskāro 'stu.*]

²⁰⁶ e.g. Mahidhara on Vāj. S. 16, 39, and Bhaṭṭa Bhūskara Miśra on the corresponding passage of the Taitt. Sanhitā.

in Madhyadeśa, where their minds were more occupied by the practical concerns of life. Such a view of Umā Haimavatī appears to me, however, to be very hazardous. For—not to say that in our explanations of the ancient Indian deities we act wisely when we attach greater importance to the physical than to the speculative element—we are by no means certain that Umā actually does signify divine knowledge (*brahma-vidyā*); and, moreover, her subsequent position as Rudra's wife (in the Taitt. Ar.), and so Siva's, would thus be quite inexplicable. Now there is among the epithets of this latter goddess a similar one, viz. Pārvatī, which would lead us in interpreting the word Haimavatī, to place the emphasis not upon the Himavat, but upon the mountain (*parrata*): and with this I might connect the epithets of Rudra which we have learnt from the Satarudriya (see above, p. 322), Giriśa, Giriśanta, Giriśaya, Giritra, in which we recognize the germ of the conception of Siva's dwelling on Kailāsa. He is the tempest, which rages in the mountains, and his wife is therefore properly called Pārvatī, Haimavatī, 'the mountaineer,' 'the daughter of Himavat.' At the same time it is not clear what we have to understand by his wife;²⁰⁷ and further she is, perhaps, originally not his wife, but his sister, for Umā and Ambikā are at a later period evidently identical, and Ambikā is Rudra's sister (Ind. Stud. i. 183).²⁰⁸ Besides, this identification of Umā with Ambikā leads us to a new etymology of the former. For as

²⁰⁷ Indian mythology, however, assigns wives to the gods, without always, or even generally, ascribing to the wives any specific cosmical function. Weber adds in a note: "Does she perhaps denote the streams and torrents, poured forth by Rudra, the Storm, from the mountains and clouds? and does the name Ambikā stand in direct relation thereto? In the same way Sarasvatī also, the goddess of streams and of speech, is called Ambitamā, is addressed with the word 'Ambe,' and is said to be 'produced on the highest peak on the mountain top' (*uttame śikhare jātā parvata-mūrdhani*). According to this view, Umā and Sarasvatī, Ambikā and Ambitamā, Pārvatī and the *parvata-mūrdhani-jātā*, would perhaps have been originally identical, and have only become gradually separated, in such a way that in the one the violent and destructive energy of nature had become concentrated, and in the other the harmonious music of the streaming waters? And should we thus have to seek in the Umā of the Kena Upanishad and, on the other hand, in the Varadā of the Taitt. Ar. two examples of the original identity of both? Kuhn, at least, as he has informed me, holds Ambikā to be decidedly identical with Sarasvatī." [Is not a certain confirmation of this supposed original connexion of Umā and Sarasvatī to be found in the fact that in the mythology of the Rāmā�ana i. 36, 13 (quoted below in p. 430) Umā is the younger, while the river Gāṅgā is the elder daughter of Himavat?—J.M.]

²⁰⁸ See above, p. 321.

Ambikā, 'mother,' appears to be merely an euphemistic and flattering epithet, employed to propitiate the cruel goddess (see Mahidhara on Vāj. S. 3, 57,²⁰⁹—just as Rudra was called Śiva), in the same way it appears that we must derive Umā from the root 'u,' 'av,' 'to protect.' It is true that a final vowel before 'ma' commonly takes 'guṇa,' or is lengthened, but the words 'sima' and 'hima' show that this is not necessary, and the name of Rumā is perhaps (unless we derive it from 'ram') a perfectly analogous formation. It certainly remains a mystery how we are to conceive the cruel wife of Rudra coming forward here in the Kena Upanishad as the mediatrix between the supreme Brahma and Indra, for on that supposition this Upanishad would have to be referred to a period when her husband, Rudra, was regarded as the highest god, the Īśvara, and thus also as Brahma; *i.e.* it would belong to the period of some Saiva sect. But since this remains questionable and improbable, we must first of all hold to the view that the conception entertained by the commentators of Umā as representing 'divine knowledge' rests solely upon this passage of the Kena Upanishad, unless indeed the original identity of Umā with Sarasvatī, which in the last note was regarded as possible, is here again visible.

"I consider the present opportunity a favourable one for speaking of some other names of Śiva's spouse. As in Śiva, first of all two gods, Agni and Rudra, are combined, so too his wife is to be regarded as a compound of several divine forms,²¹⁰ and this becomes quite evident if we look over the mass of her epithets. While one set of these, as Umā, Ambikā, Pārvatī, Haimavatī, belong to the wife of Rudra, others, as Kālī, Karālī (see Ind. Stud. i. 287) carry us back to the wife of Agni, while Gaurī and others perhaps refer to Nirṛiti, the goddess of all evil.

²⁰⁹ [The words of Mahidhara here referred to are: *Yo 'yam Rudrākhyah krūro devas tasya virodhinaṁ hantum ichhā bhavati tadā anayā bhaginyā krūradevatayā sādhanabhūtayā taṁ hinasti* | "This cruel god called Rudra desires to slay his enemy. Then by the instrumentality of this sister, a cruel goddess, he destroys him." Then follow the words quoted above in p. 321, note 40, at the end.]

²¹⁰ "The most remarkable instance of this is to be found in Mahābhārata iv. 178 ff., in the hymn of Yudhiṣṭhīra to Durgā, where he calls her *Yaśodā*, *Kṛishṇā*, 'born in the cowherd family of Nanda,' 'sister of Vāsudeva,' 'enemy of Kansa,' and 'having the same features as Sankarshana,' etc., etc. However late the date of this hymn may be, it is still in the highest degree remarkable."

"The Tenth Book of the Taittirīya Āranyaka, in which she is several times invoked under different names, is particularly important for a knowledge of her character. The principal passage in which these invocations occur has been already noticed above (Ind. Stud. i. pp. 75 and 228²¹¹). It is, like the prayers which precede it, an imitation of the Gāyatrī, and runs thus: *Kātyāyanāya vidmahe Kanyakumāri*²¹² *dhīmahi | tan no Durgiḥ prachodayāt |* ['We think on Kātyāyana and meditate on Kanyakumāri; may Durgi advance us.]

. . . "Now it is certainly difficult grammatically to find in this text the sense which Sāyana puts into it,²¹³ and which must have been traditionally connected with it, as that sense is the basis of the modification of the passage as found in the Atharva collection of Upanishads.

²¹¹ In the first of these passages (Ind. Stud. i. 75) the author remarks that the Nārāyaṇiya Upanishad (the part of the Taitt. Ar. in which the verse in question occurs) is also found among the Upanishads of the Atharva-veda, "but with remarkable variations, which indicate a later period. Thus the words quoted above according to the reading in the Taitt. Ar., viz. *Kātyāyanāya vidmahe Kanyakumāriṁ dhīmahi tan no Durgiḥ prachodayāt*, are, in the Upanishad as it is given in the Atharva collection, changed into *Kātyāyanāyai vidmahe Kanyakumāriṁ dhīmahi tan no Durgā prachodayāt |* This agrees with the sense which Sāyana, in his interpretation, puts on the words." In the passage of the Linga Purāṇa ii. 48, of which the commencement is given in the third volume of this work, p. 263 f., this invocation of Durgā occurs as follows in verse 26: *Kātyāyanai vidmahe Kanyakumāryai dhīmahi tan no Durgā prachodayāt |*

²¹² The author observes here that in Ind. Stud. i. 75, he had incorrectly given *Kanyakumārim* as the proper reading. The text in the Bibl. Ind., p. 770, has *Kanyakumārī*.

²¹³ Sāyana's interpretation, as given by Weber i. 228, note, and here, is as follows: *Paschād Durgā-gāyatrī | Hema-prakhyām indu-khaṇḍānka-maulim [-āntamaulim, in Bibl. Ind.] ity āgama-prasiddha-mūrti-dharām [-rīm, B. I.] Durgām prārthayate "Kātyāyanāya" iti | kṛitiṁ vaste iti Kātyo [Kārtyo, B. I.] Rudraḥ | . . . sa eva ayanām adhishṭhānam yasyāḥ sū Kātyāyanī [Kārtyayanī, B. I.] Athavā Kataśaya rishi-viśeshasya apatyām Kātyaḥ | . . . Kutsitam anishṭham mārayati iti kumārī kanyā dīpyamānā ohāsau kumārī cha Kanyakumārī | Durgiḥ Durgā | lingādi-viyatyayāḥ savatra ohāndaso drashṭavyāḥ |* [There are other variations in the text as given in the Bibl. Ind.] . . . "Then follows Durgā's gāyatrī. In the words 'Kātyāyanāya,' etc., he supplicates Durgā, bearing the form celebrated in the śūtras 'as bright as gold, and having for a diadem the ornament of a section of the moon.' Kātya is he who wears a skin, Rudra . . . and Kātyāyanī is she whose path, support, is Kātya. Or, Kātya is the offspring of Kata, a particular rishi. . . . Kumārī is she who destroys what is bad, undesirable. She who is both Kanyā, 'shining,' and Kumārī, is Kanyakumārī. Durgi is Durgā. Diversity in forms is to be seen everywhere in the Vedas."

All the other gods who are invoked are male—viz. Rudra, Mahädeva, Danti, Nandi, Shañmukha, Garuḍa, Brahman, Vishṇu, Nārasinha, Āditya, Agni; and it must therefore surprise us if we are to regard the twelfth deity as feminine, especially as the form is masculine. On the other hand, the sense of the words seems to compel us to adopt the traditional explanation. . . . Moreover, Kātyāyanī, Kanyākumārī, and Durgā, are already well known to us as names of Sīva's consort: and, indeed, they all appear to carry us back to the flame of fire. It is true that as regards Kātyāyanī this is somewhat difficult; though when we consider the great importance of the Kātya family in reference to the sacrificial system of the Brahmans, it does not seem very improbable that a particular kind of fire, which perhaps was introduced by one of the Kātyas, was called after him, and that this name was then associated with Kālī, Karālī, and Durgā, which are originally mere appellations of fire. Kanyākumārī, or 'the maidenly,' is a very fitting epithet of the holy, pure, sacrificial flame; and even at the time of the Periplus, *i.e.* of Pliny, we find her worship extended to the southernmost point of India, to the Cape which was then, as now, called after her Cape Comorin: but does it not appear that she was then no longer worshipped as the sacrificial flame, but as the wife of Sīva himself (whose name Nilakanṭha Lassen [Ind. Ant. i. 194] finds rendered in the *Νελκένδα* of the Periplus)? The hymn to Agni in the second *anuvāka* of the Taittirīya Āranyaka (Āndhra recension) seems pretty decisive in favour of our connecting Durgā with the sacrificial fire. It is there said²¹⁴ in the second verse [Bibl. Ind., p. 788]: *Tām agnivarnāṁ tapasā jralantīṁ vairo-chanīṁ karma-phaleshu jushṭām | Durgān̄ devīn̄ śarānam aham prapadye sutarasi tarase namaḥ |* ['I seek as my refuge the goddess Durgā, who is of the colour of fire, burning with austerity (or heat), daughter of the sun (or of fire), who is sought after for the reward of rites: adoration be to thy energy, O impetuous [goddess].'] The five following verses repeat (as does also the Durgā-*stava* in the Pariśiṣṭā) the same thought, which is also expressed in R.V. i. 99.²¹⁵ that Agni

²¹⁴ "This verse is also found in the *Durgā-*stava** of the *Rātripariśiṣṭā* between the fourteenth and fifteenth divisions of the seventh section of the eighth Ashṭaka of the R.V." (*i.e.* between Maṇḍala x. 127 and 128). See note in the Appendix.

²¹⁵ This verse is as follows: *Jätavedase suvavāma somam urātīyato nidiuhāti vedah | sa nah parshad ati durgāṇi viśvā nāveva sindhum duriṭū 'ti Agnih |*

would help the suppliant over all 'durga' and 'durita' (difficulties and evils). Verse second could certainly be understood as if the worshipper turned to the personified Durgati (Evil) herself, and sought her protection, so that thus Durgā would have arisen out of Nirṛiti. But it appears to me better to understand the passage of the violent flame of the fire, which, like the fire itself, delivers, atones, and frees from all 'durga' and 'durita,' is a 'durgā,' a protecting fortress, against them; so that this name would belong to the same class as Ambikā, Siva, Umā. If at a later period Durgā decidedly appears to have taken the place of the evil goddess Nirṛiti, this is no proof that the case was so from the beginning, but only shows that the original signification had been lost; which is in so far quite natural, as the consort of Siva bore a terrific character, both from her connexion with Rudra and also with Agni (compare Karālī).

"The last name of Siva's consort which I find in the Taitt. Ār. x. is Varadā, in anuvākas 26 and 30. It is true that there it appears rather to be the name of Sarasvatī, not of Durgā, when it is said: *Āyatū varadā devī aksharam brahma-sammitam | gāyatrīm* [gāyatrī, Bibl. Ind.] *chhandasām mātā idam brahma jushasva me | . . . sarvavarne mahā-devi sandhyā-vidye Sarasvatī |*²¹⁶ But the words in anuv. 30 are not so clear: *Uttame śikhare jätā bhūmyām parvata-mūrdhani | brāhmaṇebhyo 'bhyanujnātā gachha devi yathāsukham | stuto (=stutā u) mayā varadā veda-mātā prachodayantī pavane drījātā,*²¹⁷ etc.; where especially the first strophe reminds us of Pārvatī and Haimavatī, and one does not rightly comprehend how Sarasvatī obtains such an epithet (unless we are to understand the waters streaming from the hills, since Sarasvatī is, as is well known, at once a river goddess and the goddess of speech). In the same way the names Mahādevī and Sandhyāvidyā (see Wilson under Sandhyā) belong at a later period exclusively to the consort

²¹⁶ [The sense of these words, according to the reading in the Bibl. Ind., is: "May the boon-bestowing goddess (or the goddess Varadā) come: do thou, the mother of the Vedas, the letter equivalent to the Veda, the gāyatrī, receive with favour this my prayer . . . O thou who hast all letters, great goddess, Twilight-science, Sarasvatī." The latter portion of this quotation is not found in the text in the Bibl. Ind.]

²¹⁷ [The sense is: "Born on the highest peak, on the earth, on the summit of the mountain, dismissed from the Brahmins, go, goddess, wherever thou wilt. Praised by me, the boon-bestowing goddess, the mother of the Veda, twice born in the air, stimulating us," etc. The latter part of this quotation does not occur in the text as given in the Bibl. Ind.]

of Siva. The other names, however, ‘sarva-varṇā,’ ‘chandasām mātā,’ ‘veda-mātā,’ and finally ‘Sarasvatī’ itself, conduct us to Sarasvatī; and so does also the liturgical usage, and the sense itself of anuvākas 26–30. Thus there only remains to us the possibility of assuming here a blending (and so a reminiscence of the possible original identity) of both goddesses; as we may perhaps also assume in the case of Umā Haimavatī in the Kena Upanishad, agreeably to the conjecture intimated above, p. 189” (see p. 424, note 207, above).

Two of the names alluded to in the above extract from the *Indische Studien*, which were afterwards applied to the consort of Siva, viz. Kālī and Karālī, occur in a passage of another of the Upanishads (the *Mundaka* i. 2, 4), where they are appellations of two of the different tongues of fire: *Kālī Karālī cha Manojavā cha Sulohitā yā cha Sudhūmravarṇā | Sphulinginī Viśvarūpī cha devī lelāyamānāḥ iti saptā jihvāḥ |* which is thus translated by Dr. Roer (*Bibl. Ind.* xv. 153): “The seven flickering tongues [of the fire] are—Kālī (the black one), Karālī (the terrific one), Manojavā (swift as the mind), Sulohitā (the very red one), Sudhūmravarṇā (of purple colour), Sphulinginī (emitting sparks), and the Viśvarūpī (all-shaped) goddess.” The words “of the fire” are not in the original. The commentator, however, briefly remarks: *Kālī Karālī Manojavā cha Sulohitā cha yā cha Sudhūmravarṇā Sphulinginī Viśvarūpī cha devī lelāyamānāḥ dahanaṣya jihvāḥ | Agner havir-āhuti-grasanārthāḥ etāḥ saptā jihvāḥ |* “Kālī, Karālī, Manojavā, Sulohitā, Sudhūmravarṇā, Sphulinginī, and the goddess Viśvarūpī, are the seven flickering tongues of fire. These are the seven tongues which Agni has for devouring oblations of butter.”

On this passage Prof. Weber has the following remarks in his *Indische Studien* i. 286 f., which are thus of an earlier date than those above cited: “The first two of these names were at a later period personified, and came to represent Durgā (the consort of Siva, who was developed out of Agni), who (Durgā), as is well known, became the object of a bloody sacrificial-worship under the names Kālī (the dark, black), Karālā, Karālavadanā, Karālānanā, Karālamukhī. It is evident that a considerable time was required for the sense of the word to become developed from that of the ‘dark, terrific, tongue of fire’ to that of a goddess Kālī, Karālā, worshipped with bloody sacrifices: and since

we find the latter in the drama of ‘Mālati-Mādhava,’ by Bhavabhūti, who is assigned by Wilson to the eighth century, the Mundaka Upanishad must be considerably older; unless, indeed, the ancient signification of these names maintained itself at a later period alongside of the popular one. The worship of Durgā, Umā, and Pārvatī, may be shown in its beginnings, if not from this passage, at all events from the Upanishads of the Yajus, see Ind. Stud. i. p. 78.” In a note Weber adds: “The third name (Manojavā) reminds us of Manojavas, the appellation of Yama, the god of death, in the Vāj. S. 5, 11. Does it at a later period denote his wife? for Yama too, like Siva, is one stage of Agni, the older, certainly, while Siva is the more recent.”

In the passages quoted from the Bhāgavata and Vishṇu Purāṇas in section vi. (pp. 378, 385), the spouse of Mahādeva is said to have been originally the daughter of Daksha, and to have become the daughter of Himavat only when she was born the second time after her voluntary death at Daksha’s sacrifice. The following passage of the Rāmāyana says nothing of this double birth and parentage:

Rāmāyana i. 36, 13 ff. (ed. Schl.=Bombay ed. 35, 13 ff; Gorresio’s ed. 37, 14 ff.).—*Sailendro Himavān nāma dhātūnām ākaro mahān | tasya kanyā-dvayām jātaṁ rūpenāpratimam bhuri | yā Meru-duhitā Rāma taylor mātā sumadhyamā | nāmnā Menā manojnā vai patnī Himavataḥ priyā | tasyām Gangeyam abharaj jyeshṭhā Himavataḥ sutā | Umā nāma dvitīyā ’bhūt kanyā tasyaiva Rāghara | . . . 19. Yā chānyā S’aila-duhitā kanyā” sid Raghu-nandana | ugrañ sū vrataṁ āsthāya tapas tepe tapo-dhanā | ugrena tapasā yuktām dadau S’aila-varaḥ sutām | Rudrāyāpratirūpāya Umām loka-namashritām | Ity ete S’aila-rājasya sute Rāma babbūvatuh | Gangā cha saritām śreshṭhā devīnām chāpy Umā varā | “To Himavat, the chief of mountains, the great mine of metals, two daughters were born, in beauty unequalled upon earth. The daughter of Meru, Menā by name, the pleasing and beloved wife of Himavat, was their slender-waisted mother. Of her was born Gangā, the eldest daughter of Himavat; and his second daughter was called Umā. . . . 19. The other daughter of the mountain, rich in austere observances, having undertaken an arduous rite, fulfilled a course of severe austerity. This daughter, Umā, distinguished by severe austerity, adored by the worlds, the chief of mountains gave to the matchless Rudra.*

These, Rāma, were the two daughters of the king of mountains, Gangā, the most eminent of rivers, and Umā, the most excellent of goddesses."

The Harivamśa (vv. 940 ff.) gives the following history of Umā, which differs in some points from that of the Rāmāyaṇa, as it assigns three daughters to Himavat and Menā, among whom the Gangā is not included :

*Eteshām mānasī kanyā Menā nāma mahāgireḥ | patnī Himavataḥ
śreshṭhā 943. Tisrah kanyās tu Menāyām janayāmāsa S'aila-rāt |
Aparnām Ekaparnām oha tritīyām Ekapāṭalām | tapaś charantyāḥ su-
mahad duścharaṇī Deva-Dānavaiḥ | lokān samtāpayāmāsus tās tisrah
sthānu-jangamān | āhāram eka-parṇena Ekaparṇā samācharat | pāṭalā-
pushpam ekaṁ cha ādadahāv Ekapāṭalā | ekaṁ tatra nirāhārā tām mātā
pratyashedhayat | “u mā” iti nishedhantī mātri-snehenā duḥkhitā | sā
tathoktā tada mātrā devī duśchara-chāriṇī | Umāty evābhavat khyātā
trishu lokeśu sundarī | tathairā nāmnā teneha viśrutā yogadharmīṇī |
etat tu trikumārīkaṁ jagat sthāsyati Bhārgava | tapaḥ-śarīrās tāḥ sarvās
tisro yoga-balānvitāḥ | sarvāś cha brahma-vādinyāḥ sarvāś chāividhva-
retasāḥ | Umā tāsām varishṭhā cha jyeshṭhā cha vara-varniṇī | mahāyoga-
balopetā Mahāderam upasthitā | Asitasyaikaparṇā tu Devalasya mahā-
manah | patnī dattā mahābrahman yogāchāryāya dhīmate | Jaigishavyāya
tu tathā viddhi tām Ekapāṭalām |*

940. “Their (the Pitris’) mental daughter was Menā, the eminent wife of the great mountain Himavat. 943. The king of the mountains begot three daughters upon Menā—viz. Aparṇā, Ekaparnā, and Ekapāṭalā. These three, performing very great austerity, such as could not be accomplished by gods or Dānavas, distressed [with alarm] both the stationary and the moving worlds. Ekaparṇā (‘One-leaf’) fed upon one leaf. Ekapāṭalā took only one pāṭalā (Bignonia) for her food. One (Aparnā) took no sustenance, but her mother, distressed through maternal affection, forbade her, dissuading her with the words *u mā* (‘O don’t’). The beautiful goddess, performing arduous austerity, having been thus addressed by her mother on that occasion, became known in the three worlds as Umā. In this manner the contemplative goddess became renowned under that name. But this world shall remain [distinguished by] having these three maids. All these three had mortified bodies, were distinguished by the force of contemplation, and were all chaste, and expounders of divine knowledge. Umā was

the eldest and most excellent among the three. Distinguished by the force derived from deep contemplation, she obtained Mahādeva [for her husband]. Ekaparnā was given as a wife to the great Asita Devala, the wise teacher of the Yoga. And know that Ekapātalā was in like manner bestowed on Jaigishavya."

The following is the commencement of the hymn of Arjuna to Durgā which, as has been mentioned in p. 205, he uttered at the suggestion of Kṛishṇa:²¹⁸

Mahābhārata, Bhīshma-parv. vv. 796 ff.—*Arjunah uvacha | namas te Siddhasenāni ārye mandara-vāsini| Kumāri Kālī Kāpāli Kapile Krishnapingale | Bhadrakāli namas tubhyam Mahākāli namo 'stu te | Chanḍī Chanḍe namas tubhyam Tārinī Varavarnīni| Kātyāyani mahābhāge Karāli Vijaye Jaye | śikhi-pichha-dhvaja-dhare nānāharana-bhūshite | aṭṭa-śula-praharane khaḍga-khetaka-dhāriṇī | gopendrasyānuje jyeshṭhe Nandagopa-kulodbhave | Mahishāsrik-priye nityām Kausiki pīta-vāsini | aṭṭa-hāse koka-mukhe namas te 'stu rāṇa-priye | Ume Śākambhari Svete Krishnē Kaiṭabha-nāśini | Hiranyākshi Virūpākshi Dhūmrākshi cha namo 'stu te | Veda-śruti mahāpunye brahmaṇye Jātavedasi | Jambūkaṭaka-chaityeshu nityām sannihitālaye | tvam brahma-vidyā vidyānām mahānidrā cha dehinām | Skandha-mātar bhagavati Durge kāntāra-vāsini | Svāhākāraḥ Svadhā chaiva kalā kāshṭhā Sarasvatī | Sāvitri Veda-mātā cha tathā Vedānta uchyate (uchyase?) | stutā 'si tvam Mahādevi riśuddhenāntarātmanā | Jayo bhavatu me nityām tvat-prasādād ranājire | kāntāra-bhaya-durgeshu bhaktānām pālaneshu cha | nityām vasasi pātale yuddhe jayasi dānavān | tvam Jambhanī Mohinī cha Māyā Hrīḥ Srīs tathaiva cha | Sandhyā prabhāvati chaiva Sāvitri Jananī tathā | Tushṭiḥ Pushṭir Dhṛitir Diptiḥ chandrāditya-vivardhiniḥ | bhūtir bhūtimatām sankhye vīkshyase siddha-chāraṇaiḥ |*

"Reverence be to thee, Siddhasenānī (Generaless of the Siddhas), the noble, the dweller on Mandara, Kumārī, Kālī, Kāpāli, Kapilā, Krishnapingalā. Reverence to thee, Bhadrakāli; reverence to thee, Mahākāli; reverence to thee, Chanḍī, Chanḍā; reverence to thee, O Tārinī (de-liveress), O Varavarnīni (beautiful-coloured), O fortunate Kātyāyanī, O Karāli, O Vijayā, O Jayā (victory), who bearest a peacock's tail for thy banner, adorned with various jewels, armed with many spears, wield-

²¹⁸ The Bhagavadgītā, in which Kṛishṇa himself is so highly extolled and glorified, begins shortly afterwards in the twenty-fifth section of the Bhīshma-parvan, vv. 830 ff.

ing sword and shield, younger sister of the chief of cowherds (Krishṇa), eldest, born in the family of the cowherd Nanda, delighting always in Mahisha's blood, Kauśikī, wearing yellow garments, loud-laughing, wolf-mouthing, reverence to thee, thou delighter in battle, O Umā, Śākambhari, thou white one [or Svetā], thou black one [or Krishṇa], O destroyer of Kaiṭabha. Reverence to thee, O Hiranyākshī, Virūpākshī, Dhūmrākshī (golden-, distorted-, dark-eyed), O Vedaśruti (tradition of the Veda), most pure, devout, Jātavedasī (female Agni), who dwellest continually near to (. . . . ?) mountain-precipices and sepulchres. Of sciences thou art the science of Brahma (or of the Veda), the great sleep of embodied beings, O mother of Skanda, divine Durgā, dweller in wildernesses. Thou art called Svāhā, Svadhā, Kalā, Kāshṭhā (minute divisions of time), Sarasvatī,²¹⁹ Sāvitri, mother of the Vedas, and the Vedānta (or end of the Vedas). Thou, great goddess, art praised with a pure heart. By thy favour let me be ever victorious in battle. In deserts, fears, and difficulties, and in the preservation of thy devout servants, and in Pātāla, thou constantly abidest; and conquerest the Dānavas in battle. Thou art Jambhanī (destroyer?), Mohinī, Māyā, Hrī, Sri, Sandhyā,²²⁰ the luminous, Sāvitri, the mother, Tushṭi (contentment), Pushṭi (fatness), Dhṛiti (constancy), Dipti (light), increaser of the sun and moon, the power of the powerful in battle,—[all this] thou art seen by the Siddhas and Chāraṇas [to be].”

In another part of the Mahābhārata, (fourth or) Virāṭa-parvan, 178 ff., there is another hymn (already referred to above, p. 425, note) addressed by Yudhishthira to Durgā, and very similar to the preceding. Among other things, she is there said to “have her perpetual abode on the Vindhya mountains, and to delight in spirituous liquor, flesh, and sacrificial victims” (*Vindhye chaiva naga-śresṭhe tava sthānam hi śāsvatam | Kali Kali Mahakali siddhu-māṁsa-paśu-priye*).

In the Harivāṁsa, vv. 3236 ff., it is related by Vaiśampāyana that with the view of defeating the designs of Kansa in regard to the destruction of Devakī's offspring, Viṣṇu descended into Pātāla, where he sought the aid of Nidrā Kāla-rūpiṇī (Sleep in the form of Time); and

²¹⁹ Compare what has been said by Prof. Weber on the relation of Umā and Sarasvatī, above, p. 424, note, and p. 428.

²²⁰ See above, p. 428.

promised her in return that through his favour she should be a goddess adored in all the world (v. 3242). He desires her to be born as the ninth child of Yaśodā on the same night on which he was to be born as the eighth child of Devakī (3247), when he would be carried to Yaśodā and she to Devakī. He tells her that she would be taken by the foot, and cast out upon a rock; but would then obtain an eternal place in the sky, becoming assimilated to himself in glory; would be installed by Indra among the gods (3251 ff.); received by him as his sister under the name of Kauśikī, and would obtain from him (Indra) a perpetual abode on the Vindhya mountain, where, thinking upon him (Vishnu), she would kill the two demons Sumbha and Niśumbha, and would be worshipped with animal sacrifices (*tatraiva tvām bhaginiy-arthe grahīshyati sa Vāsavah | Kuśikasya tu gotrena Kauśikī tvam bhavishyasi*²²¹ | *sa te Vindhye naga-sreshṭhe sthānaṁ dāsyati sāsvatam | ityādi*). Vaiśampāyana then (vv. 3268 ff.) repeats a hymn to Āryā (Durgā) which had been "uttered by rishis of old," beginning *Nārāyanīm mamaśyāmi devīm tribhuvaneśvarīm |* "I bow down before the goddess Nārāyanī, the mistress of the three worlds." She is here called by many of the names which we have already met in Arjuna's hymn (above, p. 432 f.), such as Śrī, Dhṛiti, Kīrti, Hrī, Sandhyā, Kātyāyanī, Kauśikī, Jayā, Vijayā, Tushṭi, Pushṭi (3269 f.). She is also called the eldest sister of Yama (*jyeshṭhā Yamasya bhaginī*, v. 3271); and it is worthy of remark that she is said to be worshipped by the [savage tribes of] Savaras, Varvaras, and Pulindas (*S'avarair Varbaraiś chaiva Pulindaiś cha supūjītā*, v. 3274). She is also described as fond of wine and flesh (*surā-māṁsa-priyā*, v. 3279), the goddess of wine (*surā-devī*, v. 3286), as being Sarasvatī in Vālmīki (comp. pp. 424 f., 428 f.), and Smṛiti (memory) in Dvaipāyana, i.e. Vyāsa (*Sarasvatī cha Vālmīke Smṛitir Dvaipāyane tathā*, v. 3285), and among sciences, the science of Brahma or the Veda (*vidyānām brahma-vidyā*, v. 3291), and as pervading the entire world (*tvayā vyūptam idāṁ sarvaṁ jagat sthāvara-jangamam*, v. 3293).

The object of this passage seems to be to take Durgā and her worship (the extensive prevalence of which could not be ignored by the Vaishnavas) under the protection and patronage of Vishnu.

²²¹ Kauśika is applied as an epithet to Indra in R.V. i. 10, 11. See the first volume of this work, p. 347 f., and the fifth volume, p. 219.

A hymn addressed to Durgā by Pradyumna, the son of Krishṇa, is also to be found in Harivāṁsa vv. 9423 ff.; and another uttered by Aniruddha, son of Pradyumna and grandson of Krishṇa, occurs in vv. 10235 ff. of the same work. The latter hymn is repeated by Vaiśampāyana after he had made obeisance to the “infinite, imperishable, celestial, eternal primeval-god Nārāyaṇa” (*anantam akshayaṁ divyam ādi-devaṁ sanātanam | Nārāyaṇaṁ namaskṛitya*, 10232); and he talks of the goddess as being “adored by rishis and gods with flowers of eloquence” (*rishibhir daivataś chaiva vāk-pushpair architāṁ śubhām*, 10234). The hymn addresses Durgā as the sister of Indra and Vishṇu (*Mahendra-Viṣhṇu-bhaginīm*, v. 10235), as Gautamī, and by many of the names which we have already found in the preceding hymns, as well as by many new appellations, and goes on thus (v. 10256 ff.): *Brahmā Viṣhṇuś cha Rudraś cha Chandra-sūryāgni-mārutāḥ | kṛitsnaṁ jagad idam proktāṁ devyāḥ nāmānukīrtanāt |* “Brahmā, Vishṇu, Rudra, the sun, moon, and wind . . . all this world is pronounced by uttering the name of this goddess.”

The worship of this goddess reaches its climax in such works as the Devī-māhātmya in the Mārkandeya Purāna, sections 81 ff.; where it is remarkable that she is connected with Vishṇu, and not with her proper consort, Mahādeva. She is there called Mahāmāyā (the great Illusion), Yoganidrā (the Sleep of meditation), etc. It is there said of her (v. 47 ff.): *Nityaiva sā jagan-mūrtir tayā sarvam idāṁ tatam | tathāpi tat-samutpattir bahudhā śrūyatām mama | devānāṁ kārya-siddhy-ar�am āvirbhavati sā yadā | utpanneti tadā loke sā nityā 'py abhidhīyate |* “She is the eternal form (or substance) of the world; by her all this [universe] is stretched out; and yet hear from me her manifold birth. Whenever she is manifested to effect the purposes of the gods, she, though eternal, is said in the world to be born.” The narrative then proceeds, that when Vishṇu was sunk in this sleep of contemplation (*Yoganidrā*) at the end of the Kalpa, two demons, Madhu and Kaiṭabha, sprang from his ear and were about to kill Brahmā; when the latter, seeing Vishṇu asleep, with the view of arousing him, began to celebrate the praises of Yoganidrā, “his divine sleep who was abiding in his eyes, the mistress of the universe, the support of the world, the cause of its continuance and destruction” (*Hari-netra-kritālayām | viśveśvarīm jagaddhātrīm sthiti-saṁhāra-kāri-*

nīm | nīdrām bhagavatīm Vishnoḥ). Some of the functions assigned to her are as follows (v. 56): *Tvayaiva dhāryate sarvāñ tvayaitat
srījyate jagat | tvayaitat pālyate devi tvam atsy ante cha sarvadā |* “By thee the universe is upheld; by thee the world is created, by thee it is preserved; and thou always devourest it at the end.” Again, it is said of her (v. 63 ff.): *Yachcha kinchit kvachid vastu sad
asad vā 'khilatmake | tasya sarvasya yā śaktih sā tvāñ kiñ stūyase tadā |
yayā tvayā jagat-srashtā jagat-pātā 'tti yo jagat | so 'pi nīdrā-vaśāñ
nītah kas tvām stotum iheśvarah | Vishṇuh śarīra-grahaṇam aham Īśāna
eva cha | kārītās te yato 'tas tvām kah stotum śaktimān bhavet |* “Thou art the power (*śakti*) of whatever substance, existent or non-existent, anywhere is, O thou soul of all things: why art thou, then, lauded [by us who are unequal to the task]? Who is able to magnify thee by whom the Creator of the world, the Preserver of the world, and the Devourer of the world, have been subjected to sleep? Since thou hast caused Vishṇu, and me (Brahmā), and Īśāna (*Siva*) to become incorporate, who has the power to praise thee?”

The following is the beginning of a hymn addressed to her after her destruction of the demon Mahisha :

Mārk. Pur. sect. 84, 1 ff.—*S'akrādayaḥ sura-ganāḥ nihate 'tivīrye
tasmin durātmani surāribale cha devyā | tāñ tushṭuvuh pranati-namra-
śirodharaṁsāḥ vāgbhiḥ praharsha-pulakodgama-chāru-dehāḥ | devyā yayā
tatam idāñ jagad ātma-śaktyā niḥśesha-deva-gana-śakti-samūha-mūrtyā |
tāñ Ambikām akhila-deva-maharshi-pūjyām bhaktyā natāḥ sma vida-
dhātu śubhāni sā nah | yasyāḥ prabhāvam atulam bhagavān Ananto
Brahmā Haraś cha na hi vaktum alam balancha | sā Chandikā 'khila-
jagat-paripālanāya nāśāya chāśubha-bhayasya matīm karotu |* “When the goddess had slain this very powerful and malignant [demon] and the host of the enemies of the gods,—the deities, headed by Indra, with their necks and shoulders bowed down in obeisance, and their bodies beautified by horripilation, delighted, lauded her with [these] words: ‘We bow down with devotion before that goddess Ambikā, who stretched out this world by her own power, in whom are impersonated the various energies (*śakti*) of all the gods, who is to be adored by all the deities and rishis: may she confer upon us blessings. May Chandikā, whose unequalled majesty and might neither the divine Ananta (*Vishṇu*), nor Brahmā, nor Hara (*Siva*) is competent to express, de-

termine upon the preservation of the world, and the destruction of the fear of evil."

These specimens may suffice to show the dignity to which this goddess has eventually been elevated in the estimation of her worshippers; and a comparison of the characteristics which are here assigned to her with the descriptions quoted above from the *Rāmāyaṇa*, *Mahābhārata*, etc. (pp. 364, 373 ff., 430 f.), will show that she has now attained a higher rank in the Indian pantheon than was originally enjoyed by the daughter of Daksha and Himavat.



APPENDIX.

NOTE A.—*Page 33, line 19.*

In the *Uttarakānda*, too, of the *Rāmāyaṇa* (iv. 9, Bombay ed.), it is said: *Prajāpatih purā śrīshṭvā apaḥ salila-sambhavah | tāśāṁ gopāyane sattvāṁ asrijat padma-sambhavah |* “The lotus-born Prajāpati, sprung from the waters (or the source of the waters), having formerly created the waters, created beings to protect them;” who, from agreeing to undertake this function, were called Rākshasas (from the root *rakṣ*, “to protect”).

On this verse the commentator remarks: “*Apaḥ śrīshṭvā*” *bhūmer adho-bhāga-vartinir apaḥ śrīshṭvā ity arthaḥ | tatra “salila-sambhavah” Prajāpatir abhūd ity anvayaḥ |* “Having created the waters:” the sense is having created the waters existing beneath the earth. In them the water-born Prajāpati arose: such is the connexion.” He then quotes Manu i. 8 (see p. 30, above), and two other texts from the Veda. See above, p. 24, note.

NOTE B.—*Page 65, line 25.*

In the description of the regions to which the monkeys were sent to search for Sītā after she had been carried off by Rāvaṇa, which is given in the *Kishkindhā Kānda* or fourth book of the *Rāmāyaṇa*, the following reference occurs to the three steps of Vishṇu; and it is of such a character as to preserve some trace of Aurnabhāva’s interpretation of those steps:

Sect. 40, vv. 54a ff. (Bombay ed.)¹—*Tataḥ param hemamayah śrimān Udaya-parvataḥ | tasya koṭir divāṁ sprīshṭvā śata-yojanam āyatā | jāta-*

¹ Gorresio, iv. 40, 59 ff., has several various readings in this passage. I have noted those which occur in the most important verses.

rūpamayī divyā virājati sa-vedikā | 57. Tatra yojana-vistāram uchhritaṁ daśa-yojanam | śringaṁ Saumanasam nāma jātarūpamayaṁ dhruvam | 58. Tatra pūrva-padaṁ kṛitvā purā Viṣṇus trivikrame (trivikramah, Gorr.) | dvitīyaṁ śikhare Meroś chakāra purushottamah | 59. Uttareṇa parikramya Jambūdvīpaṁ divākaraḥ | driśyo bhavati bhūyishṭham śikharam tad mahochhrayam (driśyo bhavati bhūtānām śikharam tam upaśritah, Gorr.) | 54. “Beyond that is the glorious, golden, Udaya parvata [mountain over which the sun rises]; the divine and golden peak of which shines, touching the sky, a hundred yojanas long, and supported by a basement. 57. There stands the firm, golden Saumanasa peak, a yojana broad and ten yojanas high. When Viṣṇu, the chief of spirits, formerly strode three paces, he planted his first step there, and his second on the summit of Meru. When the sun has circled round Jambūdvīpa by the north [or, with his last (step)], he is mostly visible on that lofty peak;” (or, ‘he is visible to living beings, resting upon that peak,’ Gorr.).

The commentator remarks on vv. 57 and 58: *Tatra śata-yojana-dīrghe Udaya-giri-śikhare | 58. Tatra Saumanase śringe trivikrame tribhīḥ padais trilokyāḥ ākramana-prastāve prathamam padaṁ tatra kṛitvā dvitīyam padam Meroḥ śikhare chakāra | On v. 59: Astānantaram uttareṇa Jambu-dvīpam parikramya tan mahochhrayam śikharam Saumanasā-khyam prāpya sthito divākaro Jambu-dvīpa-vartinām bhūyishṭham dṛishṭo bhavati Saumanasa-śikhare ity arthaḥ | idam satya-yugābhīprāyan tretayām kshira-sāgara-madhya-gasya dvāpare suroda-madhya-gasya kalau Lankā-madhya-gasya Jambudvīpa-stha-manushya-driśyatāyāḥ anyatrotktatvāt | “‘There,’ on this summit of the Udaya-giri, a hundred yojanas long. 58. ‘There,’ on that peak Saumanasa, in his triple stride, on the occasion of his traversing the three worlds with three steps, [Viṣṇu] placed his first step, and his second on the summit of Meru.” On v. 59 he observes: “After sunset, when the sun has circled round Jambūdvīpa by the north [or, with his last (step)], he is mostly seen by the inhabitants of that dvīpa standing on the lofty summit called Saumanasa. This refers to the Satya yuga. For it is said in other books that in the Tretā age the sun is beheld by the men of Jambūdvīpa to go through the ocean of milk, in the Dvāpara through the ocean of wine, and in the Kali through Lankā.”*

The three steps of Viṣṇu are mentioned in other parts of the Rāmā-

yana. Thus in book vi. 39, 21 (Bombay ed.), it is said: *Prasādaiśha vimānaiś cha Lankā parama-bhūshitā | ghanair ivātāpāpāye madhyamām Vaishṇavam padam |* “Lankā was beautifully adorned with temples and palaces, as the middle step (or position) of Vishṇu, with clouds, at the departure of the hot season [and commencement of the rains].” The commentator explains the middle position of Vishṇu by *ākāśa*. This passage appears to refer to the zenith.

NOTE C.—*Page 134, line 34.*

It will be observed that in the text of the Bombay edition the two parts of the story, viz. (1) the request of the gods to Vishṇu that he would assume the form of a dwarf, and (2) the petition of Kaśyapa to the same deity that he would become the son of himself and Aditi, are more closely connected than they are in Schlegel's edition by the insertion of the words, “Bestow the boon which Aditi, the gods, and I solicit,” which are wanting in Schlegel's text. Further, in the Bombay edition Kaśyapa is made to allude to “the hermitage where the work was accomplished,” as if he was himself present there, of which nothing is said in Schlegel's edition. And again, as already noticed in note 129, p. 130, by the omission of the words “thus addressed by the deities,” which occur at the beginning of verse 17 of Schlegel's text, the Bombay edition harmonizes the two parts of the story, and removes the appearance of interpolation which Schlegel's text exhibits.

NOTE D.—*Page 175, line 33.*

In this note I shall adduce some further evidence tending to confirm the supposition that Rāma may not have been originally represented in the Rāmāyaṇa as an incarnation of Vishṇu.

In the summaries of the poem, contained in sections 1 and 3² of

² It is worthy of remark, that in the third section the poet is said to have “seen” all that he narrates in the poem; just as the Vedic rishis are said to have “seen” their hymns (see Nirukta ii. 11: *Rishir darśanāt | stomān dadarsā ity Aupamanayavaḥ* | “Rishi comes from seeing: he is one who saw the hymns,” so says Aupamanyava.” See the second volume of this work, pp. 195 and 196; also the third vol., p. 85). Rāmāyaṇa i. 3, 3: *Rāma-Lakṣmaṇa-Sītābhīḥ rājñā Dasarathena cha*

the First Book, as given in the Bombay edition and in Schlegel's, no allusion is made to the divine origin of Rāma; and the same is the case in the first and third sections in Gorresio's edition also. In the fourth section, however, of the last-named recension (which the others do not contain), the plan pursued by the gods for the destruction of Rāvana, and the divine fluid through which the sons of Daśaratha were produced, are distinctly referred to (vv. 14, 15: *Rāvanasya badhopāye mantranām samudāhritam* | 15. *Svargāvataranām chaiva surānām samudāhritam* | *divyā cha pāyasoripattiḥ putra-janma nrīpasya cha*). In the first of the two summaries in Rāmāyaṇa i. 1, 13 and 18 (Bombay ed.), Rāma is described as “glorious like Prajāpati” (*Prajāpati-samah śrīmān*, v. 13), and as “resembling Vishṇu in vigour, and pleasant to behold, like the Moon” (*Vishṇunā sadriśo vīrye soma-vat priyadarśanah*, v. 18). The first of the epithets in the last line would imply that he was not Vishṇu. Otherwise, what necessity for the comparison? The commentator remarks thus on the expression in v. 18: *Yadyapi Rāmo Vishṇur eva sarva-rūpaś cha tathāpi mānushopādhi-bhedāt sarvatra sādriśyaṁ drashtavyam* | *yadvā Vishṇunā sadriśah ity ananvayālankārah* | “Although Rāma was no other than Vishṇu, still, from the seeming distinctness of his humanity, resemblances may be regarded as existing in all points [between the one and the other]. Or, the comparison may be regarded as coming within the class of improper similes (*anavayālankāra*).” See Professor Goldstücker's Dictionary under this word. In regard to the other epithet, “glorious like Prajāpati,” v. 13, the commentator similarly observes: *Yadyapi Rāmo Brahma eva tathāpi mānusha-dharmānām śoka-mohadīnām māyikānām tatra darśanena aupādhika-bhedam ādāya tat-samatvoktiḥ* | *Bhārgava-loka-pratibandha-rūpāj*

sabbhāryena sarāśṭrenā yat prāptām tatra tattvataḥ | 4. *Hasitam bhāshitañ chaiva gatir yāvach cha cheshṭhitam* | *tat sarvāñ dharma-vīryena yathāvat samprapaśyati* | 5. *Strī-tṛtiyena cha tathā yat prāptañ charatā vane* | *satyasandhena Rāmena tat sarvāñ chānvavaikshata* | 6. *Tataḥ paśyati dharmātmā tat sarvāñ yogam āsthitaḥ* | *purā yat tatra nirvrittam pāṇīvā īmalakañ yathā* | 7. *Tat sarvāñ tattvato dṛishṭvā ityādi* | 3. “Whatever actually occurred to Rāma, Lakṣmaṇa and Sītā, to king Daśaratha with his wives and dominions, (4) their laughing, their talking, their fates and their endeavours—all that he sees exactly by the power of righteousness. 5. He also beheld all that happened to the truthful Rāma while travelling in the forest with his wife as the third. 6. Then the righteous (bard), falling into a state of contemplation (*yoga*), sees all that had formerly happened, like an “īmalaka” fruit in his hand. 7. Seeing all this exactly,” etc.

Jatāyu-moksha-pradāna-rupāt svena saha sarvāyodhyā-vāsi-janasya sa-śarirasya Brahma-loka-nayana-rūpāch cha kāraṇāt tat-samatvam | sarvathā svatantrasya eva idriśeshu yogyatvāt | “Although Rāma was no other than Brahma, still, owing to the circumstance that grief, delusion, and other illusory human attributes, were seen in him,—in reference to this apparent distinctness,—a resemblance is predicated. From the fact that he deprived Bhārgava (Paṛaśurāma, see above, p. 177) of his celestial abode, that he conferred final emancipation on Jatāyu (Rāmāyaṇa, Bombay ed., iii. 68, 37), and that he took with him to Brahmā’s paradise the whole of the inhabitants of Ayodhyā in an embodied state, there is a similarity (between Rāma and Prajāpati); since only a being who was in all respects independent of others could be capable of such acts.” As instances of Rāma’s “illusory human attributes,” I may mention his ignorance of Sītā’s locality when she had been carried off by Rāvaṇa (Ār. Kāṇḍa 58, 1 ff., Bombay ed.=Gorr. sect. 65), and the consequent search instituted for her discovery (Kishkindhā K. 40, 11 ff., Bombay ed.=Gorr. ed. 40, 9 ff.), and his doubt regarding her purity after she had been rescued from the Rākshasa’s palace (Bāla Kāṇḍa 1, 81 ff., Bombay ed.). There are some phrases in the summary of the poem, in the first chapter of the first book, which are of a hyperbolical character, and do not necessarily point to a divine character in Rāma. Thus, in verse 4 the hero about whom inquiry is made is described as one of whom the gods are afraid (*kasya bibhyati devāś cha*). In v. 84 Rāma is said to have been honoured, or worshipped, by all the gods (*pūjitaḥ sarva-devataih*); while on the other hand he is said, v. 86, to have received a boon from the gods (*devatābhyo varam prīpya*). In verse 32 Rāma and his party, while living at Chitrakūṭa, are compared to gods and gandharvas (*deva-gandharva-sankāśāḥ*). In section 2, verse 32, the epithets *dharmaṭmano bhagavataḥ*, and *dhimataḥ*, “righteous,” “divine or venerable” (an epithet constantly applied to Kṛishṇa, as well as to Buddha), and “wise,” are assigned to Rāma. “Bhagavat” need not necessarily mean “divine.”

In the text, pp. 170 ff. (see also pp. 165 ff.), following Lassen, I have pointed out that the second sacrifice described in the fourteenth section in Schlegel’s edition has some appearance of not having formed a portion of the original poem. It will also be seen from note 164

in p. 165, as compared with the quotation given in the text in the same and the following pages, that the Bombay edition, which frequently differs in its readings from Schlegel's, omits vv. 5–11 of the section in question (the fourteenth), as given in the latter, and passes at once from the fourth to the twelfth verse. In the account which follows of the request preferred by the gods to Vishnu to become incarnate in the sons of Daśaratha, etc., the two editions differ in their arrangement of details, but not in the substance. In the Bombay edition the words *pitaram roohayāmāsa tadā Daśaratham nripam* ("he accepted as his father the king Daśaratha"), which occur in section 15, 32, are repeated in section 16, 8.

In the text, pp. 174 f., I have given the account of the birth of Daśaratha's sons according to Schlegel's edition. I now subjoin the description of the same event as found in the Bombay edition and in Gorresio's :

[Bombay ed., sect. 18, vv. 8 ff.]

[Gorr. ed., sect. 19, vv. 10 ff.]

8. *Tato yajne samāpte tu ritū-
naṁ shaṭ samatyayuḥ | tataś cha
dvādaśe māse chaitre nāvamike ti-
thau |* 9. *Nakshatre 'diti-daivatye
svochcha sāṁstheshu panchasū| grah-
eshu karkaṭe lagne Vākpatāv Indūnā-
saha |* 10. *Prodyamāne jagannā-
thāṁ sarva-loka-namaskritam| Kau-
śalyā 'janayad Rāmāṁ divya-laksh-
ana-saṁyutam|* 11. *Vishṇor ardhām
mahābhāgam putram Aikshvāku-
nandanam| lohitāksham mahābāhuṁ
raktoshṭham dundubhi-svanam |* 12.
*Kauśalyā śusubhe tena putrenā-
mita-tejasā | yathā vareṇa devānām
Aditir Vajrapāñinā |* 13. *Bharato
nāma Kaikeyyām jajne satya-parā-
kramah| sākshād Vishṇoś chaturbhā-
gah sarvaiḥ samudito gunaiḥ |* 14.
*Atha Lakshmana-Satrughnau Su-
mitrā 'janayat sutau | vīrau sarvā-*

*10. Tāsāṁ prajajnire putrāś chat-
vāro 'mita-tejasāḥ | Rāma-Laksh-
mana - S'atrughna - Bharatāḥ deva-
rūpiṇāḥ |* 11. *Janma - tejo - guṇa-
jyeshṭham putram apratimaujasam|
Kauśalyā 'janayad Rāmāṁ Vishṇu-
tulya-parākramam |* 12. (almost the
same as v. 12 of the Bomb. ed.) 13.
*Bhavāya sa hi lokānām Rāvaṇasya
badhāya cha | Vishṇor vīryārdhato
jajne Rāmo rājīva-lochanāḥ |* 14.
*Tejo - vīryādhikāḥ śūrah śrīmān
guṇa-ganākaraḥ | babhūvānavaraś
chaiva S'akrād Vishṇoś oha pau-
rushe |* 15. *Tathā Lakshmana-S'a-
trughnau Sumitrā 'janayat sutau |
dridhā-bhaktī mahotsāhau Rāma-
syāvarajau gunaiḥ |* 16. *Tāv apy
āstām chatur-bhāgau Vishṇoḥ sam-
pinditāv ubhau | ekaḥ eka-chatur-
bhāgād aparasmād ajāyata |* 17.

stra-kuśalau Viṣṇor ardha-saman-vitau | 15. Puṣhye jātas tu Bharato mīnalagnē prasanna-dhīḥ | Sārpe-jatau tu Saumitrī kulīre 'bhyudite-ravau | 16. Rājnah putrāḥ mahāt-mānaś chatvāro jajnire pṛithak | guṇavanto 'nurūpāścha ruchiya pro-shṭhapadopamāḥ |

[Bombay edition.]

8. "After the sacrifice had been completed, the six seasons passed; and then in the twelfth month, in Chaitra, on the ninth lunar day, (9) in the lunar mansion of which Aditi is the deity, when five planets were culminating, when Jupiter was rising with the moon in the sign of Cancer,—(10) Kauśalyā brought forth Rāma, the lord of the world, adored by all worlds, possessed of celestial marks, (11) a son of high destinies, the half of Viṣṇu, and gladdener of the race of Ikshvāku, with red eyes, great-armed, with red lips, and with a voice like a kettle-drum. 12. Kauśalyā received lustre from this son of unbounded might, as Aditi did from the chief of the gods who wields the thunderbolt. 13. [A son] called Bharata, of real valour, possessed of all virtues, was born of Kaikeyī, who was manifestly the

Bharato nāma Kaikeyyāḥ putrāḥ satya-parākramah | dharmātmā cha mahātmā cha prakhyāta-bala-vikramah | . . . 19. Sa chaturbhīr mahā-bhāgaiḥ putrair Daśaratho vṛitaḥ | babbūva parama-pṛito devair iva Pitāmahaḥ | 20. Teshāṁ ketur iva śreshṭhaḥ Rāmo loka-hite rataḥ | Svayambhūr iva devānāṁ sarveshāṁ sama-darśanah |

[Gorresio's edition.]

After naming Daśaratha's wives, the narrative proceeds:

10. "To them were born four sons, of boundless might, Rāma, Lakṣmaṇa, Satrughna, and Bharata, in fashion like the gods. 11. Kauśalyā brought forth Rāma, a son of unparalleled vigour, the first in birth, might, and qualities, equal in valour to Viṣṇu. 12. (=v. 12. of the Bomb. ed.) 13. For this lotus-eyed Rāma was born from the half of Viṣṇu's generative power, for the good of the worlds, and the destruction of Rāvaṇa.³ 14. This glorious hero, a mine of virtues, excelled in fire and energy, and in manly vigour was not inferior to Indra and Viṣṇu. 15. So too Sumitrā bore two sons, Lakṣmaṇa and Satrughna, firm in devotion, of great energy, second to Rāma in virtues. 16. These two also, combined, were two

³ This verse, though not in the Bombay edition, is to be found in Schlegel's as the fifth.

fourth part of Vishṇu. 14. Then Sumitrā bore two sons, Lakshmana and Satrughna, heroes, skilled in all weapons, who had [each] the half [of the fourth] of Vishṇu.⁴ 15. But Bharata, of tranquil mind, was born under the lunar mansion Pushya and the sign of Pisces; while the sons of Sumitrā were born under Sarpa (or the ninth lunar mansion), when the sun had risen in Cancer. 16. The four great sons of the king were separately born, possessing great qualities, resembling one another, and in brilliancy like the constellation Proshṭhapadā."

fourth parts [*i.e.* were, together, the fourth part] of Vishṇu. From the other fourth part there was born (17) to Kaikeyī, one son named Bharata, of real valour, righteous, high-souled, renowned for power, and energy.

. . . . 19. Daśaratha, surrounded by his four sons of high destinies, was highly pleased, like Pitāmaha, attended by the gods. 20. Rāma, devoted to the good of the worlds, was, like a banner, the most eminent among them, like Svayambhū among the gods, and impartial to all."

The Bombay edition has not the verse which is found as the fifth in Schlegel's edition, and the thirteenth in Gorresio's, but it, equally with the others, asserts in its eleventh verse (which is not in Schlegel's edition) that the half of Vishṇu was incarnate in Rāma. The same remark which in p. 175 I have made on the passage as given in Schlegel's edition, applies to this recension also—viz. that the verses which refer to Daśaratha's sons being incarnations of Vishṇu might be omitted with little injury to the connexion. The account of Bharata, Lakshmana, and Satrughna, given in vv. 13–15 (as they now stand), has a certain awkwardness, inasmuch as after leaving Bharata, and introducing (v. 14) Lakshmana and Satrughna, the narrator recurs (v. 15) to Bharata, to give further particulars of his birth, and then goes back again to the other brothers. If, however, vv. 13 and 14 have been interpolated, it is possible that some other lines, which seem necessary to complete v. 15, and to tell the name of Bharata's mother, and the names of Sumitrā's sons (which that verse does not contain), may at the same time have been left out. In Gorresio's text of this passage, the verses describing the astrological influences under which Daśaratha's

⁴ Which had been communicated to their mother. See sect. 15, 21, Schlegel.

sons were born, are left out; though these are not unlikely to have formed part of the original text of the poem.⁵ The twelfth verse of this (as well as the corresponding verses of the other two recensions), where Rāma is compared to Indra,⁶ and also the fourteenth verse (Gorr.), in which he is said to be not inferior to Indra and Vishṇu [these two verses, I say, if original portions of the poem, as is not unlikely], sound somewhat strangely as part of a work in which the incarnation of Rāma was originally contemplated, as it would not exalt the reader's conception of the dignity of the hero (supposed to be an incarnation of Vishṇu) to compare his might to that of Indra, an inferior god. On this subject Gorresio remarks, in note 90, p. 423 f. of his sixth volume, as follows: "This is one of the passages in the poem from which it might be inferred that the avātara of Vishṇu in Rāma was an interpolation in the epopee. If Rāma was a corporeal manifestation of Vishṇu, and consequently Vishṇu himself in a human form, the epithet 'not inferior to Vishṇu,' which is here assigned to him, has neither appropriateness nor sense. It would be as if it were said to any one that he was not inferior to himself. But we shall not anticipate the judgment of a question which has need to be maturely considered."

Again, it is related in the Āraṇya K., or Third Book, 30, 20 ff. of Gorresio's edition, that when the Rākshasas were about to attack Rāma, the gods and other beings became very anxious about his safety: *Tato devarshi-gandharvāḥ siddhaś cha saha chāraṇaiḥ | iuchuḥ parama-santrastāḥ guhyakāś cha parasparam | chatur-daśa sahasrāni rakshasām bhīma-karma-nām | ekaś cha Rāmo dharmātmā kaihaṁ yuddham bhavishyati | Rāmo no vidito yo 'yam yathā cha vasudhām gataḥ | manusyatvām tu matvā 'ya kārunyād vyathitam manah | nardantīva chamūs teshām rakshasām kāmarūpiṇām | nānā-vikṛita-vēśānām Ramāśramam upāgamat |* "Then the gods, rishis, Gandharvas, Siddhas, Chāraṇas, and Guhyakas, being greatly terrified, spoke thus among themselves: 'There are fourteen thousands of Rākshasas, terrible in their deeds, and the righteous Rāma is but one: how shall they fight together? We know who

⁵ Signor Gorresio, on the other hand, thinks they are superfluous (Preface, vol. i., p. lii.).

⁶ In the Āraṇya Kānda 68, 38 (Bombay ed.), Rāma and Lakshmana are compared to the chiefs of the gods, Vishṇu and Vāsava (Indra, *surendrāv iva Vishṇu-vāsava*). The commentator makes no remark on this.

this Rāma is, and how he went to the earth; but considering his human nature, our minds are distressed from compassion. The army of these Rākshasas, who take any shape they will, and who have assumed various disguises, has approached the hermitage of Rāma, as if shouting.’”

In the Bombay ed. iii. 24, 19 ff., however, most of the words ascribed to the gods, etc., are quite different: *Tato devāḥ sa-gandharvāḥ siddhāḥ cha saha chāraṇāḥ | sameyuścha mahātmāno yuddha-darśana-kāṅkshayā |* 20. *Rishayaś mahātmāno loke brahmaṛshi-sattamāḥ | sametya chochuh sahitāḥ te 'nyonyam punya-karmanāḥ'* 21. *Svasti go-brāhmaṇānānōha lokā-nām cheti saṁsthitāḥ⁷ | jayatām Rāghavo yuddhe Paulastyān rajanī-oharān |* 22. *Chakra-hasto yathā yuddhe sarvān asura-pungavān | evam uktvā punāḥ prochur ālokya cha parasparam |* 23. *Chaturdaśa sahasrāṇi rakshasām bhīma-karmanām | ekaś cha Rāmo dharmātmā kathaṁ yuddham bhavishyati |* 24. *Iti rājarshayaḥ siddhāḥ sa-gaṇāś cha dvijarshabhbāḥ | jāta-kautūhalās tasthur vimāna-sthāś cha devatāḥ |* 25. *Āvishṭām tejasā Rāmām sangrāma-śirasi sthitam | drishṭvā sarvāṇi bhūtāni bhayād vivyathire tādā |* 26. *Rūpam apratimām tasya Rāmasyāklishṭa-karmanāḥ | babhūva rūpaṁ kruddhasya Rudrasyeva mahātmanāḥ | 35. Tasya rushṭasya rūpaṁ tu Rāmasya dadriṣe tādā | Dakshasyeva kratūm hantum udyatasya Pinākinaḥ⁸* | 19. “Then the great gods, Gandharvas, and Siddhas, with the Chāraṇas, (20) and the great rishis, the most excellent Brahman rishis, assembled in the world, eager to witness the battle: and being assembled, these holy beings thus spoke to one another: 21. ‘Blessings be upon cows and Brahmans, and upon the worlds! may Rāma conquer in battle the Rākshasas, the descendants of Pulastya, (22) as the god who bears the discus (Vishṇu) [overcame] the chiefs of the Asuras.’ Having thus spoken, and looked at each other, they said again: 23. ‘There are fourteen thousands of Rākshasas, terrible in their deeds, and the righteous Rāma is but one:

⁷ *Adīgṛhatvam ārsham* | Comm.

⁸ The following is the commentator's note on the last four words of this line, of which it is difficult to make any sense as they stand: “*Lokānām ye 'bhīsangatāḥ*” *iti pāṭhe lokānām lokapālānām sangutāḥ havir-homādi-dvūrā upakārakāḥ* ity arthaḥ. “According to another reading, *lokānām ye 'bhīsangatāḥ*, the sense is, ‘and upon those guardians of the world who have arrived, who aid us by means of oblations, sacrifices, etc.’”

⁹ This verse, as given in Gorresio's edition, will be found above, p. 373, note.

how shall they fight together?' 24. [Having] thus [spoken], the royal rishis, Siddhas, and Brahman rishis with the [other] hosts, stood in curious expectation, together with the gods in aerial cars. 25. Beholding Rāma, full of might, standing in the front of the battle, all creatures were agitated with fear. 26. The unparalleled form of Rāma, vigorous in action, was like that of the great Rudra when incensed. . . . 35. The form of Rāma, incensed, was beheld then, like that of Pinākin (Rudra) when prepared to destroy the sacrifice of Daksha."

From a comparison of these passages, as given in the two different recensions, it appears probable that the speech which is put into the mouths of the gods and other spectators, in the Bombay edition, is the most ancient and original, as no mention is there made of the divine nature of Rāma, the reference to Vishṇu in the twenty-second verse being introduced only by way of illustration, in the same way as the allusions to Rudra in the twenty-sixth and thirty-fifth verses. In Gorresio's edition, on the other hand, there is a distinct reference to the divine nature of Rāma; and I therefore conjecture that the short speech which it contains has been substituted for the other somewhat longer one, by a subsequent editor in support of this later conception.

The career of Rāma in his conflicts with the Rākshasas was not entirely unchequered by reverses. In the forty-fifth section of the sixth, or Yuddha Kāṇḍa, Bombay ed. (corresponding to section 20 of Gorresio's recension), it is related that both he and his brother Lakshmaṇa were severely wounded and rendered senseless by a cloud of serpents transformed into arrows, which were shot by Indrajit, son of Rāvana.

In the following citations I shall use the Bombay edition only, except when I specially refer to Gorresio's. In vv. 7 ff. (sect. 45) it is said: *Rāma-Lakshmaṇayor eva sarva-deha-bhidaḥ śarān | bhriṣam āveśa-yāmāsa Rāvanīḥ samitinjayaḥ | nirantara-śarīrātu tāv ubhau Rāma-Lakshmaṇau¹⁰ | kruddhenendrajitā vīrau pannagaiḥ śaratāñ gataiḥ | tayoḥ kshata-ja-mārgena susrāva rudhiram bahu | . . . 16. Baddhau tu śara-bandhena tāv ubhau rāna-mūrdhani | nimeshāntara-mātrena na śekatur avekshitum | . . . 22. Papāta prathamañ Rāmo viddho marmasu mārga-naiḥ | krodhād Indrajitā yena purā S'akro 'pi nirjitaḥ |* "The son of

¹⁰ Instead of *tāv ubhau Rāma-Lakshmaṇau*, Gorresio's edition (vi. 20, 8) reads *kṛitau tau sāyakais tada*.

Rāvana, victorious in battle, discharged numerous arrows which pierced the whole bodies of Rāma and Lakshmana. Both of these two heroes had their bodies [wounded] in every spot by the incensed Indrajit with serpents¹¹ which had taken the form of arrows. Much blood flowed through the openings formed by their wounds. . . . 16. Bound by the chain of these arrows in the front of the battle, those two could not look up even for a moment.¹² . . . 22. Rāma first fell, pierced in the most vital parts, in anger, by Indrajit, by whom even Indra had formerly been conquered."¹³ Their allies the monkeys arrive and find the two brothers lying helpless. Sect. 46, 3 ff. . . . *Anvaśochanta Rāghavau| acheshtau manda-niśvāsau śonitenā pariplutau| śara-jālāchitau¹⁴ stabdhau śayānau śara-talpa-gau | niśvasantau yathā sarpanu niścheshṭau dīna-vikramau | ityādi|* "They bewailed the two descendants of Raghu, incapable of effort, breathing slowly, bathed in blood, encompassed with a net of arrows, stiff, lying on a bed of arrows, breathing like serpents, helpless, their vigour quelled," etc. Vibhīṣhana comforts the monkeys by saying that the good fortune of Rāma and Lakshmana would not forsake them (vv. 38 ff.): *Athavā rakshyatām Rāmo yāvāt sanjnā-viparyayah | labdhā-sanjnau hi Kākutsthau bhayaṁ nau vyapāneshyataḥ | naitat kinchana Rāmasya na cha Rāmo mumūrshati | na hy enaṁ hāsyate Lakshmīr durlabha yā gatāyushām |* "Or, let Rāma be guarded while his insensibility continues. When the two descendants of Kakutstha have recovered their senses, they shall remove our fear. This [mishap] of Rāma is nothing; he is not about to die: for Good Fortune (Lakshmī), who is beyond the reach of the dead, will not abandon him."

¹¹ The edition of Gorresio (see preceding note) supplies the word "arrows," Böhlingk and Roth, s.v. *nirāntara*, translate the clause thus: "There was no spot on their bodies in which an arrow was not sticking."

¹² On this the commentator, in conformity with his dogmatic views regarding the divine nature of the two heroes, remarks: *Na sekatur avekshitum | tādrisān iva sthitau manushyatva-naṭanāya iti bodhyam |* "'Could not look up:' remained, as it were, in this condition. This is to be understood as done to act (*i.e.* simulate) humanity (*i.e.* that they were mere men)."

¹³ Indrajit's victory over Indra is related in the Uttara Kānda, section 27. He was originally called Meghanāda, but after he had taken Indra captive, he received from Brahmā the name of *Indra-jit*, or the "conqueror of Indra," *ibid.* section 30. A summary of the story will be found further on.

¹⁴ Gorresio's ed. reads *śara-jālāvṛtiāu*.

It will be observed that nothing is here said of the divine nature of Rāma; and nothing is said of Lakshmī being his spouse, though she is regarded in Hindu mythology as the consort of Nārāyaṇa (see the commentator's remark on Uttara Kāṇḍa, 17, 35, which will be quoted below).

In the next section (the forty-seventh) of the Yuddha Kāṇḍa it is related that Rāvaṇa sent Sītā on his car Pushpaka, with the Rākshasī Trijaṭā (v. 14), to the spot where Rāma and Lakshmana were lying wounded and helpless; and that on seeing these brothers, "powerful as the sons of the gods" (*deva-suta-prabhāvau*, v. 23), she broke out into lamentations, supposing them to be dead. The forty-eighth section contains her lament, in the course of which she says: 16. "Did not the two sons of Raghu possess the supernatural weapons of Varuṇa, Agni, Indra, and Vāyu, and the Brahmaśiras?"¹⁵ 17. My two lords (though I am now lordless), Rāma and Lakshmana, the equals of Indra, have been slain in battle by an unseen foe, by enchantment. 18. For no foe, though swift as thought, could return living, after he had once been beheld by Rāma in the fight. 19. Nothing can counterbalance the power of Time, and Fate is invincible" (vv. 16 ff.: *Nanu Vārunam Āgneyam Aindram Vāyavyam eva cha | astraṁ Brahma-śiraś chaiva Rāghavau pratyupad-yata |* 17. *Adriśyamānena rane māyayā Vāsavopamau | mama nāthāv anāthāyāḥ nihatau Rāma-Lakshmanau |* 18. *Na hi drishṭi-palham prāpya Rāghavasya rane ripuḥ | jīvan pratinivarteta yadyapi syād manojavaḥ |* 19. *Na Kālasyātibhāro 'sti kṛitāntaś cha sudurjayāḥ*). Sītā is then consoled by the Rākshasī Trijaṭā, who tells her (v. 22) that her husband is not dead; and explains why she thinks so. In vv. 30 f., she says: *Nemau śakyau rane-jetuṁ sendrair api surāsuraiḥ | tādriśam darśanam drishṭvā mayā chodīritam tava | idam tu sumahach chitram śaraiḥ paśyasva Maithili | visanjnau patitiū etau naiva Lakshmīr vimun-chati | prāyena gata-sattvānām purushānām gatāyushām | dṛiśyamāneshu vaktreshu param bhavati vaikṛitam |* "These two cannot be conquered in battle even by the Suras and Asuras, Indra included. Such a sight I have seen, and declared to thee. But behold this great wonder, that though they are lying senseless from the arrows, Fortune (Lakshmī)

¹⁵ The commentator says on this verse: *Pratyapadyata pratyapadyetām | eka-va-chanam ārsham | "nanv" itaḥ pūrvāñ tat kim idāñīm na smṛitam iti seshāḥ*.

does not abandon them. There is generally a great change in the countenances, when beheld, of men who have lost their lives, and whose breath has departed." While the monkeys were watching Rāma, he recovers his consciousness (sect. 49, v. 3): *Etasmīn antare Rāmo pratyabudhyata vīryavān | sthiratvāt satva-yogāchcha¹⁶ śaraiḥ sandānito 'pi san |* "In the mean time the heroic Rāma awoke, owing to his firmness and robustness of frame, though he had been bound by the arrows." He then begins to lament the loss of his brother Lakshmana, whom he supposes to be dead; and ascribes the misfortune to his own bad generalship (v. 18: *Imām adya gato 'vasthām mamānūryasya durnayaiḥ*).

In sect. 50, Vibhīshaṇa laments the condition of Rāma and his brother, and the disappointment thereby caused to his own hopes of becoming king of Lankā; but is comforted by Sugrīva, who says to him (vv. 21 f.): *Rayyam prāpsyasi dharma-jna Lankāyām neha saṁśayaiḥ | Rāvanāḥ saha putrena sva-kāmarūpāt lapsyate |* 22. *Garudā-dhishthihitāt etāv ubhau Rāghava-Lakshmanau | tyaktvā moham badhi-shyete sa-ganām Rāvanām rane |* "Thou, O [prince], well skilled in duty, shalt without doubt obtain sovereignty in Lankā; but Rāvana and his son shall not obtain the object of their desire. 22. Both Rāma and Lakshmana are watched over by Garuḍa: having escaped from their swoon, they shall slay Rāvana with his hosts." Sugrīva, however, proposes to his father-in-law Sushena, to remove Rāma and Lakshmana from the scene of action to Kishkindhā; and promises that he himself will slay Rāvana, his sons and kinsmen, and bring back Sītā, as Indra recovered the lost Śrī (24 f.: *Saha śurair hari-ganair labdha-sanjnāv arindamau | gachha tvam bhrātarau grihya Kish-kindhām Rāma-Lakshmanau | aham tu Rāvanām hatvā sa-putram saha-bandhavam | Maithilim ānayishyāmi Śakro nashṭām iva Śriyam*).¹⁷

Sushena, however, then relates (vv. 26–32) that once when the gods had been wounded with arrows and rendered senseless, in a combat with the Dānavas, they had been cured by Brihaspati by his knowledge and the use of herbs aided by sacred texts; and suggests that some of the monkeys should be sent to the ocean of milk to bring

¹⁶ *Mahā-bala-yuktatvāt* | Comm.

¹⁷ In Gorresio's edition fifteen more verses (vi. 25, 27–41) follow, in which Sugrīva boasts further of what he will accomplish; but they are not found in the Bombay ed.

those herbs. The Bombay edition then goes on at once in vv. 33 ff. to relate that a tempest arose, attended with lightnings, and announces the arrival of the celestial bird Garuḍa for the purpose of curing Rāma and his brother. In Gorresio's text the following verses are introduced between those which correspond to the thirty-second and thirty-third of the Bombay edition:

Gorresio, sect. 26, vv. 8, 9, 10, 11a.—*Athainam upasangamya Vāyuh karne vacho 'bravīt | Rāma Rāma mahābāho ātmānam smara vai hrīdā | Nārāyaṇas tvaṁ bhagavān Rākshasārthe 'vatāritah | smara sarpa-bhujaṁ devaṁ Vainateyam mahābalam | sa sarpa-bandhād ghorat tu yuvāṁ sammochayishyati | sa tasya vachanām śrutvā Rāghavo Raghu-nandanah | sasmāra Garuḍam devam bhujagānām bhayāvaham |* “Then Vāyu, approaching him, spoke this word in his ear: ‘Rāma, Rāma, great-armed, recollect thyself in thy heart: thou art the divine Nārāyaṇa, who hast descended [to earth] on account of the Rākshasas. Call to mind the snake-devouring god, the strong Vainateya (the bird Garuḍa); he shall deliver you twain from the dreadful bonds of the serpents.’ Hearing Vāyu's words, Rāma called to mind the god Garuḍa, the terrorifier of serpents.”

The absence of these verses from the Bombay edition renders it probable that they formed no part of the original Rāmāyaṇa. But in addition to this fact, another proof to the same effect is to be found in the circumstance that in the verses which follow shortly after in both recensions Rāma, after being cured by Garuḍa, is represented as inquiring, and consequently, as being ignorant, who his benefactor is, although, according to Gorresio's edition, he had just before called Garuḍa to mind, i.e. summoned him. It is true Rāma had been senseless; but he had regained his consciousness so far as to call upon Garuḍa: so that in Gorresio's text it must be implied,—unless we are to suppose it to be inconsistent with itself—that he again became unconscious. The verses in which this is shown are as follows (Bombay ed. 50, 37 ff. =Gorr. ed. 26, 16 ff.): *Tam āgatam abhiprekṣya nāgās te vipradu-druvuh | yais tu tau purushau baddhau śara-bhūtair mahābalaḥ | tataḥ Suparnah Kākutsthau sprishṭā pratyabhinandya cha | vimamarśa cha pāṇibhyām mukhe chandra-sama-prabhe | Vainateyena saṃsprishṭas tayoḥ samruruhur¹⁸ vranāḥ | suvarne cha tanū snigdhe taylor āśu babbūvatuh |*

¹⁸ *Yathā-pūrvam saṁrūḍha-māṁsāḥ abhūvan | Comm.*

40. *Tejo vīryam balāñ chaujāḥ utsāhaścha mahāgunah | pradarśananoḥ buddhiścha smṛitiś cha dviguṇā¹⁹ tayoḥ | tāv utihāpya mahātejāḥ Garudo Vāsavopamau | ubhau cha sasvaje hrishṭo Rāmaś chainam uvācha ha | bhavat-prasādād vyasanaṁ Rāvani-prabhavam mahat | upāyena vyati-krāntau śūghraṁ cha balinā kṛitau | yathā tātām Daśarathaṁ yathā 'jancha pitāmaham | tathā bhavantam āśādyā hridayam. me prasīdati |*

44. *Ko bhavān rūpa-sampanno divya-srag-anulepanah* (The last line is identical with that in Gorresio's edition) | “Beholding him arrived, the powerful serpents by whom, in the form of arrows, these two heroes had been bound, took to flight. Then Garuḍa, having touched and saluted the descendants of Kakutstha, soothed with his hands their faces brilliant as the moon. Touched by Garuḍa, their wounds closed up, and their bodies became speedily sleek and of a beautiful colour. 40. Their fire, strength, force, vigour, and energy became many degrees greater, and their insight, understanding, and memory, were doubled. The powerful Garuḍa raised up and embraced those two [princes] resembling Indra; and Rāma, delighted, thus addressed him: ‘By thy favour, and through thy appliances, we have quickly got over the great calamity inflicted by the son of Rāvaṇa, and have become strong. Since I have found thee, who art as my father Daśaratha, and my ancestor Aja, my heart rejoices. 44. Who art thou,²⁰ distinguished by beauty, adorned with celestial garlands, and unguents?’” etc.

¹⁹ In his remarks on vv. 40, 41, the commentator, in the Bombay ed., explains this as follows: *Dviguṇā Vainateya-sparsāt pūrvato 'py adhikā | atra anyair devair avatīrya bhagavato Rāmasya mūla-mūrter ījnayā upakāraḥ sampādito Garudena tu sva-rūpataḥ eva iti bodhyam |* “Though formerly great, their insight, etc., became doubled from the touch of Garuḍa. Here it is to be understood that the assistance was rendered by the command of the divine Rāma, the root [of all things] by other gods descending to the earth, but by Garuḍa in his own form.”

²⁰ In his remarks on this verse, the same commentator says: “*Ko bhavān*” ity ayam praśno ‘pi manushya-śarīrochita-vyavahāraḥ eva tat-satyatva-pratyāpanārthaḥ | atra Rāma-samīpāgamaṇa-pariyantam pakṣhy-ūkārenāiva īgatyā sannidhi-mūtrena nāga-bhāndhanancha nirasya Rūghava-sparsānādy-arthaṁ purushākāreṇa vyavahritavān iti bodhyam | “This question ‘who art thou?’ also harmonizes with [Rāma's assumption of] a human body, and is designed to convince men of its reality. Here it is to be understood that the author accommodates to Rāma's human character the entire narrative from [Garuḍa's] appearance in the form of a bird, his removal, by his mere proximity, of the fetters of the snakes, and his touching Rāma, and ending with his near approach to the latter,” etc.

The corresponding passage in Gorresio's edition (sect. 26, vv. 16 ff.) does not, as I have intimated, differ materially from the above, and in it, in like manner, Rāma is distinctly represented as inquiring who Garuḍa is.

In reply to Rāma's question, Garuḍa tells him (vv. 46 ff.) who he is, says he is his friend, and that no one but himself, whether god or Asura, could have delivered Rāma from the bonds of the serpents, which had been turned into arrows by the magic art of Indrajit. He warns him that in dealing with the treacherous Rākshasas he must proceed warily, and finally assures him that he shall slay Rāvaṇa and recover Sītā; and then departs after walking round and embracing him (v. 60 : *Pradakṣināñ tatāḥ kṛtvā parishvajya cha*).²¹

There is another passage in Gorresio's edition (book vi., sect. 33) in which it is related that after the fall of Prahasta, one of the Rākshasas, Mandodarī, Rāvaṇa's queen, went into the assembly to dissuade her husband from contending any further against Rāma, when she is introduced as saying (v. 25 f.): *Na cha mānusha-mātro 'sau Rāmo Daśarathātmajah | ekena yena vai pūrvam bahavo rākshasāḥ hatāḥ |* "Nor is this Rāma a mere man, he by whom singly many Rākshasas have formerly been slain." The same idea is repeated in the two following verses, where the number of the slain and the names of some of them are given.

The passage in which these verses occur is not, however, to be found in the corresponding section (the fifty-ninth) of the Bombay edition, which omits verses 6–51 of the thirty-third, and the whole of the thirty-fourth sections of Gorresio's edition.

In the fifty-ninth section of the same book (Bombay ed.) it is related that Lakshmana was wounded by Rāvaṇa with an iron lance given to the latter by Brahmā (v. 105–7); but that when Rāvaṇa tried to lift his fallen foe, he was unable (v. 109 f.): *Himavān Mandaro Merus trailekyañ vā sahāmaraiḥ | śakyam bhujābhyaṁ uddhartum na śakyo Bharatānujaḥ | śaktyā brāhmaṇā tu Saumitrīs tāḍito 'pi stanāntare | Vishnor amīmāṁsyā-bhāgam ātmānam pratyanusmarat |* "Himavat, Mandara,

²¹ From this last circumstance the commentator infers the divine nature of Rāma. His words are: *Pradakṣināñ kṛitrā iti anena divyu-devutāvatārō Rāmāḥ iti sarvān prākṛita-kapīn praty api bodhitam |* "By these words, 'having walked round him, with the right side towards him,' it is intimated even to all the ordinary monkeys that Rāma was an incarnation of a celestial deity."

Meru, or the three worlds with the immortals, might be lifted by him with his arms, but not the younger brother of Bharata. But Lakshmana, though smitten on the chest with the lance given by Brahmā, recollected himself to be an incomprehensible portion of Vishṇu.”²² Similar words are again ascribed to him in v. 120: *Vishnor bhāgam amīmāṃsyam ātmānam pratyanusmaran*. Expressions of the same purport occur in the parallel verses in Gorresio’s edition, sect. 36, vv. 86, 88, and 98. The words in v. 88 are *Vishnor achintyo yo bhāgo mānushāḥ deham āsthitaḥ* | “The inconceivable portion of Vishṇu residing in a human body.” The expressions, however, may be later interpolations in both editions. In vv. 122 f. of the same section

²² The commentator’s note on v. 110 is as follows: *Amoghayā Brahma-dattayā stanṭare āhataḥ Saumitrīr Vishnor amīmāṃsyām niśāmīṣaya-Vishṇu-bhāgatavantam iyattayā chintayitum aśakyām vā Vishnor bhāgam ātmānam pratyanusmarat anva-smarat | na hi svīyām svaṁ hinasty ity āśayena Brahmā-śakti-mūlāya (?) trāṇārtham bhagavat-tejo’ṁśāḥ eva aham asmi iti dhyātavān | naṭa-vad angīkṛita-manushyatvasya itarehāṁ dridha-pratīty-artha-parāṇ na sarvādā tathā dhyānam | evāṁ cha Brahma-bhāvanayā! Lakshmanena sva-sarīrasya garīyastvam āpāditam ity uktam bhavati |* “Being struck on the breast with the unfailing (dart) given by Brahmā, Lakshmana recollected himself to be indubitably a portion of Vishṇu, or to be a portion of Vishṇu which could not be conceived of as being of such and such magnitude. With reference to the principle that nothing destroys that which belongs to itself, he reflected, with a view to his preservation from the lance of Brahmā (?), that he was a part of the divine energy. As he had, like an actor, assumed the human form, this reflection of his had the object of confirming the belief of others, and it is not (to be imagined) that he always so reflected. And so too by conceiving himself as Brahma, he made his body very ponderous.” It is afterwards said in verse 117 that Hanumat took Lakshmana in his arms and carried him to his brother, and that, though he could not be moved by his enemies, he made himself light to Hanumat in consequence of the latter’s friendship and devotion. On this the commentator remarks: *Idāṁ cha bhakta-māṭrasugrahatvam bhagavato bhagavad-avatārāṇāṁ cha svabhāva-siddham eva iti bodhyam | evāṁ cha Rāma-Lakshmanayor ajñāna-śaktimatva-tātparyatayā bhāsumānāni vachanāni mānusha-vesha-nirvahaṇa-māṭra-parāṇi iti bodhyam | taśc uktam Bhāgavate |* “Martyāvatāras tv iha martya-śikṣhaṇāṁ raksho-badhāyaiva na kevalāṁ vibhōḥ | kuto’nyathā syuḥ ramataḥ xe ātmānaḥ Sītā-kṛitāni vyasānāniśvarasya” | “This capability of being taken up by a devoted person alone is to be understood as resulting from the nature of the Deity and of His incarnations. And so it is to be understood that the expressions which seem to ascribe the capability of ignorance to Rāma and Lakshmana are only intended to serve the purpose of carrying out their characters in their human disguise. This is declared in the Bhāgavata Purāṇa (the verse occurs in v. 19, 5, as I learn from Böhtlingk and Roth’s reference, s.v. śikṣhaṇa), ‘The Lord’s incarnation as a man on this earth was meant for the instruction of men, and had not merely in view the slaughter of the Rākshasa. Otherwise, how could the Lord, the Spirit, whose delight is in himself, have undergone the sufferings arising from Sītā?’”

(fifty-ninth, Bombay ed.) Hanumat tells Rāma to mount on his back, as Vishṇu on that of Garutmat or Garuḍa (*Vishṇur yathā Garutmantam āruhya*); and in verse 125, Rāma is said to have rushed on Rāvana as Vishṇu rushed on Vairochana (*Vairochanām iva kruddho Vishṇur ityādi*).

In the same sect. (59, 135 ff., Bombay ed.) it is related that Rāvana was defeated by Rāma, but spared, and sent back to Lankā. After his return he thus speaks (sect. 60, v. 5 ff.): *Sarvām tat khalu me moghañ yat taptam paramām tayaḥ | yat samāno Mahendrena mānushenā vinirjitaḥ |* 6. *Idam tad Brahmano ghorām vākyam mām abhyupasthitam | “mānushebhyo vijānīhi bhayañ tvam iti tat tathā |* 7. *Deva-dānavagandharvair yaksha-rākshasa-pannagaiḥ | abadhyatvam mayā proktam mānushebhyo na yāchitam” |* 8. *Tam imam mānusham manye Rāmañ Daśarathātmajam | Ikshvāku-kula-jātena Anaranyena²³ yat purā |* 9. *“Utpatsyati hi mad-vañše purusho rākshasādhama | yas tvām sa-putrañ sāmātyam sa-balañ sāśva-sārathim |* 10. *Nihanishyati sangräme tvām kulādhama durmate” | śapto ’ham Vedavatyā cha yathā sā dharshitā purā |* 11. *Seyam Sītā mahābhāgā jätā Janaka-nandinī | Umā Nandīśvaraś chāpi Rambhā Varuna-kanyakā |* 12. *Yathoktās²⁴ tan mayā prāptam na miṣyā rishi-bhāshitam | etad eva samāgamyā yatnañ kartum iħārhatha |* “All the extreme austerity that I have undergone is then vain, since

²³ See Wilson's *Vishṇu Purāṇa*, p. 371: “Whose (Sambhūta's) son was Anaranya, who was slain by Rāvana in his triumphant progress through the nations” (*tato 'naranyas | tañ Rāvane dig-vijaye jaghāna*). Here, and in the legend related in the second volume of this work, p. 421, note 129, a set of events different from those narrated in the earlier books of the Rāmāyaṇa, is referred to.

The story of Anaranya is, however, told in the Uttara Kāṇḍa of the Rāmāyaṇa, section 19. Dushkanta (sic), Suratha, Gādhi, Gaya, Purūravas (though, as the commentator remarks, they lived at different periods [*bhinna-bhinna-kāla-vartino 'pi Dushkantūdayaḥ sva-sva-kāle Rāvanam prati jitata-vādañ vara-dānād uktavantah*], yet they all in their own times) submitted, without fighting, acknowledging themselves conquered, to Rāvana on his victorious march through the world in consequence of the boon Brahmā had given to him (v. 5). Anaranya, a descendant of Ikshvāku, and king of Ayodhyā, however, when called upon either to fight, or acknowledge himself conquered, prefers the former alternative (v. 9); but his army is overcome, and he himself is thrown from his chariot (v. 21). When Rāvana triumphs over his prostrate foe, the latter says that he has been vanquished, not by him, but by fate, and that Rāvana is only the instrument of his overthrow (v. 26); and he predicts that Rāvana should one day be slain by his descendant Rāma (v. 29: *Utpatsyate kule hy asminn Ikshvākūnām mahātmanām | Rāmo Daśarathir nāma yas te prāñān harishyati*).

²⁴ *Yathoktavantaḥ . . . yad ūchus tan mayā iti pāṭhāntaram |* Comm.

I, though the equal of Indra, have been overcome by a man. This is the direful word of Brahmā that has now reached me, [when he said]: ‘Know that thy great cause of apprehension is from men. I have decreed thy indestructibility by gods, Dānavas, Gandharvas, Yakshas, Rākshasas, and Pannagas: but thou hast asked no [security] from men.’ This man I consider to be Rāma, the son of Daśaratha, since I was formerly thus cursed by Anaranya of the race of Ikshvāku; ‘There shall arise among my posterity a man who shall slay thee in battle, thou lowest of Rākshasas, and wicked wretch, along with thy sons, ministers, hosts, and charioteers.’ And I was also cursed by Vedavatī when she was insulted by me: it is she who has been born as the great Sītā, the gladdener of Janaka. And that which Umā, Nandisvara, Rambhā, and the daughter of Varuna²⁵ (Punjikasthalā) uttered, has befallen me. What has been spoken by rishis²⁶ is never falsified. Wherefore, ye must assemble, and make exertions.”

In this passage it will be observed that there is no express reference to the divine nature of Rāma: and it is conceivable that the original legend may have represented him as being, even in his human capacity, of sufficient prowess to slay the king of the Rākshasas.

[Most of the stories referred to in the preceding passage are given in the Uttara Kāṇḍa, and I shall supply an abstract of them here. That of Anaranya will be found in note 23.]

The rather pretty story of Vedavatī is related in the seventeenth section of that book, vv. 1 ff., as follows: Rāvana, in the course of his progress through the world, comes to the forest on the Himālaya, where he sees a damsel of brilliant beauty, but in ascetic garb, of whom he straightway becomes enamoured. He tells her that such an austere life is unsuited to her youth and attractions, and asks who she is, and why she is leading an ascetic existence. She answers that she is called Vedavatī, and is the Vocal daughter (*vāñmayī kanyā*) of Vṛihaspati’s son, the rishi Kuśadhvaja, sprung from him during his constant study of the Veda. The gods, gandharvas, etc., she says, sought to woo her, but her father would give her to no one else than

²⁵ The stories connected with all these names are briefly referred to by the commentator.

²⁶ The commentator remarks here: *Rishi-padena tapo-yuktāḥ uchyante* | “The word “rishi” denotes persons distinguished by austerity.” It would thus refer to Vedavatī and others.

to Vishnu, the lord of the world, whom he desired for his son-in-law (v. 12: *Pitus tu mama jāmātā Vishnūḥ kila sureśvarah | abhipretas trilokeśas tasmān nānyasya me pitā | dātum ichhati tasmai tu*). This resolution provoked Sambhu, king of the Daityas, who slew her father, Kuśadhvaja, while sleeping, on which her mother (whose name is not given), after embracing his body, entered into the fire (15). Vedavati then proceeds (v. 16): *Tato manorathaṁ satyam pitur Nārāyanam prati | karomīti tam evāhaṁ hrīdayena samudvahē | iti pratijñām āruhya charūni vipulām tapaḥ | 18. Nārāyanō mama patir na tv anyaḥ puru-shottamāt | āśraye niyamaṁ ghoram Nārāyaṇa-parīpsayā |* “In order that I may fulfil this desire of my father in respect of Nārāyaṇa, I wed him with my heart.”²⁷ Having entered into this engagement, I practise great austerity. Nārāyaṇa, and no other than he, Puru-shottama, is my husband. From the desire of obtaining him, I resort to this severe observance.” Rāvana’s passion is not in the least diminished by this explanation, and he urges that it is the old alone who should seek to become distinguished by accumulating merit through austerity; prays that she who is so young and beautiful will become his bride; and boasts that he is superior to Vishnu (v. 24). She rejoins that no one but he would thus contemn that deity. On receiving this reply, he touches the hair of her head with the tip of his finger (27). She is greatly incensed, and forthwith cuts off her hair, and tells him that as he has so insulted her, she cannot continue to live, but will enter into the fire before his eyes. She goes on (v. 31 ff.): *Yasmāt tu dharshitā chāhaṁ tvayā pāpātmanā vane | tasmāt tava badhārthaṁ hi samutpatsyaty aham (samutpatsyati samut-patsye ity arthah | Comm.) punaḥ | nahi śakyāḥ striyā hantum purushaḥ pāpa-niśchayaḥ | śape tvayi mayotsṛishṭe tapasaś cha vyayo bhavet | yadi tv asti mayā kinchit kṛitaṁ dattaṁ hutaṁ tathā | tasmāt tv ayoni-jā sādhvī bhavyeṣāṁ dharmināḥ sutā | evam uktvā pravishṭā sā jvalitaṁ jātavedasam | papāta cha divo divyā pushpa-vrishiḥ samantataḥ | saishā Janaka-rājasya prasūtā tanayā prabho | tava bhāryā mahābāho Vishnus tvāṁ hi sanātanaḥ | pūrvāṁ krodha-hataḥ śatrus yayā ‘sau nihatas tayā | upāśrayitvā śailābhas tava vīryam amānusham |* “Since I have been insulted in the forest by thee who art wicked-hearted, I shall be born

²⁷ This language offers an exact parallel to that of devout female ascetics in other parts of the world.

again for thy destruction. For a man of evil designs cannot be slain by a woman; and the merit of my austerity would be lost if I were to launch a curse against thee. But if I have performed, or bestowed, or sacrificed, aught, may I be born the virtuous daughter, not produced from the womb, of a righteous man.' Having thus spoken, she entered the blazing fire. Then a shower of celestial flowers fell from every part of the sky. It is she, lord, who (having been Vedavatī in the Kṛita age, v. 38) has been born (in the Tretā age, v. 38) as the daughter of king Janaka, and [has become] thy bride; for thou art the eternal Vishṇu. The mountain-like enemy who was [virtually] destroyed before by her wrath, has now been slain by her, after she had associated herself with thy superhuman energy." On this the commentator remarks: *Anena Sītā eva Rāvana-badhe mukhyañ kāraṇam Rāme tu hantritvam āropitam iti sūchitam* | "By this it is signified that Sītā was the principal cause of Rāvana's death; but the function of destroying him is ascribed to Rāma." On the words "thou art Vishṇu," in the preceding verse, the same commentator remarks: *Anena Sītāyāḥ Lakshmītvam sphuṭam evoktam | tad uktam Parāśareṇa "Rāghavatve 'bhavat Sītā Rukminī Kṛishṇa-janmani"* iti | "By this it is clearly affirmed that Sītā was Lakshmī. Parāśara says: 'In the god's life as Rāma, she became Sītā, and in his birth as Kṛishṇa [she became] Rukminī.'

I have not noticed in the Uttara Kāṇḍa any separate legend about Umā, but the commentator²⁸ connects this allusion to her in the preceding passage (vi. 60, 11) with the following story about Nandīśvara, which is thus told in the sixteenth section of the Uttara Kāṇḍa (v. 1 ff.): After his victory over Kuvera, Rāvana went to Saravāna, the birthplace of Kārttikeya. Ascending the mountain, he sees another delightful wood, where his car Pushpaka stops, and will proceed no further. He then beholds a formidable dark tawny-coloured dwarf, called Nandīśvara, a follower of Mahādeva, who desires him to halt, as that deity is sporting on the mountain, and has made it inaccessible to all creatures, the gods included (v. 10). Rāvana angrily

²⁸ His words are: *Tatra Umā-śāpah | Kailāśa-sikhara-chālana-velāyām Rāvanasya strī-nimittam maraṇam ity evaṁ-rūpam ity āhuḥ* | "They say that at the time when he shook the summit of Kailāśa, a curse was pronounced on Rāvana that he should die on account of a woman."

demands who Sankara (Mahādeva) is, and laughs contemptuously at Nandīśvara, who has the face of a monkey. Nandīśvara, who was another body (*aparā tanuh*) of Śiva, being incensed at this contempt of his monkey form, declares that beings, possessing the same shape as himself, and of similar energy, monkeys, shall be produced to destroy Rāvaṇa's race (v. 17: *Tasmād mad-vīrya-saṁyuktāḥ mad-rūpa-sama-tejasāḥ | utpatsyanti badhārthaṁ hi kulasya tava vānarāḥ*). Nandīśvara adds that he could easily kill Rāvaṇa now, but that he has been already slain by his own deeds (v. 20). Rāvaṇa threatens (v. 23 ff.) that as his car has been stopped, he will pluck up the mountain by the roots, asking in virtue of what power Śiva continually sports on that spot, and boasting that he must now be made to know his danger. Rāvaṇa then throws his arms under the mountain, which, being lifted by him, shakes, and makes the hosts of Rudra tremble, and even Pārvatī herself quake, and cling to her husband (v. 26: *Chachāla Pārvatī chāpi tadā śliṣṭā Maheśvaram*). Śiva, however, presses down the mountain with his great toe, and along with it crushes the arms of Rāvaṇa, who utters a loud cry, which shakes all creation. Rāvaṇa's counsellors then exhort him to propitiate Mahādeva, the blue-throated lord of Umā, who on being lauded will become gracious. Rāvaṇa accordingly praises Mahādeva with hymns, and weeps for a thousand years. Mahādeva is then propitiated (v. 35), lets go Rāvaṇa's arms, says his name shall be Rāvaṇa from the cry (*rāva*) he had uttered, and sends him away, with the gift of a sword bestowed on him at his request (v. 43).

The legend of Rambhā is narrated in the twenty-sixth section of the Uttara Kānda. Rāvaṇa goes with his army to Kailāsa, to conquer the gods. He there sees the Rambhā, the most beautiful of all the Apsarases, and is smitten with her charms (v. 20). She says she is properly his daughter-in-law, being the wife of Nalakūvara (son of his brother Kuvera), with whom she has an assignation, and cannot therefore receive his addresses (v. 34). Rāvaṇa says the Apsarases are mere courtezans, without any husbands, and ravishes her (v. 41). She goes and reports the outrage to Nalakūvara (46), who, after touching all his organs of sense (*chakshur-ādīndriya-ganāñ sarvam | Comm.*) with water, launches the following curse against Rāvaṇa: v. 54.
Akāmā tena yasmāt tvam balād bhadre pradharshitū | 55. Tasmāt sa

yuvatīm anyām nākāmām upayāsyati | yadā hy akāmām kāmārto dharshayishyati yoshitam | mūrdhā tu saptadhā tasya śakalibhavitā tadā | “Since thou, kind lady, who hadst no passion for him, hast been forcibly insulted by him, he shall not approach any other damsels who does not reciprocate his passion. For when through passion he shall ravish any woman who has no passion for him, his head shall split into seven fragments.” Hearing of this curse, Rāvana resolves to abstain from offering violence to women.

I have not noticed in the Uttara Kānda any story about the daughter of Varuṇa, but the commentator on the text (vi. 60, 11) explains the allusion to her thus: *Varuṇa-kanyakā Punjikasthalā tan-nimittam brahma-sāpah strī-dharshane marana-rūpah* | “The daughter of Varuṇa was Punjikasthalā. On her account, a curse of Brahmā, involving the penalty of death, [was pronounced] on the rape of women.”]

After expressing himself as above (p. 458), Rāvana desires his brother Kumbhakarṇa (a monster who, owing to the curse of Brahmā,²⁹ slept for six months at a time, and remained awake for a single day) to be awakened. This is with immense difficulty effected. Kumbhakarṇa asks (book vi., sect. 60, Bombay ed., vv. 67 ff.) why they have awakened him, and is told that they stand in dread, not of the gods, but of a man, Rāma (v. 72: *Mānushān no bhayañ rājan tumulañ samprabādhate | ityādi*); when he assures them that he will destroy their foes, and himself drink the blood of Rāma and Lakshmana. After drinking two thousand jars of liquor, he goes to see and consult with his brother Rāvana; who, in answer to his inquiry, describes to him (sect. 62) the present position of affairs, and the necessity there is to obtain his assistance. Kumbhakarṇa, in reply, delivers (sect. 63, Bombay ed., vv. 2–21) a moral discourse on the wickedness of Rāvana’s conduct, such as we should scarcely have expected from the speaker’s antecedents;²⁹ and is told by Rāvana in answer (vv. 23–27) that this is not the time for such laboured lectures, but for action, to which he calls upon him to proceed, if he has any regard for him, or pretensions to valour. Kumbhakarṇa then promises (vv. 30 ff. of the same section) to destroy the enemies of his brother. But before this last speech of Kumbhakarṇa, which is given in the forty-second section of Gorresio’s recension, that text introduces another speech of

²⁹ See sect. 61, vv. 19 ff.

the same personage, which occupies vv. 30–53 of the fortieth section, and a further speech of Rāvana which fills the forty-first section; both of which are wanting in the Bombay edition, and even in one of the MSS. consulted by Signor Gorresio, as we learn from his Preface, vol. v., p. xlvi.; and might, as he thinks, be omitted without detriment, or perhaps with advantage, to the connexion of the ideas, and the march of the poem. Some mention must, however, be made of this speech, as in it Kumbhakarṇa gives the same account of the divine origin of Rāma, as we have already met with in the earlier part of the poem (see p. 168 ff., above). He says that one day he had seen the divine sage Nārada, who had told him that he had just returned from an assembly of the gods who had met to take counsel for the destruction of the Rākshasas, on which occasion Brahmā had spoken as follows (sect. vi. 40, 44 ff., ed. Gorr.): *Evam ukte tu vachane Brahmā devān uvācha ha | abadhyatvam mayā dattam deva-daityaścha rākshasaiḥ | mānusheshbyo bhayaṁ tasya vānarebhyascha devatāḥ | surā-sura-samūhe'pi badhas tasya na vidyate | tasmād esha Harir devah padma-nābhās trivikramah | putro Daśarathasyāstu chaturbāhuḥ sanātanaḥ | bhavānto vasudhām gatvā Vishṇor asya mahātmanah | vānarāñām tanum kṛitvā sahāyatvaṁ karishyatha |* “When [the priest of the gods Vṛihas-pati] had thus spoken, Brahmā said to the gods: ‘I have conferred [on Rāvana] indestructibility by gods, Daityas and Rākshasas: he has, O gods, to fear men and monkeys. Nor can he be killed by all the Suras (gods) or Asuras. Wherefore let this god (devah) Hari (Vishṇu), from whose navel sprang a lotus, who is thrice-striding, four-armed, and eternal, become the son of Daśaratha. You, gods, repairing to the earth, and assuming the form of monkeys, shall assist the mighty Vishṇu.’” Kumbhakarṇa says that Vishṇu has taken the human form of Rāma, and come to slay them. He therefore advises that Sītā should be restored, and peace made with Rāma, before whom the three worlds bow down.

In reply to this exhortation, Rāvana utters the following defiance of Vishṇu (sect. 41, 2 ff., ed. Gorr.): *Ko'sau Vishnur iti khyāto yasya tvam tāta bibhyase | devatve na namasye tam tathā 'nyān devatā-ganān | manush-yatvaṁ gate tasmin kim bhayam tvām upasthitam | nityam samara-bhī-tās tu mānushāḥ sumahābalaḥ | khādayitvā tu tān pūrvām katham paśchād namāmy aham | pranamya mānushām Rāmām Sītām datvā tu tasya vai |*

hāsyā-bhūtas tu lokānām anuyāsyāmi prishṭhataḥ | Rāghavāṁ tam mahā-
 bāho dīna-rūpo 'tha dāsa-vat | riddhiṁ cha paśyamāno 'sya kathāṁ śaksh-
 yāmi jīvitum | hrītvā tasya purā bhāryāṁ mānam kṛītvā sudarunām |
 pranamed Rāvāṇo Rāmam esha te buddhi-nirṇayāḥ | yadi Rāmaḥ svayam
 Viṣṇur Lakshmano 'pi S'atākratuh | Sugrīvas Tryambakaḥ sākshāt svayam
 Brahmā tu Jāmbavān | aho śāstrāṇy adhitāni yasya te buddhir idriśi |
 atītāśramiṇāṁ Rāmaṁ yo namaskartum ichhasi | devatvāṁ yaḥ parityajya
 mānushīṁ yonim āśritaḥ | asmān hantum khilāyātaḥ sa sandheyaḥ katham
 mayā | yadi vā Rāghavo Viṣṇur vyaktaṁ te śrotram āgataḥ | devatānāṁ
 hilārthaṁ tu pravishṭo mānushīṁ tanum | sa vānarāṇāṁ rājānaṁ Sugrī-
 vāṁ śaranāṁ gataḥ | aho 'sya sadriśāṁ sakhyāṁ tiryagyoni-gataiḥ saha |
 vīrya-hīnas tu kiṁ Viṣṇur yaḥ śrītaḥ riksha-vānarān | athavā vīrya-
 hīno 'sau yena pūrvam mahāsuraḥ | vāmanāṁ rūpam āsthāya yāchitas
 tripadaḥ padam | Balis tu dīkshito yajne tena tvāṁ sakhyam iehasi | yena
 dattā mahā sarvā sa-sāgara-vānārṇavā | upachāra-kṛitā pūrvam sa baddho
 yajna-dīkshitaḥ | upākārī hatas tena so 'smān rakshati vairināḥ | yadā me
 nirjītuḥ devāḥ svargaṁ gatvā tvayā saha | tadā kiṁ nāsti Viṣṇutvāṁ tasya
 devasya Rākshasa | sāmpratāṁ kutaḥ āyātaḥ sa Viṣṇur yasya bibhyase |
 śārīra-rakṣaṇārthaḥ brūshe tvāṁ vākyam īdriśam | nāyāṁ kīvayitum
 kālaḥ kālo yoddhūm niśāchara | svāmyam Pitāmahāt prāptaṁ trailocayaṁ
 vaśa-gamī kṛitam | Rāghavam praname kasmād hīna-vīrya-parākramam |
 tad gaoḥha śayanīyaṁ tvam piva tvam vigata-jvaraḥ | śayamānaṁ na
 hanyāt tvāṁ Rāghavo Lakshmaṇas tathā | ahaṁ Rāmam badhishyāmi
 Sugrīvancha sa-Lakshmaṇam | vānarāṁścha hanishyāmi tato devān mahā-
 rane | Viṣṇunohaiva badhishyami ye cha Viṣṇv-anuyāyinaḥ | gachha
 gachhasva tāt kshetraṁ chiram jīva sukhī bhava | bhrātaraṁ tv evam uktvā
 'sau Rāvāṇaḥ Kāla-choditaḥ | sāvalepaṁ sa-garjancha punar vachanam
 abravīt | jānāmi Sītāṁ dharanī-prasūtāṁ jānāmi Rāmam Madhusū-
 danancha | etad hi jāne tv aham asya badhyas tenāhṛitā me Janakātm-
 jaishū³⁰ | na kāmāchhaiva na krodhād dharāmi Janakātmajām | nihato
 gantum ichhāmi tad Viṣṇoḥ paramam padam |

³⁰ A verse resembling this in most of its clauses had previously occurred in a similarly defiant speech of Rāvana's in sect. 34, 7, of Gorresio's recension: *Jānāmi Sītāṁ Janaka-prasūtāṁ jānāmi Rāmam Madhusūdanām cha | Etad hi jānāmī aham asya badhyas tathāpi sandhiṁ na karomy anena |* “I know Sītā to be Janaka's daughter, and Rūma to be Madhusūdana; and I know this that I shall be slain by him; and yet I cannot make peace with him.” Gorresio regards both passages as of doubtful authenticity. In explanation of the epithet *dharanī-prasūtā* applied to Sītā, I may quote these lines from the Rāmāyaṇa (Bombay ed.) i. 66, 13 ff., where

"Who is that being called Vishnu, whom thou fearest? In his divinity I reverence neither him, nor any of the other hosts of gods: what fear is this, then, which has seized you, now that he has become a man? Men are always afraid of battle. When I have formerly eaten them, how can I afterwards bow down before them? Paying reverence to the mortal Rama, and restoring Sita, how could I,—an object of derision to the universe,—follow behind Raghava in humility like a slave? and beholding his prosperity, how could I live? This is thy opinion, that after carrying off Rama's wife, and manifesting terrible haughtiness, Ravana should bow down before him! Even if Rama were Vishnu himself, and Lakshmana were Indra, if Sugriva were Tryambaka (Siva), and if Jambavat were Brahma—O thou hast [well] studied the Sastras, thou who so thinkest, and who desirest to make obeisance to Rama who stands without the four orders of society; who, abandoning his divine nature, has entered into a mortal womb! How can I make peace with him who has come to kill us? Or if it has distinctly reached thy ears that Rama is Vishnu, and has entered into a mortal body for the welfare of the gods, [still] he has resorted [for help] to Sugriva the king of the monkeys. How suitable is his friendship with brutes! Is then Vishnu destitute of valour that he has sought [the aid of] bears and monkeys? Or, he is [certainly] devoid of valour who formerly assuming the form of a dwarf, demanded of the great Asura Bali three paces of ground, while he was consecrated for the sacrifice: with such a person thou desirest friend-

Janaka says of his daughter: *Atha me krishataḥ kshetraṁ lāṅgalād utthitā tataḥ | 14. Kshetraṁ śodhayatā labdhā nāmnā Sīteti viśrutā | bhūtalād utthitā sā tu vya-*
vardhata mamātmajā | etc. 13. "Now as I was ploughing my field, there sprang from the plough (a girl), (14) obtained by me while cleansing my field, and known by name as Sita (the furrow). This girl, sprung from the earth, grew up as my daughter." In the next verse she is styled *ayonijā*, "not born from the womb." The commentator quotes the following lines from the Padma-purana on the same subject: *Atha lokeśvari Lakshmīr Janakasya pure svataḥ | śubha-kshetre halotkhāte tāre chottara-phālgune | ayonijā padma-karā bālārka-sūta-sannibhā | Sītā-mukhe samutpannā bāla-bhāvena sundari | Sītā-mukhodbhavāt Sītā ity asyai nāma chākarot | tato 'bhūd aurasi tasya Urmilā nāma kanyakā | iti |* "Now Lakshmi, the mistress of the worlds, was born by her own will in the city of Janaka, in a beautiful field opened up by the plough, under the star in the second half of the month Phālguna. She sprang from the womb of no female, with a lotus in her hand, like a hundred young suns, but arose from the opening of the furrow, beautiful, in the form of a child. He gave her the name of Sita, because she sprang from the opening of the furrow (*sītā*). Then his daughter Urmila was born by ordinary generation."

ship! He (Bali) who formerly presented to him the whole earth with its oceans, forests, and seas, was bound by him when consecrated for sacrifice! A benefactor was destroyed by him, and he is to deliver us who are his enemies!³¹ When I went to heaven with thee and conquered the gods, had not this god then his character of Vishṇu? Whence has this Vishṇu now come, whom thou fearest? Thou speakest in this strain to save thy body [from injury in battle]. This is not the time for timidity, Rākshasa, but for fighting. I have obtained dominion from Brahmā; the three worlds are subject to me; why should I bow down before Rāma who is destitute of energy and valour? Go, therefore, to thy couch; drink, free from disquiet. Neither Rāma nor Lakshmana will kill thee when thou art sleeping. I shall slay Rāma, and Sugrīva, and Lakshmana, and the monkeys, and then the gods also in a great battle. I shall kill Vishṇu too, and all Vishṇu's followers. Go, go then to thy abode, live long, live at ease.' Having thus, impelled by fate, spoken to his brother with arrogance and in a loud tone, Rāvāna said again: 'I know Sītā to be sprung from the earth; I know Rāma to be Madhusūdana. And this I know, that I am to be slain by him; and therefore have I carried off this daughter of Janaka. It is not from passion or from anger that I retain her: I desire, being slain, to go to that highest abode of Vishṇu.'" Compare the quotation from the Vishṇu Purāṇa, given above, regarding Siśupāla, pp. 215 f., note 212.

The change of tone in this last short speech is remarkable. The defier of Vishṇu all at once acknowledges his deity and becomes his humble worshipper. This looks like a still later addition to the preceding part of the section, inserted by some editor who considered the earlier portion to be too blasphemous to be allowed to stand without some qualification, or recantation.

Again, after Rāvāna's death, Mandodarī, the highest in rank of his queens, in the lament which she utters for her husband's loss, speaks as follows (sect 113, 5 ff., Bombay ed.): *Sa tvam mānusha-mātrenā Rāmenā yudhi nirjitaḥ| na vyapatrapase rājan kim idāṁ rākshasēsvara|* 6. *Kathaṁ trailokyam ākramya śriyā vīryena chānvitam | avishahyāṁ jaghāna tvāṁ mānusho vana-gocharaḥ|* 7. *Mānushānām avishaye charataḥ kāma-rūpiṇaḥ | vināśas tava Rāmena sañyuge nopaladyate |* 8. *Na chaitat*

³¹ Such is the sense—apparently not a very suitable one—of the words.

*karma Rāmasya śraddadhāmi chamū-mukhe | sarvataḥ samupetasya tava
tenābhimarshanam | 9. Athavā Rāma-rūpena Kṛitāntah svayam āgataḥ |
māyām tava vināśaya viddhāyāpratitarkitām | 10. Athavā Vāsavena tvāṁ
dharshto 'si mahābala | 11. Vāsavasya tu kā śaktis tvāṁ drashtum api
sañyuge | Mahābalaṁ mahāvīryam deva-śatrum mahaujasam | 12. Vyā-
ktam esha mahāyogi³² paramātmā sanātanah | an-ādi-madhya-nidhano
mahataḥ paramo mahān | 13. Tamasaḥ paramo dhātā śankha-chakra-gadā-
dharah | 14. Śrīvatsa-vakshah nitya-śrīr ajayyah sūsvato dhruvah | mā-
nushaṁ rūpam āsthāya Viṣṇuh satya-parākramah | 15. Sarvaiḥ pari-
vrito devair vānaratvam upāgataih | sarva-lokeśvarah śrimān lokānām
hita-kāmyaya | sa-rākshasa-parivāraṁ deva-śatrum bhayāvaham | 16.
Indriyāṇi purā jitvā jitam tribhuvanām tvayā | smaradbhir iva tad
vairam indriyair eva nirjitaḥ | 17. Yadaiva hi Janasthāne Rākshasair
bahubhir vritah | Kharas tu nihato bhrātā tādā Rāmo na mānushaḥ |*

“5. Art not thou ashamed, O king, to have been conquered by Rāma, a mere man? What is this, lord of the Rākshasas? 6. How did a man frequenting the forests slay thee who hadst assailed the three worlds, who wast distinguished by good fortune and heroism, and unconquerable? 7. That thou who movedst at will, invisible to men, shouldest have been destroyed by Rāma, is inconceivable. 8. I do not credit this act of Rāma in the front of the battle, the overthrow by him of thee who wast endowed in every way. 9. Either Death (*Kṛitānta*) came in the form of Rāma, applying an unimagined magic for thy destruction, (10) or thou hast been overwhelmed by Vāsava (Indra). 11. But what power had Vāsava in battle even to look at thee, who wast the mighty in force and heroism, the glorious enemy of the gods? 12. This was manifestly the great contemplator (*Mahāyogin*),³³ the supreme spirit, the eternal, without beginning, middle, or end, the great Being superior to the great (or to *Mahat*,³⁴ i.e. Prakṛiti or matter), (13) superior to darkness,³⁵ the sustainer, the wielder of the shell, the discus, and the club, (14) who bears the śrīvatsa on his breast, who

³² *Svābhāvika-sarva-śakti-yuktaḥ* | Comm.

³³ This knowledge of the truth, says the commentator, was derived by Mandodari from the divine favour (*satyam evam Mandodarī jānitē Bhagavat-kripayā*).

³⁴ The commentator does not say in what sense the word *mahat* should be taken.

³⁵ The commentator says that *tamasaḥ paramaḥ* means *prakṛiteḥ pravartakah*, “he who causes the activity of Prakṛiti (or matter).” Instead of *tamasaḥ*, he adds, some read *tapasah*.

enjoys perpetual prosperity, the invincible, everlasting, unchanging, Vishnu, of genuine prowess, who had assumed a human form, (15) and was attended by all the gods in the shape of monkeys, the glorious lord of all the worlds, who desired the good of all the worlds. [He slew thee],³⁶ the terrific enemy of the gods, with thy attendant Rākshasas. 16. Formerly, by subduing thy senses, thou didst subdue the three worlds; but thou wast [afterwards, i.e. when thou didst carry off Sītā, etc.] overcome by thy senses, which, as it were, remembered³⁷ [and revenged] that [former] hostility [of thine towards them]. 17. For since thy brother Khara, attended by many Rākshasas, was slain [by Rāma] in Janasthāna, Rāma is not a mere mortal."

If this quotation from the Bombay edition be compared with the corresponding passage of Gorresio's text (sect. 95), it will be found that, on this occasion, the former is more diffuse than the latter. Verses 5-8 are nearly the same in both recensions; but instead of two verses (the ninth and tenth) affirming the divine character of Rāma, which we find in Gorresio's edition, there are in the Bombay recension seven verses, in most of which, at least, the same idea is enforced. The ninth and tenth verses of Gorresio's edition are as follows: 9. *Athavā Rāma-rūpena Vishnus cha svayam āgataḥ | tava nāśaya māyābhīḥ pravīśyānupalakshitaḥ |* 10. *Yadaiva hi Janasthāne rākshasarir bahubhir vritah | Kharas tava hato bhrātā tadaivāsau na mānushhaḥ |* "Or Vishnu himself came in the form of Rāma, having entered into him unperceived, through supernatural powers, for thy destruction. 10. For since thy brother Khara, attended by many Rākshasas, was slain by [Rāma] in Janasthāna, Rāma is not a mere mortal." It will be observed that here a verse (the tenth), which corresponds to the seventeenth of the Bombay edition, immediately succeeds the ninth, and that consequently there is in Gorresio's text no such development of the idea contained in the ninth verse as we find in vv. 10-15 of the other edition. Now if we are to suppose that the original text of the Rāmā-yana made no allusion to Rāma being an incarnation of Vishnu, it might at first sight seem as if the ninth and tenth verses of the Bombay text,

³⁶ It is necessary (with the commentator, who says *hatavān iti śeshāḥ*) to supply the words in brackets, or some others of a similar tenor, in order to make sense.

³⁷ This clause the commentator explains thus: "*Purā*" *Bhagavad-uddesena tapo-nushṭhāna-kāle | "tad vairām" sva-jaya-nimitām vairām smaradbhir indriyair akarma-pravṛitti-sampādanena nirjilah |*

which represent Death (*Kritānta*), or Indra, as taking the form of Rāma, were more genuine than the corresponding verse of Gorresio's edition, which declares that Vishṇu assumed the form of that hero. In this case, verses 12 ff. of the Bombay edition, which represent Rāma as an incarnate deity, would be a subsequent interpolation. But the twelfth and following verses appear, on examination, to hang well enough together with those which precede; and if the entire passage thus forms one connected whole, we can only (on the hypothesis that Rāma's divine nature was foreign to the original poem) suppose that the interpolation, or alteration, has extended over a wider surface. It is worthy of remark that the hundred and thirteenth section of the Bombay edition is in other parts also more developed than Gorresio's. Thus after verse 40 of the Bombay edition, corresponding to verse 28 of Gorresio's, eighteen verses are inserted which are not in the latter, and after verse 59 of the Bombay edition=verse 29 of Gorresio's, twelve verses are found which are wanting in the latter. From this it would appear that both recensions have, in different places, received developments after they began to be separately handed down, unless, indeed, we are to assume that that followed by Gorresio omitted passages which had previously existed in the common source of both.

In the passage which I shall next quote, the legend makes no mention of the incarnation of Vishṇu, but specifies the birth of Sītā as the means whereby Rāvaṇa is to be destroyed. After the Rākshasas had been defeated by Rāma and driven back into Lankā, their females loudly bewailed the calamities by which their race had been overtaken. In the course of this lament they say (sect. 95, vv. 25 ff., Bombay ed.=sect. 74, vv. 27 ff., Gorresio): *Rudro vā yadi vā Vishṇur Mahendro vā S'atākratuh | hanti no Rāma-rūpena yadi vā svayam Antakah | 26. Hata-pravīrah Rāmena nirāśuh jīvite vayam | apaśyanto³⁸ bhayasyāntam anāthāḥ vilapāmahe | 27. Rāma-hastād Daśagrīvah śuro datta-mahā-varah | idam bhayam mahāghorāṁ samutpannaṁ na budhyate | 28. Tam na devāḥ na gandharvāḥ na piśāchāḥ na rākshasāḥ | upasṛishtam³⁹ paritrātum śaktāḥ Rāmena saṃyuge | 29. Utਪātāśchāpi drīṣyante Rāvanasya rane rane | kathayanti hi Rāmena Rāvanasya nibarhanam |*

³⁸ *Apaśyanto'paśyantyah | Comm.*

³⁹ *Upasṛishtāṁ hantum ārabdhām | Comm.*

30. *Pitāmahena pṛitena deva-dānava-rākshasaiḥ | Rāvanasyābhayam*
dattam manushebhyo na yāchitam | 31. Tad idam mānusham manye
prāptaṁ niḥsamśayam bhayam | jīvitānta-karaṁ ghorāṁ rakshasāṁ
Rāvanasya cha | 32. Pīḍyamānās tu balinā vara-dānena rakshasā |
diptais tapobhir vibudhāḥ Pitāmahaḥ apūjayan | 33. Devatānāṁ
hitūrthāya mahātmā vai Pitāmahaḥ | uvācha devatās tushṭaḥ idāṁ
sarvāḥ mahad vachāḥ | 34. Adya-prabhriti lokāṁs trin sarve dānava-
rākshasāḥ | bhayena prabhritāḥ nityāṁ vicharishyanti śāśvatam⁴⁰ | 35.
Daivatais tu samāgamyā sarvaiś chendra-purogamaiḥ | vrisha-dhvajas
Tripura-hā Mahādevaḥ pratoshitaḥ | 36. Prasannas tu Mahādevo devān
etad racho 'bravīt | utpatsyati hitārthaṁ vo nārī rakshaḥ-kshayāvahā |
37. Eshā devaiḥ prayuktā tu kshud yathā⁴¹ dānavān purā | bhaksha-
yishyati nah sarvān rākshasa-ghnī sa-rāvanān | 38. Rāvanasyāpanītena⁴²
durvinītasya durmataḥ | ayaṁ nishṭānako⁴³ ghorāḥ śokena samabhīplutāḥ |
39. Tan na paśyāmahe loke yo nah śarana-do bhavet | Rāghavenopasṛish-
tānāṁ kālēneva yugakshaye | 25. "Either Rudra, or Vishṇu, or the
great Indra Satakratu, or Death himself, slays us in the form of Rāma.
26. Having had our heroes destroyed by Rāma, we despair of life.
Seeing no end of our apprehension, we lament, deprived of our pro-
tectors. 27. The heroic Daśagrīva (Rāvana), who had received a great
boon [from Brahmā] does not perceive this great cause of alarm which
[comes] from the hand of Rāma. 28. Neither Gods, nor Gandharvas,
nor Piśāchas, nor Rākshasas, are able to deliver him when assailed by
Rāma in fight. 29. Portents, too, regarding Rāvana are seen in every
battle, which foretell his destruction by Rāma. 30. Pitāmaha, gratified,
granted to Rāvana security against Gods, Dānavas and Rākshasas, but
he did not ask [to be secured] against men. 31. This dreadful danger
from men has now, I think, without doubt arrived, which shall

⁴⁰ These words are thus explained by the commentator: *Dānavāḥ rākshasāś cha*
bhayena prabhritāḥ devabhyo bhayam bibhrūgāḥ eva vicharishyanti | devāḥ svataḥ
parato vā 'smān pīḍyishyanti ity arthaḥ | "The Dānavas and Rākshasas shall roam
 about entertaining fear of the gods: viz. that the gods themselves, or through others,
 would distress them." This verse is thus given in Gorresio's edition (74, 36 f.):
Adya-prabhriti lokeshu ye bhūtāḥ bhaya-varjitāḥ | bhayārtas te punar iha vicharish-
yanti rākshasāḥ.

⁴¹ "Purā" pūrra-kalpe | devair dānava-nūśarthaṁ prayuktā kshud yathā dānavān
harati sma | Comm. "As formerly," in a former Kalpa, Hunger, being appointed by
 the gods for the destruction of the Dānavas, carried them off."

⁴² *Apanītena anayena* | Comm.

⁴³ *Nishṭānako nāśaḥ* | Comm.

terminate the life of Rāvaṇa and the Rākshasas. 32. Now the gods, when oppressed by the Rākshasa (Rāvaṇa), who was mighty through the boon which [Brahmā] had conferred on him, worshipped Pitāmaha (Brahmā) with ardent austerities. 33. The great Pitāmaha, pleased, addressed this great word to all the deities for their benefit: 34. 'From this day forward all the Dānavas and Rākshasas shall roam continually through the three worlds, influenced by fear.' 35. But all the gods,⁴⁴ with Indra at their head, assembled and propitiated Mahādeva, whose banner is a bull, and who destroyed Tripura (or, the three castles). 36. He, being pleased, thus spake to them: 'For your benefit there shall arise a female who shall bring destruction to the Rākshasas.' 37. This female slayer⁴⁵ of Rākshasas, being commissioned by the gods, shall [now] devour all of us, including Rāvaṇa; as Hunger formerly [devoured] the Dānavas. 38. Through the folly of the misguided and wicked Rāvaṇa this dreadful destruction, accompanied by affliction, has come upon us. 39. We see no one in the world who shall afford protection to us assailed by Rāma, as it were by Time at the end of the ages.'

Compare with the preceding passage the story of Devavatī, extracted above (p. 458 ff.) from the Uttara Kāṇḍa. Both of these forms of the legend appear to regard Sītā, and not Vishṇu, as the real destroyer of Rāvaṇa.

In an earlier part of the poem it is related that after Rāma had slain the Rākshasa Khara, he was congratulated by the gods in a way which, strictly speaking, is scarcely consistent with the idea that the poet regarded him as an incarnation of Vishṇu:

Āranya Kāṇḍa (or Third Book) 30, v. 27 ff. (Bombay edition = section 35, vv. 93 ff., Gorresio's edition).—*Sa papāta Kharo bhūmau dāhyamānah śarūgninā | Rudreneva vinirdagdhah Śvetāranye yathā 'ntakah |* 28. *Sa Vritraḥ iva vajrena phenena Namuchir yathā | Balo vendrāśani-hato nipapāta hataḥ Kharah |* 29. *Etasminn*

⁴⁴ The commentator remarks here: *Evaṁ Brahmaṇaḥ prāśādāt sabhayatva-mātram prāptam | saṁhārādhikṛita-Rudra-prasādena tu nāśaḥ evāsmākam ity āhuḥ |* "Thus by the favour of Brahmā, the gods only obtained that the [Dānavas, etc.] should be terrified: but through the favour [granted to them] by Rudra, whose function is destruction, we shall be destroyed."

⁴⁵ Said to be Sītā, according to the commentator (*sā eshā Sītā eva ity āhuḥ*). Gorresio's text has *Saishā daiva-prasṛiṣṭā tu kshudlitā Janakātmajā*, etc.

*antare devāś chāraṇaiḥ saha sangatāḥ | dundubhīṁśchābhīnighnataḥ
pushpa-varshaṁ samantataḥ | 30. Rāmasyopari saṁhrishtāḥ vavarshur
vismitāḥ tadaḥ | ardhaḍhika-muhūrtena Rāmena niśitaiḥ śaraiḥ | 31.
Chaturdaśa sahasrāṇi rakshasāṁ kāma-rūpiṇām | Khara-Dūshan-
mukhyānām nīhatāni mahāmrīdhe | 32. Aho bata mahat karma Rāmasya
viditātmanāḥ | aho vīryam aho dārḍhyam Vishnor iva hi ḍriṣyate | 33.
Ity evam uktvā te sarve yayur devāḥ yathāgatam | 27. "Burnt up by
the fire of the arrow, Khara fell like Antaka, who was formerly con-
sumed by Rudra in the Svetā (white) forest.⁴⁶ 28. He fell like Vṛitra
smitten by the thunderbolt, like Namuchi by the foam,⁴⁷ or like Bala
by the lightning of Indra. 29. At this moment the gods, joined with
the Chāraṇas, beating kettle-drums, delighted, (30) rained on Rāma
a shower of flowers all round, and [said] in astonishment: 'In a
muhūrta and a half (two hours) (31) fourteen thousand Rākshasas,
changing their shapes at will, headed by Khara and Dūshana, have
been slain by Rāma with sharp arrows in a great fight. 32. O what
a mighty exploit of Rāma, who knows himself!⁴⁸ O, his valour and
his firmness are seen to be like those of Vishnu!' 33. Having thus
spoken, all those gods went as they came."*

If the writer of these verses regarded Rāma as an incarnation of Vishnu, it would seem to have been superfluous to compare him with that deity. In the corresponding section of Gorresio's edition (the thirty-fifth) the several classes of ṛishis are introduced as [among

⁴⁶ On this legend the commentator informs us as follows: *Andhakāsurāḥ S'vetā-
rānye Rudreṇa hataḥ iti purāṇa-prasiddham | "S'vetārānye yathā 'ntakah"
iti prachurāḥ pūṭhāḥ | tutra Kāverī-tīra-vartini S'vetārānye Mārkandeya-čirajivit-
vāya Antaka-saṁhāro Rudreṇa kṛitaḥ iti tan-māhātmye prasiddhiḥ | Kaurme tu
uttarakhande S'vetasya rājārsheh paramaśāivasya Kālanjare parvate tapasya qbhī-
ratasya māraṇāya āgatasya Antakasya S'ivena vūma-pāda-prahārena saṁhāraḥ kṛitaḥ
iti shaṭṭrimse 'dhyāye uktam |* "The asura Andhaka was slain by Rudra in the
Svetā forest, as is well known from the Purāṇas. . . . The reading, 'as Antaka in
the Svetā forest,' is frequently met with. Regarding him it is told in the Glorification of Mārkandeya that, to prolong the life of that sage, Antaka (the Ender, Death)
was destroyed by Rudra. But in the latter part of the Kūrma-purāṇa, sect. 36, it
is related that Antaka, who had come to kill the royal ṛishi S'veta, an eminent votary
of S'iva, who was addicting himself to austerities on the Kālanjara mountain, was
destroyed by a blow of S'iva's left foot." Compare A.V. xi. 2, 7, quoted above,
p. 336, where Rudra is called "the slayer of Ardhaka."

⁴⁷ See above, p. 261, and note 259.

⁴⁸ *Viditātmanāḥ*. This epithet is not explained by the commentator.

other things] applauding Rāma for displaying the qualities of a Kshatriya (*dharmajnā vardhase dishṭyā kshatra-dharmena Rāghava*, v. 99), and as saying to him (vv. 105 ff.) that all the gods, Gandharvas, etc., were saluting him with congratulations on his victory (*jayāśrībhīḥ*), and that Brahmā and Mahādeva were paying him honour. Rāma is then said to have “made obeisance to the gods whom he saw not far off standing on their celestial cars” (*namaś chakre vimānasthān dṛishṭvā dūre divaukasah*).

The following is another passage of the sixth or Yuddha Kāṇḍa occurring in the Bombay edition, but not in Gorresio's, in which Rāma, when about to engage in battle with Rāvana, is recommended by Agastya to utter a hymn to the Sun, which will insure his victory over his enemy. Not a word is said of Rāma's own divinity, and in fact the use of such a prayer does not seem to harmonize with such a character :

vi. 106, 1 ff. (Bombay ed.): *Tato yuddha-pariśrāntam samare chintaya sthitam | Rāvanam chāgrato dṛishṭvā yuddhāya samupasthitam | 2. Daivataś cha samāgamya drashtum abhyāgato ranam | upagamyābravīd Rāmam Agastyo bhagavāṁs tadā | 3. Rāma Rāma mahābāho śriṇu guhyaṁ sanātanam | yena sarvān arin vatsa samare vijayishyase | 4. Āditya-hridayam puṇyam surva-satru-vināśanam | jayāvahaṁ japan nityam akshayar paramāṁ śivam | 5. Sarva-mangala-māngalyaṁ sarva-pāpa-pranāśanam | chintā-śoka-praśamanam āyurvardhanam uttamam | 6. Raśmimantaṁ samud�antaṁ devāsura-namaskritam | pūjayasva Vivasantam bhāskaram bhuvaneśvaram | 7. Sarva-devātmako hy esha tejasvi raśmi-bhāvanaḥ | esha devāsura-gaṇān lokān pāti gabhasti�ih | 8. Esha Brahmā cha Vishnuś cha Sivāḥ Skandāḥ Prajāpatiḥ | Mahendro Dhanadāḥ Kālo Yamaḥ Somo hy Apāmpatiḥ | 9. Pitāro Vasavāḥ Sādhyāḥ Aśvinā Maruto Manuḥ | Vāyur Vahniḥ prajāḥ prāṇāḥ ritu-kartā prabhākaraḥ | 10. Ādityāḥ Savitā Sūryāḥ kha-gaḥ Pūshā gabhastimān | suvarṇa-sadriśo bhānur hiranya-retāḥ⁴⁹ divākaraḥ | 26. Pūjayasvānam ekāgrō ḍeva-devām jagat-patim | etat trigunātām japtvā yuddhesu vijayishyati | 27. Asmin kshane mahābāho Rāvanam tvaṁ jahishyasi | evam uktvā tato 'gastyo jagāma sa yathāgatam | 28. Etach chhrutvā mahātejāḥ nashṭāśo 'bhavat tadā | dhārayāmāsa suprītō Rāghavaḥ prayatātmavān | 29. Ādityam prekṣhya japtvedam paraṁ harsham avāptiavān | trir āchamya*

⁴⁹ Aksharādhikyam ārśam | Comm.

śuchir bhūtvā dhanur ādāya vīryavān | 30. Rāvanam prekṣhya hrishṭātmā jayārthaṁ samupāgamat| sarva-yatnena mahatā vṛitas tasya badhe 'bhavat| 31. Atha ravir avadād nirikṣhya Rāmam mudita-manāḥ paramam prahrishyamānaḥ | niśic harapati-sankshayaṁ viditvā sura-gana-madhya-gato vachas tvareti |

"The divine Agastya then beholding [Rāma] fatigued with the conflict, standing anxious⁵⁰ in the battle, and in his front Rāvana, who had drawn near to the combat, [Agastya, I say], (2) who had arrived to see the conflict, joining the gods, and coming near to Rāma, said: 3. 'Rāma, Rāma, great-armed, hear the eternal mysterious [prayer], by which, my son,⁵¹ continually muttering it,—(4) the holy Āditya-hṛidaya ('heart of the sun'), which destroys all enemies, brings victory, is undecaying, supreme, beneficent, (5) the auspiciousness of all auspicious things, the destroyer of all sins, the allayer of anxieties and sorrows, the prolonger of life, the most excellent—thou shalt conquer all thine enemies in battle. 6. Worship the rising Vivasvat,⁵² the radiant sun, adored by gods and Asuras, the lord of the world. 7. For he possesses the essence of all the gods, is fiery, the producer of rays. He by his beams sustains the gods, the Asuras, and the worlds. 8. He is both Brahmā and Viṣṇu, Siva and Skanda, Prajāpati, Indra, Kuvera, Kāla (Time), Yama, Soma, and the lord of waters (Varuṇa), (9) the Pitris, Vasus, Sādhyas, Aśvins, Manu, Vāyu, Agni, created beings, breath, the former of the seasons, the producer of light, (10) Āditya, Savitri, Sūrya, moving in the sky, Pūshan, the radiant,

⁵⁰ The commentator will not allow this apprehension to be real: *Evaṁ bhaya-nāṭanāṁ tāv-mūlakam Agastyād upadeśa-grahaṇāṁ lokanugrahāya lokasya jaya-sādhana-vastu-prakāśanārtham iti tattvam |* "The truth is that this acting (or simulation) of fear, and the acceptance of instruction from Agastya founded thereon, originated in kindness to mankind, and in a desire to reveal to them the means of gaining victory."

⁵¹ See above, p. 389, how much Brahmā was offended by having this appellation, *vatsa*, "my son," applied to him by Viṣṇu. If, then, the poet here intended to represent Rāma as possessing a divine nature, he must have conceived of Viṣṇu as less susceptible than Brahmā, when he makes Agastya address him thus.

⁵² Compare the hymn to Sūrya in the Mahābh. iii. 166 ff., of which some specimens are given in the fifth volume of this work, p. 161. It is there said, v. 190: *Tvāṁ Indram īhūs tvāṁ Viṣṇus tvāṁ Rudras tvam Prajāpatiḥ | tvam Agnis tvam manah sūkshmaṁ prabhus tvam Brahma sāśvatam |* "They call thee Indra; thou art Viṣṇu, Rudra, Prajāpati: thou art Agni, the subtle Mind, thou art the lord, the Eternal Brahma."

of golden hue, the shining, who has golden seed, the maker of the day.” Then follow (vv. 11–15) many other titles of the Sun, succeeded (vv. 15–21) by invocations addressed to him under various appellations, among which is (v. 19) *Brahmeśānāchhyutesāya*,⁵³ “to the lord of Brahmā, Isāna (Siva), and Achyuta (Vishṇu).” After some further eulogies of the Sun, Rāma is again exhorted to worship this deity (vv. 26 ff.): “Worship with fixed mind this god of gods, the lord of the world. Having thrice muttered this [hymn], a man shall conquer in battles. 27. In this moment, O great-armed, thou shalt slay Rāvana.” Having thus spoken, Agastya went as he had come. 28. After hearing this, the vigorous Rāma became then freed from grief; and, with well-governed spirit, bore it in his memory. 29. Beholding the Sun, and muttering this hymn, he attained the highest joy. Having thrice rinsed his mouth, and become pure, the hero took his bow. 30. Beholding Rāvana with gladdened spirit, he approached to vanquish him; and with great intentness became bent upon his slaughter. 31. Then the Sun, with rejoicing mind, exceedingly exulting, looking upon Rāma, knowing the [approaching] destruction of the chief of the Rākshasas, and standing in the midst of the gods, uttered the word ‘speed.’”

This extract, as I have said above, is entirely wanting in Gorresio’s edition, in which a verse (the last of its eighty-ninth section) corresponding with the last in the hundred and fifth section of the Bombay edition, is succeeded immediately by one (Gorr. 90, 1) corresponding to the second half of the fourth verse of the hundred and seventh section of the Bombay edition. The whole of the matter which is wanting in Gorresio may be omitted without detriment to the connexion; and in fact the recurrence at the beginning of the hundred and seventh section (Bombay ed.) of an expression repeating in substance what had been said at the close of the hundred and fifth might

⁵³ *Brahmeśānāchhyutānām śrīshṭi-saṁhāra-sthiti-kartṛīnām iśāya svāmine | “śrīshṭi-sthity-anta-karaṇīm Brahma-Viṣṇu-S’ivātmikān̄ sa sanjñān̄ yāti bhagavān̄ ekaḥ eva Janūrdanuḥ” iti smṛiteḥ |* “To the lord of Brahmā, Isāna, and Achyuta, who are the authors of the creation, destruction, and continuance (of the world); according to the Smṛiti text: ‘The divine Janūrdana alone receives the conjoint title of Brahmā, Vishṇu, and S’iva, representing the causes of the creation, continuance and end (of the universe).’” Such is the manner in which the commentator chooses to explain away his text.

lead to the conclusion that the whole of the hundred and sixth section was interpolated. On the other hand, it seems strange that a passage which appears to militate against Rāma's divine character should be a later addition. The only conceivable motive for such an interpolation would be to glorify the Sun by the insertion of this hymn in celebration of his praise, an object which does not bear upon the main design of the Rāmāyaṇa.

The following is, on the other hand, a passage which may be understood as ascribing a superhuman nature to Rāma. After Vibhīṣhaṇa had deserted his brother Rāvaṇa, and come over to Rāma's side, a consultation took place among the friends of the latter, whether the deserter was deserving of confidence or not. Some regarded him with suspicion, but Rāma himself was in favour of receiving him with open arms. In the course of the conversation he asks (Yuddha Kāṇḍa 18, 22 f., Bombay ed.): *Sa dushṭo vā'py adushṭo vā kim esha rajañcharaḥ | sūkṣmam apy ahitāṁ kartum mama śaktāḥ kathanchana | piśāchān dānavān yakshān prithivyāṁ chaiva rākshasān | anguly-agrena tān hanyām ichhan hari-gaṇesvara |* “Whether the Rākshasa be good or bad, what, even the smallest, injury can he do to me in any way? If I wish, I can destroy Piśāchas, Dānavas, Yakshas, and Rākshasas on the earth, with the tip of my finger.”⁵⁴ This mode of expression

⁵⁴ On this the commentator remarks: *Anena sankalpa-siddhir aiśvaraṁ chilnam uktam | yady evam asmadādi-sangraho vyarthas tatra āha “ichhān” iti | svasya niratiṣaya-mahimānaṁ tāttvikam Brahma-bhāvam prakaṭikartum ichhan yadi syāṁ tādā tathaiva kuryām | samprati tu deva-bhāvopeta-niṣa-vilāsair aśeshair “abādhyatvam asya mayaiva dattam” iti tat-paripālanāya sva-divya-bhāvāṁ sva-śaktyā eva antardhāya mānusha-maryādāyāṁ sthityā tad-bhāva-prakaṭanāya eva Sītā-viyoga-prayukta-rodana-vad bhavādrīsa-sahāya-melanam | vastuto na sūtirikta-sahā-yāntarāpekṣā mama | manushyānām saṁsāra-maryādā-jñāpanām tad-vyavahāra-phalam iti bhāvāḥ |* “By this [phrase ‘with the tip of my finger’] the accomplishment of an intention is declared to be the mark of the Deity. If thus the efforts of persons such as we [men] are, be vain,—in regard to this the author says, ‘If I wish.’ If I be desirous to manifest my own surpassing greatness, my real character as Brahmā, then I can do this. But now, with the view of maintaining my fiat, [declared in the words] ‘I have conferred [on Rāvana] indestructibility,’ which I issued agreeably to all the sportive manifestations of my divine nature, suppressing that celestial nature through my own power by remaining within the limits of humanity, with the view of displaying that character, I have associated with myself such allies as you, (Sugrīva), just as I wept for my separation from Sītā. In reality I have no need for any other ally but myself. To show to men the limitations of worldly existence is the fruit of my so acting. Such is the purport.” The meaning of this passage is clear, though I may not have succeeded in accurately rendering all the phrases in it.

rather points to an inherent divine power. In Gorresio's edition the expression is somewhat different. Rāma there says (Sundara K. 91, 3) that he could destroy all those beings "forthwith, and by the power of a divine weapon" (*sakto 'hañ sahasā hantum divyenastra-balena cha*), which may be understood of a derived power. However this may be, it turned out upon trial that Rāma was unable to dispose of his enemies so summarily, as we have seen above in the case of his conflict with Indrajit (p. 383 ff.).

The termination of Rāma's terrestrial career is thus told in sections 103 ff. of the Uttara Kānda.⁵⁵ Time, in the form of an ascetic, comes to his palace-gate (103, 1 ff.), and asks, as the messenger of the great Rishi (Brahmā), to see Rāma. He is admitted and received with honour (v. 8), but says, when asked what he has to communicate, that his message must be delivered in private, and that any one who witnesses the interview is to be slain by Rāma (v. 11 f.). Rāma promises to abide by this, informs Lakshmaṇa of it, and desires him to stand outside (v. 13 f.). Time then tells Rāma (104) that he has been sent by Brahmā to say that when he (Rāma, i.e. Vishnu), after destroying the worlds, was sleeping on the ocean, he had formed him (Brahmā) from the lotus springing from his navel, and committed to him the work of creation (vv. 4-7); that he (Brahmā) had then entreated Rāma to assume the function of Preserver, and that the latter had in consequence become Vishnu, being born as the son of Aditi (v. 9 f.), and had determined to deliver mankind by destroying Rāvaṇa, and to live on earth ten thousand and ten hundred years (v. 11 f.): that period, adds Time, was now on the eve of expiration (v. 13), and Rāma could either, at his pleasure, prolong his stay on earth, or ascend to heaven and rule over the gods (v. 14 f.). Rāma replies (v. 18) that he had been born for the good of the three worlds, and would now return to the place whence he had come, as it was his function to fulfil the purposes of the gods. While they are speaking, the irritable rishi Durvāsas⁵⁶ comes to visit Rāma, and when Lakshmaṇa asks him to wait a little, insists on being introduced into the presence of the former immediately, under a threat, if refused, of cursing Rāma, his city, kingdom,

⁵⁵ All the references to this Kānda apply to the Bombay edition. I have not seen Gorresio's edition of this book.

⁵⁶ Compare p. 196, above.

and all his family (105, 1 ff.). Lakshmana, preferring to save his kinsmen, though knowing that his own death must be the consequence of interrupting the interview of Rāma with Time, enters the palace, and reports the rishi's message to Rāma (v. 9). Rāma dismisses Time, comes out, and receives Durvāsas, and when the sage has got the food he wished, and departed, Rāma reflects with great distress on the words of Time, which require that Lakshmana should die (vv. 10–16). Lakshmana, however (106, 2 ff.), exhorts Rāma not to grieve, but to slay him, and not break his own promise. The counsellors who are consulted concurring in this advice (vv. 5 ff.), Rāma abandons Lakshmana, (v. 13) who goes to the river Sarayū, suppresses all his senses (*nigrihya sarva-srotāṁsi*), and after the gods had showered down flowers upon him, is conveyed bodily by Indra to heaven (vv. 15 ff.). The gods are delighted by the arrival of the fourth part of Vishṇu (v. 18). Rāma then resolves to install Bharata as his successor, and retire to the forest and follow Lakshmana (107, 1 ff.). Bharata, however, refuses the succession, and determines to accompany his brother (v. 5 f.). Rāma's subjects are filled with grief, and say they also will follow him wherever he goes (vv. 9 ff.). Kuśa and Lava, Rāma's two sons,⁵⁷ are then installed as kings of the Southern and Northern Kośalas (vv. 17 ff.). Messengers are sent to Satrughna, the other brother, at Madhurā, and he also resolves to accompany Rāma (108, 1–14); who at length sets out in procession from his capital with all the ceremonial appropriate to the “great departure” (*mahā-prasthāna*, 109, 1 ff.), silent, indifferent to external objects, and to ease, with Śrī on his right, the goddess Earth on his left, Energy in front, attended by all his weapons in human shapes, by the Vedas in the form of Brahmans, by the all-protecting Gāyatrī, the Omkāra, the Vashaṭkāra, by rishis, by earthly divinities (*i.e.* Brahmans, *mahīsurāḥ*), by his women, female slaves, old and young, eunuchs (*varshavarāḥ*), and servants. Bharata with his wives, and Satrughna, follow, together with Brahmans bearing the sacred fire, and accompanied by their families, with the ministers of state, and the whole of the people of the country, and even with animals, and birds, etc., etc. Rāma, with all these attendants, comes to the banks of the Sarayū (sect. 110). Brahmā, and all the gods, in innumerable celestial cars, now appear,

⁵⁷ See Wilson's *Vishṇu Purāṇa*, vol. iii. p. 318 (Dr. Hall's ed.).

and all the sky is resplendent with the divine splendour of their apparition. Pure, fragrant, and delightful breezes blow, a shower of flowers falls, thrown by the gods. While hundreds of musical instruments sound, and the air is crowded with Gandharvas and Apsarases, Rāma enters the waters of the Sarayū; and Brahmā utters a voice from the sky, saying: "Approach, Vishṇu; Rāghava, thou hast happily arrived, with thy god-like brothers. Enter whatever body thou pleasest, thine own body as Vishṇu, or the eternal ether. For thou art the abode of the worlds (*loka-gatiḥ*): no one comprehends thee, the inconceivable and imperishable, except the large-eyed Māyā, thy primeval spouse." Hearing these words, Rāma enters the glory of Vishṇu (*Vaishṇavaṁ tejas*) with his body and his followers; and is worshipped by the gods, rishis, etc. He then asks Brahmā to find an abode for the people who had accompanied him from devotion to his person, and Brahmā appoints them a celestial residence accordingly (*lokān santānakān*).⁵⁸

Instead of describing any such resumption of his divine nature, the Mahābhārata, which in the Drona-parvan 2224–2248, refers to Rāma as one of the great kings of old, merely speaks in v. 2246 of his going to heaven with four kinds of creatures (*chaturvidhāḥ prajāḥ Rāmāḥ svargaṁ nītvā divaṁ gataḥ*). He is, however, celebrated in the most hyperbolical language, as where he is said (v. 2235) to "have transcended all beings, rishis, gods, and men" (*Ati sarvāni bhūtāni Rāmo Daśarathir babbau | rishīnāṁ devatānāṁ cha mānushānāṁ cha sarvaśāḥ*), but no reference is made to his being an incarnation of Vishṇu. The word *īśvara* applied to him in v. 2242 may mean only "lord," and need not be employed in the sense of "god." (This passage is referred to in Professor M. Williams's Indian Epic Poetry, p. 104.) The Rāmopākhyāna (see further on) in the Mahābhārata does not describe the apotheosis of Rāma at all.

The probability that many of the verses in the preceding passages which I have above suspected to be spurious may really be such, is

⁵⁸ These worlds are explained by the commentator as realms an abode in which gradually leads to final liberation by the attainment of Brahmā's heaven (*Kramena Brahma-loka-prāpti-dvārā mukti-janakān*).

greatly strengthened by the fact that the commentators on the poem themselves note various texts which they regard as interpolated. Thus the commentator an Kishk. K., sect. 43 (Bombay ed.), remarks on 46 ff.: *Itah uttaram kechit ślokāḥ “ramante satataṁ tatra nāribhiḥ bhāśvara-prabhāḥ”* (v. 50) *ity antāḥ ślokāḥ prakshiptāḥ prāchīna-pustakeshv anupalambhād iti Katakāḥ |* “Kataka (a previous commentator) says that after this some verses ending with the words (in the fiftieth verse) ‘They sport there resplendent, along with their women,’ are rejected, because they are not found in the old copies.”

At the end of the twenty-third section of the Uttara Kānda the commentator remarks: *Itah param pancha-sargāḥ prakshiptāḥ bodhyāḥ |* “After this five sections are to be regarded as rejected.” On these sections, to which he assigns separate numbers, he gives no commentary. In the first of these sections, v. 42, Kansa is mentioned by anachronism.

At the end of the thirty-seventh section of the same book the commentator furnishes the following piece of sensible criticism: *Etad-uttaram Bāli-Sugrīvotpattitihāso Rāvanasya Svetadvīpa-gamanetihāsaś cha katipayaiḥ sargair Agastyoktitayā kvachit pustakeshu drīsyante | te tu pūrva-sargānte eva Agastyasya svāśrama-gamana-kathanād asangatāḥ Kataka-Tirthādy-anādrītavāch cha mayā 'pi na vyākhyātāḥ |* “That which follows—viz. the tale of the birth of Bāli and Sugrīva, and the story of Rāvana’s journey to Svetadvīpa—is found in some copies, as being related by Agastya in several sections. But as these sections are inconsistent with the account [given] at the end of the previous section (36, vv. 51, 58 f.) of Agastya’s departure to his hermitage, and have not been received by Kataka, Tirtha, and other [previous commentators], I also have left them uncommented.” These sections are accordingly without any commentary.

Again, at the close of section 59, he remarks: *Etad uttaraṁ śva-mātūr akhyānaṁ gridhrolukākhyānancha kvachid drīsyate | Tirtha-Katakādy-asprīshatvena prakshiptam iti na vyākhyātam |* “The story of the dog’s mother and that of the vulture and owl which follow, are found in some copies: but as they are left untouched by Tirtha, Kataka, and others, they are rejected, and consequently have not been explained.”

From these extracts it is clear that various passages which are still preserved in the Rāmāyaṇa were regarded by the commentators as

spurious because they were not to be found in the oldest MSS. extant in their day, or because they contained something inconsistent with the context in which they occur. The judgment of these commentators is no doubt correct, especially as they must have been well acquainted with the habit which, we need not hesitate to assume, prevailed in their day, of interpolating legendary works such as the Purāṇas and Itihāsas, the style of which, from its simplicity, offers the greatest facilities for imitation. But if such interpolation be admitted by the commentators as practised in their time, it is natural to suppose that it must have been practised at an earlier period also. And the example of the Mahābhārata confirms this supposition.

After reviewing most of the passages, which I have cited above, in which Rāma's divine character is alluded to, as they are given in his own edition, and, in addition, the section which I have cited in p. 180 ff.,⁵⁹ Signor Gorresio remarks as follows (vol. v., Preface, p. xlvii. f.): "What are we to conclude from all this? Notwithstanding the citations adduced, I would not yet venture to pronounce a definitive judgment on this question" (whether the idea of the incarnation of Vishṇu in Rāma was an original part of the conception of the poem, or interpolated). "The passages quoted only prove that the interpolation, if it be such, has been made with great study and much art. But in order thoroughly to elucidate this question, we must have recourse to other documents, and seek for other proofs and indications than the poem itself supplies. Our sentence, therefore, remains suspended."

The Mahābhārata also contains a history of Rāma, (Rāmopākhyāna) which is told to Yudhishṭhīra by the sage Mārkanḍeya, in the Vana-parvan, vv. 15872–16602. In this episode it is briefly related (v. 15878 f.) that Daśaratha had four sons, born of his three queens.

⁵⁹ On this passage he observes (p. xlvii.): "Among the names here assigned to Vishṇu some of a sufficiently suspicious character are found, such as that of Krishṇa, which I do not recollect to have discovered in any other part of the poem. Besides, this chapter has no close bond to connect it with the context, and might be removed without the least injury to the poem."

The birth and history of Rāvana and his brothers are described in much greater detail (vv. 15881–15928), and many particulars are given which do not occur in the earlier part of the Rāmāyaṇa, though the Uttara Kāṇḍa contains a similar account. According to the episode in the Mahābhārata, Brahmā had a mental son Pūlastya, who again had a son Gaviputra Vaiśravaṇa (v. 15883). The latter deserted his father and went to Brahmā, who as a reward made him immortal and appointed him to be the god of riches, with Lankā for his capital, and the car Pushpaka for his vehicle (vv. 15886 ff.). His father, Pūlastya, however, being incensed at this desertion of himself, reproduced the half of himself in the form of Viśravas, vv. 15884 (*tasya kopāt pitā rājan sasarjātmānam ātmanā | sa jajne Viśravāḥ nāma tasyātmārdhena vai dvijah |* and again, v. 15889 : *Pūlastyasya tu yah krodhād ardhadeho 'bhavad munih | Viśravāḥ nāma ityādi*). This Viśravas looked upon Vaiśravaṇa with indignation. The latter strove to pacify his father⁶⁰ (v. 15890 ff.), and with this view gave him three elegant Rākshasīs to attend on him: Pushpotkaṭa, who had two sons, Rāvana and Kumbhakarna; Mālinī, who bore Vibhīṣhaṇa; and Rākā, who bore Khara and Sūrpanākhā. These sons were all valiant, skilled in the Veda, and observers of religious rites; but perceiving the prosperity of Vaiśravaṇa, they were filled with jealousy. They accordingly (except Khara and Sūrpanākhā) began to practise austerities to propitiate Brahmā, and at the end of a thousand years Rāvana cut off his own head and threw it as an oblation into the fire (v. 15908). Brahmā then appeared to stop their austerities and offer them boons (except that of immortality).⁶¹ He ordained that Rāvana should have heads and shapes at will, and should be invincible, except by men; that Kumbhakarna, who was influenced by the quality of darkness (*tamas*), should, according to his request, enjoy long sleep⁶² (*sa vavre*

⁶⁰ Viśravas is here meant, although according to v. 15883 ff. Pūlastya reproduced himself as Viśravas after the birth of Vaiśravaṇa, and in consequence of the latter having deserted his father in his original form as Pūlastya. Vaiśravaṇa means the son of Viśravas, and in v. 15925, Vais'raṇa (Kuvera) is said to be the brother of Vibhīṣhaṇa, who must have been the son of Viśravas, as his brother Rāvana is called in v. 15930.

⁶¹ See above, p. 223 and p. 488, below.

⁶² This disagrees with the statement in the Rāmāyaṇa (quoted above, p. 462) that he was doomed to long sleep as a curse.

mahatīm nīdrām tamasā grasta-chetanāḥ, v. 15916). Vibhīṣhaṇa asks that even in the greatest misfortunes he may never meditate any unrighteousness, and that the Brāhmaṇa's weapon may become manifest to him without being learned.⁶³ Brahmā promises him immortality. Having obtained the power above described, Rāvaṇa expels Vaiśravāṇa (Kuvera) from Lankā (v. 15920). The righteous Vibhīṣhaṇa follows his brother⁶⁴ (v. 15925) Kuvera, who had retired to Gandhamādāna (v. 15921). Rāvaṇa having been installed as king, and begun to exercise his power tyrannically, the rishis resort for deliverance to Brahmā (v. 15929 ff.), who promises that as Rāvaṇa could not be killed either by gods or Asuras, the four-armed Viṣṇu, the chief of

⁶³ *Asikshitancha bhagavan Brahmāstram pratibhātu me!* See the second volume of this work, 2nd ed., p. 416, where the sense of the line is not correctly rendered. See the note on a similar line from the Uttara Kāṇḍa of the Rāmāyaṇa below in p. 489. In v. 15897 Vibhīṣhaṇa is said to be the handsomest of Pulastya's sons (*rūpena sarvebhyo 'bhyaḍhikāḥ*), and a protector of righteousness, and practiser of religious rites (*dharma-goptā kriyāratīḥ*).

⁶⁴ In v. 16157 f. Vibhīṣhaṇa is said to dwell, shaded by a white umbrella, and with white garlands, on the S'vetaparvata, or, "white mountain," attended by his four counsellors, and apart from his disreputable brothers Kumbhakarṇa, etc., who, naked, with dishevelled hair, and red garlands, frequented the south. In v. 16314 f. he is said to join Rāma, and it is not mentioned whence he comes; but as his treachery is at first suspected by Sugrīva, it might appear to be implied that he came from Lankā, as is expressly related in the Rām., vi. 17, 1, Bombay ed. In Gorro. ed. (Sundara Kūḍā, 89, 1-43) forty-two verses are introduced between the two lines which make up the first verse of the 17th section of book sixth in the Bombay ed. That verse states that after addressing some harsh words to Rāvaṇa, Vibhīṣhaṇa came immediately to Rāma. Gorresio's text adds that after leaving his brother, Vibhīṣhaṇa first tells his mother all that had happened, and then went through the air to Kailāsa, the residence of Vaiśravāṇa (Kuvera, v. 4). Before his arrival, however, Mahādeva had gone with Umā and his attendants to the abode of Kuvera (vv. 6 ff.), had dismounted from his bull, and entered the assembly; when the two gods embraced each other, sat down, and began to play at dice. At this conjuncture Mahādeva sees Vibhīṣhaṇa approaching, and tells Kuvera that he has come to seek his protection; but that he ought to go to Rāma, who would install him as monarch of the Rākshasas (vv. 11 ff.). Vibhīṣhaṇa arrives, kneels and touches the ground with his forehead, when the two gods give him the advice which Mahādeva had proposed (vv. 21 ff.). Vibhīṣhaṇa remains thoughtful (v. 36). Mahādeva again addresses him (v. 37), and tells him to "rise and resort to the ancient lord, the imperishable, the support of all beings, the eternal, the irresistible, the treasury of righteousness, the refuge of those who seek him, the root of the whole world, Rāma" (v. 39) (*Tasmad uttishtha gachha tvam purānam prabhum aviyayam | ādhāraṁ sarva-bhūtanām sāśvatām niravagraham |* 40. *Sa hi dharma-nidhānām cha gatir gatimatām varāḥ | kṛtsnasya jagato mūlām tasmād gachhasva Rāghavam*). Vibhīṣhaṇa hereupon rises, makes obeisance to the two gods, and goes to Rāma through the sky (vv. 41 ff.).

warriors, should, by his (Brahmā's) appointment, descend to earth for his destruction (*tad-artham avatīrṇo 'sau man-niyogāch chaturbhujāḥ | Vishnūḥ praharataṁ śreshṭhāḥ sa tat karma karishyati*). No account is, however, given of the way in which Vishṇu was to become incarnate in one or more of the sons of Daśaratha; or how this was accomplished. Brahmā also desired Indra and the other gods to be born on earth, and beget on the she-bears and she-monkeys sons who should assist Vishṇu, which they accordingly did. He also gave injunctions and instructions to a Gandharvī called Dundubhī, who was born on earth as the hunchbacked Mantharā, and stirred up enmity by urging Kaikeyī to claim the succession to Daśaratha's throne for her own son Bharata (vv. 15934 f., and 15960 ff.).

Whether the portion of the episode which relates the earlier history of Rāvana, and the means adopted by Brahmā for his destruction, formed an original part of the poem, I need not attempt to decide; but an allusion is afterwards made in a later part of it to the monkeys of Rāma's army having been begotten by the gods (v. 16309), where Sāgara, the Ocean, who had appeared to Rāma, is introduced as saying: *Asti tatra Nalo nāmo vānaraḥ śilpi-sammataḥ | Tvashṭur devasya tanayo balavān Viśvakarmanāḥ |* “There is there a monkey called Nala, approved by artizans, the strong son of the god Tvashṭri Viśvakarman.”

The main incidents in this episode agree, as far as I have examined them, with those of the Rāmāyaṇa: though there are some minor points in which there is a difference between the two. Thus the larger poem appears (as far as I have looked into it) to say nothing of Mantharā being the incarnation of a Gandharvī, though this is alluded to by the commentator in ii. 7, 1 of the Bombay edition, in these words: *Atha Sītāyāḥ Lankā-pura-praveśām vinā Rāvana-badharyāśak-yatayā tat-siddhaye devaiḥ preritāyāḥ krita-kubjā-veshayāḥ Mantharāyāḥ Rāmābhiseka-vighna-pravṛittim vaktum upakramate |* “Now since Rāvana could not be killed unless Sītā entered into Lankā,—with a view to the accomplishment of that, he (the poet) begins to relate how Mantharā, who had been sent by the gods, and had taken the disguise of a hunchback, threw obstacles in the way of Rāvana's inauguration, etc.” Again, as we have already seen, long periods of sleep are said, in the larger poem, to have been inflicted by Brahmā on Kumbhakarṇa as a curse, but in the episode to have been granted as a

boon.⁶⁵ The account which will be given below from the Mahābhārata is a sort of reconciliation of these two statements. Another discrepancy noticed by the commentator has been already cited above, p. 415, note 193.

In the sequel of the story, as given in the Mahābhārata, it is said that, after the destruction of Rāvana, and the appearance of the gods to persuade Rāma to take back his wife Sītā, Brahmā offered Rāma any boons he might choose, and that Rāma accordingly desired that he might continue steadfast in righteousness, and unconquered by his enemies; and solicited the resurrection of the monkeys who had been killed by the Rākshasas (vv. 16570 ff.). The poet, who represents Rāma as consenting to receive these boons from Brahmā, could scarcely have regarded him as the Supreme Spirit, as he is declared in some parts of the Rāmāyaṇa to have been (see above, p. 180 ff.). The last act of his which is described (vv. 16600 f.) is the celebration of ten aśvamedhas. No reference is made to his death.

As I have noticed above, the Uttara Kāṇḍa of the Rāmāyaṇa contains an account of the birth, and a sketch of the earlier history, of Rāvana and his brothers, which varies in some particulars from the narrative in the Mahābhārata. We are there told how after Rāma had returned to Ayodhyā, and taken possession of the throne, the rishis assembled from the east, west, north, and south, to greet him (1, 1 ff.), and Agastya, in answer to his questions, recounted many particulars regarding his old enemies. In the Krita Yuga (or Golden Age) the austere and pious Brahman-rishi Pulastya, a son of Brahmā, and who was like his father, being teased with the vicinity, sports, singing, and dancing of different damsels, who interrupted his austerities,⁶⁶ proclaimed that any one of them whom he again saw near his hermitage, on the side of Mount Meru, should become pregnant. The others kept

⁶⁵ The story of Rambhā, which is related in the passage referred to above (461 f.), is in this episode briefly sketched in these words (v. 16151 ff.): *Nalakūvara-sāpena rakṣitā hy asi nandini! śapto hy esha purā pāpo bādhūm Rambhām parāmrishan! na sāknaty avasām nārīm upaitum ajitendriyāḥ* | “Thou art protected, charming one, (i.e. Sītā) by the curse of Nalakūvara. For this wicked being of unrestrained passions (Rāvana), having formerly been cursed when insulting his (N.’s) wife Rambhā, is unable to approach a helpless woman.” See also v. 16563 f.; and p. 461 f., above.

⁶⁶ “Not intentionally,” says the commentator on v. 8, “but like (dried) grass and fire” (*triṇāgni-nyāyena na tu buddhi-pūrvam*).

at a distance, but the threat had not been heard by the daughter of the royal-rishi Trinavindu, who one day came into Pulastya's neighbourhood, and her pregnancy was the result (sect. 2, vv. 14 ff.). After her return home, her father, seeing her condition, took her to Pulastya, who accepted her as his wife, and she bore a son who received the name of Viśravas (v. 32). This son was, like his father, an austere and religious sage. He married the daughter of the muni Bharadvāja, who bore him a son, to whom Brahmā gave the name of Vaiśravana = Kuvera (sect. 3, vv. 1 ff.). The latter performed austerity for thousands of years, when he obtained from Brahmā as a boon, that he should be one of the guardians of the world [along with Indra, Varuna, and Yama] and the god of riches (vv. 11 ff.). He afterwards consulted his father Viśravas about an abode, and, at his suggestion, took possession of the city of Lankā, which had formerly been built by Viśvakarman for the Rākshasas, but had been abandoned by them through fear of Vishṇu, and was at that time unoccupied (vv. 23 ff.). Rāma then (sect. 4) says he is surprised to hear that Lankā had formerly belonged to the Rākshasas, as he had always understood that they were the descendants of Pulastya, and now he learns that they had also another origin (v. 4. *Pulastya-vāṁśād udbhūtāḥ rākshasāḥ iti nah śrutam | idānīm anyataś chāpi sambhavaḥ kīrtitas tvayā*). He therefore asks who was their ancestor, and what fault they had committed that they were chased away by Vishṇu. Hearing the polished (*saṃskārlānkritam*)⁶⁷ words of Rāma, Agastya replies (vv. 9 ff.) that when Brahmā created the waters, he formed certain beings—some of whom received the name of Rākshasas—to guard them.⁶⁸ The first Rākshasa kings were Heti and Praheti (v. 14). Heti married Bhayā, the sister of Kāla (Time). She bore him a son Vidyutkeśa (v. 17), who in his turn took for his wife Sālankaṭankaṭā, the daughter of Sandhyā (v. 21). She bore him a son Sukeśa (v. 32), whom she abandoned (v. 24), but he was seen by Śiva, as he was passing by with his wife Pārvatī (v. 27 ff.), who made the child as mature as his mother, and immortal, and gave him a city which moved through the ether. Pārvatī, too, gave as a boon to the Rākshasa women the power of immediate conception and parturition, and to their children instant maturity equal

⁶⁷ See the second volume of this work, pp. 157-159.

⁶⁸ See Note A., p 439.

to that of their mothers (v. 30 f.). Sukeśa married a Gandharvī called Devavatī (sect. 5, v. 3), who bore three sons, Mālyavat, Sumāli, and Māli (v. 6). These sons practised intense austerities (v. 9), when Brahmā appeared (v. 12), and conferred on them invincibility and long life (15). They then harassed the gods and Asuras (16). Viśvakarman, at their request, gave them a city, Lankā, on the mountain Trikūta, on the shore of the southern ocean, which he had built (vv. 18 ff.). They marry the three daughters of the Gandharvī Narmadā. Mālyavat's wife, Sundari, bears Vajramushti, Virūpāksha, Durmukha, Suptaghna, Yajnakopa, Matta, Unmatta, and one daughter Anala (v. 35 ff.). Sumāli's wife, Ketumatī, bears Prahasta, Kampana, Vikata, Kālikā-mukha, Dhūmrāksha, Dandā, Supārśva, Sanhrādi, Praghasa, Bhā-sakarṇa, and four daughters, Rākā, Pushpotkaṭā, Kaikasi, and Kumbhīnasi (vv. 39 ff.). Māli's wife, Vasudā, bore Anala, Nila, Hara, and Sampati (v. 43). The three Rākshasas, Mālyavat and his two brothers, with their sons, continue to oppress the gods, rishis, etc. (v. 44), who (sect 6, v. 1 ff.) in consequence resort for aid to Mahādeva, "the creator and destroyer of the world, the unborn, imperceptible, the support of all worlds" (*Jagat-sṛishty-anta-kartāram ajam avyakta-rūpiṇam | ādhāraṁ sarva-bhūtānām*), who, having regard to his protégé Sukeśa (the father of Mālyavat, etc., see above), says that he cannot kill the Rākshasas (v. 10); but advises the suppliants to go to Vishnu, which they do (v. 12), and receive from him a promise that he will destroy their enemies (v. 21). One of the three Rākshasa kings, hearing of this, informs his brothers, and, after consultation (v. 23 ff.), they proceed to heaven to attack the gods (v. 46), unterrified by the portents which were manifested (vv. 53 ff.). Vishnu prepares to meet them (v. 63). The battle is described in the seventh section. The Rākshasas are defeated by Vishnu with great slaughter, and driven back to Lankā, one of their leaders, Māli, being slain (vv. 42 ff.). Mālyavat remonstrates with Vishnu, who was assaulting the rear of the fugitives, on his unwarriorlike conduct (*na jānīshe kshātraṁ dharmam purātanam*),⁶⁹ and wishes to renew the combat (sect. 8, v. 3 ff.).

⁶⁹ The next verse (4) adds: *Parāmukha-vadham pāpam yaḥ karoti sureśvara | sa hantā na gataḥ svargāṁ labhate punya-karmaṇām |* "The slayer who wickedly slaughters foes who have turned their backs, after his death does not attain to the heaven of the meritorious."

Vishṇu replies that he must fulfil his promise to the gods by slaying the Rākshasas, and that he would destroy them even if they fled to Pātāla (v. 7 ff.). The battle is renewed, but Mālyavat and Sumāli are driven into Lankā (v. 20), and being unable to withstand Vishṇu, at length retire to Pātāla (v. 22). These Rākshasas, Agastya says, were more powerful than Rāvaṇa, and could only be destroyed by Nārāyaṇa, i.e. by Rāma himself, the eternal indestructible god (v. 24 ff.). Sumāli with his family lived for a long time in Pātāla, while Kuvera dwelt in Lankā (v. 29). In section 9 it is related that Sumāli once happened to visit the earth, when he observed Kuvera going in his chariot to see his father Viśravas. This leads him to consider how he might restore his own fortunes. He consequently desires his daughter Kaikasi to go and woo Viśravas (v. 12), who receives her graciously (vv. 18 ff.). She becomes the mother of the dreadful Rāvaṇa (v. 29) whose birth was succeeded by portents, of the huge Kumbhakarṇa (v. 34), of Sūrpanakhā, and of the righteous Vibhīṣhaṇa, who was the last son (v. 35),⁷⁰ and whose nativity was followed by a shower of celestial flowers, by the sound of celestial drums, and exclamations of delight in the air (v. 36). These children grow up in the forest. Kumbhakarṇa goes about eating rishis (v. 38). Vibhīṣhaṇa lives in the practice of duty, the study of the Veda, and temperance, and controls his senses (v. 39). Kuvera comes to visit his father (v. 40), when Kaikasi takes occasion to urge her son Rāvaṇa to strive to become like his brother (Kuvera) in splendour. This Rāvaṇa promises to do (v. 45). He then goes to the hermitage of Gokarna with his brothers to perform austerity (v. 47). In section 10 their austere observances are described. After a thousand years' penance, Rāvaṇa throws one of his heads as an offering into the fire (v. 10). He performs this oblation nine times at equal intervals, and is about to do it the tenth time, when Brahmā appears (v. 12 ff.), and offers a boon. Rāvaṇa asks immortality, but is refused (17). He then asks that he may be indestructible by all creatures more powerful than men, etc.; which boon is accorded by Brahmā (v. 22), together with the recovery of all the heads he had sacrificed, and the power of assuming any shape he pleased. Vibhi-

⁷⁰ This account varies from that of the Mahābhārata (above, p. 482), according to which the mothers are different, and Khara (who is not named here) is also a son of Viśravas.

shāṇa (nearly as in the *Mahābhārata*, see above, p. 483) asks as his boon (v. 30 f.) that “even amid the greatest calamities he may think only of righteousness, and that the Brahman’s weapon may become manifest to him without being learned; and that in every stage of life his aims may be righteous” (*paramāpad-gatasyāpi dharme mama matir bhavet | aśikshitancha brahmāstram bhagavan pratibhātu me*⁷¹ | *yā yā me jāyate buddhir yeshu yeshv āśrameshu cha | sā sā bhavatu dharmishthā taṁ taṁ dharmām cha pālaye*). The god grants his request, and adds the gift of immortality. When Brahmā is about to offer a boon to Kumbhakarṇa, the gods interpose (v. 35 ff.), as, they say, he had eaten seven Apsarases and ten followers of Indra, besides rishis and men; if he has done this without receiving any boon from Brahmā, he would, if he should obtain such a favour, devour the three worlds; and they end by suggesting that under the guise of a boon stupefaction should be inflicted on him (v. 39). Brahmā thinks on Sarasvatī, who arrives (v. 40), and by Brahmā’s command (v. 42). *Vāṇi tvaṁ Rākṣasendrasya bhava vāg-devatepsitā*) enters into Kumbhakarṇa, that she may speak for him. Under this influence he asks, when desired to choose a favour, that he may receive the boon of sleeping for many years, which is granted (v. 45).⁷² When, however, Sarasvatī has left him, and he recovers his own consciousness, he perceives that he has

⁷¹ The commentator explains these last words thus: *Aśikshitām sad-gurūpadeśām vināpīty arthah | brahmāstram brahma-vidyā | etad varanām aśeṣa-brahma-vidyā-siddhi-pratibandhaka-nivrittaye |* “Unlearnt, that is, [may it appear to me] even without the instruction of a good teacher. The Brahman’s weapon is the science of Brahma (or of the *veda*). This choice of a boon seeks the removal of all obstacles to the attainment of divine knowledge.” The commentator also says that by *dharme* (“righteousness”) in the first line is meant Nārāyaṇa (Vishṇu), according to the saying, ‘Rāma is the incarnate righteousness’: as looking to what follows, the passage would otherwise be tautological (“*Dharme*” *Nārāyaṇe matir bhavet | Rāmo vigrahavān dharmāḥ*” *ity ukter atra dharma-padena Nārāyaṇah*] anyatha “sā sā bhavatu dharmishthā” *ity anena paunaruptyām syāt*]

⁷² The commentator remarks here: *Evaṁ iti | atra shaṇ-māsād arvāk jāgaranām na iti niyamaḥ | tad-adhikā 'pi nīdrā tu bhavaty eva iti vara-svarūpam bodhyam | atāḥ eva shaṇ-māsān svapiti iti pūrvam Vibhīṣhanoktyā varshāny anekāni iti Kumbha-karṇoktyā cha pūrvoktasya na virodhāḥ |* “In these words of Brahmā (v. 45) there is no condition that Kumbhakarṇa should wake after six months, but it is understood as the nature of the boon that he might sleep for even a longer time. Wherefore, although it was formerly said by Vibhīṣhana that ‘he sleeps six months,’ and Kumbhakarṇa here speaks of sleeping many years, there is no discrepancy between the latter and the former.”

been deluded (v. 47). Kuvera, on the demand of Rāvana, and by his father's advice, gives up the city of Lankā to Rāvana (sect. 11, v. 39 ff.).

The Uttara Kānda, sect. 36, vv. 44 ff., contains in its description of the monkey Hanumat's history the following testimony to his literary merits: 44. *Asau punar vyākaranaṁ grihīshyan sūryonmukhaḥ prashṭu-*
manāḥ kapindraḥ | udyad-girer asta-giriṁ jagāma grantham mahad
dhārayan aprameyāḥ | 45. Sa-sūtra-vṛitti-artha-padam mahārthāṁ sa-
sangrahaṁ sidhyati vai kapīndraḥ | na hy asya kaśchit sadriśo 'sti śāstre
vaiśārade chhanda-gatau tathaiva | sarvāsu vidyāsu tapo-vidhāne praspar-
dhate 'yāṁ hi gurum surānām | 44. "Again the chief of monkeys (Hanumat), measureless, seeking to acquire grammar, looking up to the sun, bent on inquiry, went from the mountain where the sun rises to that where he sets, apprehending the mighty collection—(45) viz. the aphorisms (*sūtra*), the commentary (*vṛitti*), the *vārttika* (*artha-pada*), the Mahārtha, and the Sangraha [of Vyādi]. The chief of monkeys is perfect, no one equals him in the śāstras, in learning, and in ascertaining the sense of the Scripture, [or in moving at will]. In all sciences, in the rules of austerity, he rivals the preceptor of the gods."

The following is the commentary on the above passage: *Udyad-girer*
udaya-girer mahad granthāṁ dhārayan arthataḥ pāṭhataś cha grihan |
dhārayan aprameyāḥ iti nuḍ-abhāva ārshaḥ | sūrya-sāmmukhyārthāṁ
tāvad gamanam | 45. Ko 'sau granthas tatrāha "sa-sūtra" iti | sūtram
ashṭādhyāyī-lakṣaṇam | vṛittis tātkālika-sūtra-vṛittiḥ | artha-padaṁ
sūtrārtha-bodhaka-pada vadavat vārtikam mahārtham mahābhāshyam Pa-
tanjali-kritam | "sa-sangraham" Vyādi-kṛita-sangrahākhyā-grantha-
sahitam | "sidhyati vai" siddho bhavati śāstrāntareshv apity arthaḥ |
tad evāha | na hy asya śadriśaḥ śāstre kaśchit "chhanda-gatau" pūrvो-
ttara-mīmāṁsā-mukhena vedārtha-nirṇaye "vaiśārade" vaidushye |
viśishya navama-vyākarana-kartā Hanumān iti cha prasiddhir iti
Katakaḥ | "From the mountain where the sun rises, 'holding,' apprehending in sense and in text 'the great collection.' The absence of the reduplicated *n* in *dhārayan aprameyāḥ* is vedic (*ārsha*). He went to face the sun. 45. In the words 'with the sūtras,' etc., he describes what the book was. The sūtras mean the eight books of Pāṇini (*ashṭādhyāyī*). The *vṛitti* is the contem-

poraneous gloss on the sūtras (*sūtra-vṛitti*). The *artha-pada* is the *vārttika*, containing sentences explaining the sense of the sūtras; the *Mahārtha* is the *Mahābhāshya* composed by Patanjali. ‘With the *sangraha*’ means with the book called *Sangraha*, composed by Vyādi. ‘He is perfect’ means he excels in other śāstras also; as the author goes on to say: ‘for no one is like him in the śāstras, in ascertaining the sense,’ in determining the meaning of the Veda by the mouth of the Pūrva and Uttara Mīmānsā. ‘In skill,’ i.e. in learning. When specifying, it is well known that Hanumat was the ninth author of Grammar; such is Kataka’s explanation.”

The other eight grammarians are mentioned by Colebrooke—Essays, ii., pp. 39, 48 (ed. 1837).

NOTE E.—*Page 261, note 259, line 3 from bottom.*

With this compare the Tāṇḍya Mahābrāhmaṇa xiv. 11, 28, where it is said: *Indro Yatīn sālāvṛikebhyaḥ prāyachhat | tam aślīlā vāg abhyavadat | so śuddho ’manyata | sa etat śuddhāśuddhiyam apaśyat | tena aśudhyat |* “Indra gave up the Yatis to the jackals. An evil voice addressed him” [charging him with the murder of Brāhmans, according to the Commentator]. “He recognized himself as unclean. He beheld this ‘Śuddhāśuddhiya,’ [a particular sāman text] and became purified.” The story is repeated further on in the same Brāhmaṇa xviii. 1, 9, where it is said that instead of beholding the “Śuddhāśuddhiya,” Indra went to Prajāpati, who gave him the “Upahavya” (*Prajāpatim upādhāvat | tasmai etam upahavyam prāyachhat*). This story of Indra and the Yatis is alluded to in Ait. Br. vii. 28, which is quoted in the first volume of this work, pp. 437 f. It is also referred to in the Tāṇḍya Br. viii. 1, 4, and xiii. 8, 17. The latter passage is as follows: *Indro Yatīn sālāvṛikebhyaḥ prāyachhat | teshāṁ trayah udaśishyanta Prīthuraśmir Brihadgirih Rāyavāyah | te ’bruvan “ko naḥ imān putrān bharishyati” iti | “aham” iti Indro ’bravīt | tān adhinidhāya parichārya charan vardhayaīns tān vardhayitvā ’bravīt “kumārakāḥ varān vrinidhvam” iti | “kshatram mahyam” ity abravīt Prīthuraśmīḥ | tasmai etena pārtharaśmena kshatram prāyachhat | kshatrakāmaḥ etena stuvīta | kshatrasya iwa asya prakāśo bhavati | “Brahmavarchasam mahyam” ity abravīd Brihadgirih | tasmai etena bārhadgirena brahmavarchasam prāyachhat | brahmavarchasa-kāmaḥ etena stuvīta | brahmavarchasī bhavati | “paśūn mahuam” iti abravīd*

Rāyovājah | tasmai etena rāyovājīyena paśūn prāyachhat | paśukāmah etena stuviṭa | paśumān bhavati | 18. *Pārtharaśmaṁ rājanyāya brahma-sāma kuryāt bārhadgiram brāhmaṇāya rāyovājīyām vaiśyāya | svena eva enāns tad-rūpena samardhayati stomaḥ |* “Indra gave up the Yatis to the jackals. Three of them were left, Pṛithuraśmi, Brīhadgiri, and Rāyovāja. They said, ‘Who will cherish these persons, us, as sons?’ ‘I,’ said Indra. Having placed them [on his car, according to the comm.], he went on tending and rearing them. When he had reared them, he said, ‘Youths, choose boons.’ Pṛithuraśmi said, ‘May regal power be mine!’ He accordingly gave him regal power by means of this ‘pārtharaśma’ sāman. Let the man who desires regal power offer praise with this sāman; and he obtains distinction like that of regal power. Brīhadgiri said, ‘May Brahmanic lustre be mine!’ He gave him Brahmanic lustre by means of this ‘bārhadgira’ sāman. Let him who desires this characteristic offer praise with this sāman; and he obtains it. Rāyovāja said, ‘Let me have cattle!’ He gave him cattle by means of this ‘rāyovājīya’ sāman. Let him who desires cattle offer praise with this sāman; and he obtains them. 18. Let a ‘pārtharaśma’ be the ‘brahma-sāman’ performed for a Rājanya, a ‘bārhadgira’ that for a Brahman, and a ‘rāyovājīya’ for a Vaiśya. The ‘stoma’ thus brings prosperity to each of them after his own fashion.” The Yatis are declared by the commentator on Tāṇḍya Br. viii. 1, 4, to be persons “who practised observances contrary to the Veda” (*veda-viruddha-niyamopetān*); on xiii. 4, 17, to be “the persons so called who were hostile to sacrifices” (*etat-sanyinakān yajna-virodhi-janān*); on xiv. 11, 28, to be “persons hostile to rites” (*karma-virodhi-janān*); and on xviii. 1, 9, to be “Brahmans who did not celebrate the jyotiṣṭoma and other sacrifices, but lived in another way” (*jyotiṣṭomādy akritvā prakārāntareṇa vartamānām brāhmaṇān*). The Yatis are also mentioned in the Taitt. Sanhitā ii. 4, 9, 2, in these words: *Yatīnām adyamānānāṁ śirshāṇi parāpatan | te kharjurāḥ abhavan |* “The heads of the Yatis who were being eaten fell off. They (the Yatis) became date-trees.” In the same Sanhitā, vi. 2, 7, 5, they are again referred to thus: *Indro Yatīn sālāvrikebhyaḥ prāyachhat | tān dakshinataḥ uttaravedyāḥ ādan |* “Indra gave up the Yatis to the jackals: they devoured them on the south side of the northern altar.” On the former of these texts the commentator remarks as follows: *Pāramahaṁsyā-rūpaṁ cha-*

turthāśramam prāptānām yeshāṁ Yatīnām mukhe Brahmātmaka-prati-
 pādako vēlānta-śabdo nāsti tān Yatīn Indraḥ ārānyebhyāḥ śvabhyāḥ
 prāyachhat | tathā Kaushītakibrāhmaṇopanishadi Indrasya pratijñā
 samāmnāyate “Arumukhān Yatīn sālāvṛikebhyaḥ prāyachham” iti |
 patitavāt teshāṁ tathātvāṁ yuktam | tathā cha smaryate “nitya-karma
 parityajya vedānta-śravaṇāṁ vina | vartamānas tu sannyāsi pataly eva
 na saṁśayāḥ” iti | teshāṁ cha sālāvrikair bhakṣanāṁ shashtha-kāṇḍe
 samāmnāyate iti | vedānta-śravaṇa-vāñchhāṁ vinā nitya-karma-
 parityaktavatāṁ bhavatām api īdriśi gatir iti darśayitūm vedi-samīpe
 bhakṣanam eva | “Indra gave up to the wild dogs those Yatis in
 whose mouth (although they had attained the fourth stage of life
 [āśrama], that of Paramahāṁsas) the word of the Vedānta [or
 Upanishads] which sets forth that the soul is Brahma, was not found.
 Accordingly Indra’s declaration that he ‘gave up the Arunmukha Yatis
 to the jackals is recorded in the Kaushītaki Brāhmaṇa Upanishad’”
 (iii. 1; see p. 161 of Prof. Cowell’s translation in the Bibliotheca
 Indica). “In consequence of their fallen condition, it was fit that
 this should have been done: according to the text of the Smṛiti, ‘A
 Sannyāsin who lives in the neglect of the fixed observances, and with-
 out hearing the Vedānta [or Upanishads], sinks without doubt into a
 fallen condition.’ And the fact of the Yatis being eaten by jackals
 is recorded in the sixth book (of this Sanhitā, as quoted above). The
 circumstance of their being devoured near the altar is intended to show
 that the same fate awaits you gentlemen also, who live without desiring
 to hear the Upanishads, and in the neglect of the fixed ceremonies.”
 From Prof. Cowell’s note in the Kaushītaki Br. Up. transl., p. 161,
 it appears that Sāyaṇa, the commentator on the Ait. Br. vii. 28,
 regarded the Yatis there mentioned as being Asuras in the disguise of
 devotees, and the Arurmaghas referred to there as being Asuras in the
 form of Brahmins. Prof. Cowell adds in a second note that the com-
 mentator (in the Kaush. Br. Up.) “explains the Arunmukhas” (there
 mentioned) “as those in whose mouths the reading of the Vedas is
 not;” and observes that “they and the Arurmaghas of the Ait. Br.
 are equally obscure.” See the remainder of the note, and Prof. Haug’s
 note on the latter passage in his translation of the Ait. Br., p. 483 f.
 He thinks the Arurmaghas “were no doubt a kind of degraded Aryas,
 very likely a tribe of the ancient Iranians,” etc.

NOTE F.—*Page 310, note ¹⁰*

In regard to this note I have been favoured with a communication from Prof. Roth, who is of opinion that there are two substantives *śravas*, as there are two roots *śru*. There is not only, he considers, a root *śru*, “to hear,” but a second *śru*=*śru*; and there are, he adds, a number of passages where the sense “renown,” traditionally ascribed to *śravas*, however wide this idea is, and in however forced a manner it may be applied, does not suffice. The forthcoming fasciculus of his Lexicon will, Prof. Roth informs me, supply details on this subject.

Wilson, Westergaard, and Williams, in their Dictionaries, give a second *śru* as equivalent to *sru*, “to move,” “to flow,” etc. Prof. Aufrecht is of opinion that in addition to *śru*, “to hear,” there is another root *śru*, with the meaning “to quake,” “to shake,” “to tremble.” This root, he states, occurs only twice in the whole Vedic literature which we have before us. The passages in which it is found are R.V. i. 127, 3: *Vilu chid yasya samṛitau śruvad vaneva yat sthiram* | “Even the strong quakes at his attack, and even the firm shakes like trees;” and R.V. i. 39, 6: *Ā vo yāmāya prithivī chid aśrot* | “Even the earth trembled before your rush.” From this root is derived *grona*, “lame.” Prof. Aufrecht does not think that in any Vedic passage the root *gru* has the meaning of *sravati*, “to flow.” In his note on the former of these two passages, Sāyāna explains *śruvat* by *gachhet*, *śiryeta*, i.e. “will move,” “will crumble.”

NOTE G.—*Page 412, line 19.*

In her lamentation for Rāvana (Rām., Bombay ed. vi. 113) his queen Mandodarī, among other attributes which she ascribes to him, speaks of him (v. 49) as *jetāram lokapālānām ksheptāram Sankarasya cha*, “conqueror of the guardians of the world, and caster down (or, contemner) of Sankara.” Sankara could not therefore have been looked on by the writer of this as the Supreme Deity. From the story of Nandīvara, quoted in the Appendix, above, p. 460 f., it will have been seen, however, that Rāvana was really no match for Sankara.

NOTE H.—*Page 418, note ¹⁰⁶*

The following is a summary of the story of Indra and Indrajit, as

given in the twenty-seventh and following sections of the Yuddha Kānda. Rāvana in the course of his expeditions goes to Indra-loka. Indra tells the gods to get ready for battle; but, being afraid, resorts to Vishnu (sect. 27, 6), whom he glorifies as the Creator and the Being into whom all things are absorbed at the end of the world, and asks his advice (v. 13). Vishnu reassures him; but says that he could not interfere without killing Rāvana,—which he is unable to do on account of the boon conceded to the Rākshasa chief by Brahmā (v. 18); but he would slay him at the proper time (v. 20). Meanwhile he tells Indra to fight with Rāvana (v. 21). A battle takes place between the gods and Rākshasas (v. 26 ff.). The eighth Vasu Sāvitra comes on the field (vv. 34 and 43), fights with Sumāli, one of the Rākshasas, and grandfather of Rāvana, who had routed the gods, kills him, reducing to ashes his bones and all the rest of him (v. 50), and puts the Rākshasas to flight. They are, however, rallied by Indrajit (sect. 28, 1 ff.), and the gods repulsed. Indra's son, Jayanta, enters the fray (vv. 6 ff.). The gods are furiously assailed by Indrajit. Both sides, in the confusion, smite their own warriors (vv. 17 f.). Jayanta is carried off by his grandfather, his mother Sachi's father, Puloman, the Daitya, who enters with him into the sea (vv. 19 f.). The gods, thinking that Jayanta had been killed, take to flight (v. 21), and are pursued by Indrajit. Indra himself now comes upon the scene (v. 23), and is opposed by Rāvana (vv. 29 ff.), whom he eventually captures (sect. 29, v. 18 f.). Meghanāda (son of Rāvana), afterwards called Indrajit, becoming invisible by his magical power, which he had obtained from Mahādeva, binds Indra and carries him off (v. 27). The gods, headed by Brahmā, follow them to Lankā (sect. 30). Brahmā praises Meghanāda's valour, and declares that he shall be called Indrajit ("the conqueror of Indra," v. 5). Brahmā then asks that Indra shall be released (v. 7). Indrajit, as a condition, requires the boon of immortality (v. 8). This Brahmā refuses (v. 9).⁷³ Indrajit then says, v. 11: *S'rūyatām vā bhavet siddhiḥ S'atakratu-vimokshane* | 12. *Mameśṭam nityaśo havyair mantraiḥ sampūjya Pāvakam* | *sangrāmam avatartuṁ cha śatru-nirjaya-kānkshiṇāḥ* | 13. *Aśva-yukto ratho mahyam uttishṭhet tu Vibhāvasoḥ* | *tat-sthasyāmaratā syād me esha me niśchito varāḥ* | 14. *Tasmin yady asamāpte cha japyahome Vibhāvasau* | *yudhyeyam deva-sangrāme*

⁷³ See similar cases above, pp. 223 and 482.

tadā me syād vināśanam | 15. *Sarvo hi tapasā deva vriṇoty amaratām pumān* | *vikramena mayā tv etad amaravatvam pravartitam* | 16. *Evaṁ astv iti tam chāha vākyam̄ devah Prajāpatih* | *muktaś chendrajitā Śakro gatāś cha tridivam̄ surāḥ* | 11. “Listen: or let me attain perfection by releasing Śatakratu (Indra). 12. My wish is,—desirous as I am of conquering my enemies,—to enter into battle after constantly worshipping Agni with texts and oblations: (13) and the boon I have fixed to ask for is that (whenever I shall do so) a chariot with horses may rise up for me out of the Fire, and that while I stand in it I may remain immortal: (14) and if I fight in it against the gods before I have finished my prayers and oblations to Agni, let me perish. 15. For, O god, every man desires by austerities to attain immortality. And by my valour I have sought for this immortality. 16. ‘So be it,’ said Brahmā. Then Indra was released by Indrajit, and the gods went to heaven.” Brahmā then tells Indra (vv. 17–48), who was standing humiliated and thoughtful, that he had incurred this misfortune because he had corrupted Ahalyā (v. 46), the first woman, whom Brahmā had made and had given to the sage Gautama (v. 27), as a reward for his austere virtue. For this he had been cursed by the sage (vv. 31 ff.). Ahalyā, too, was reprimanded by the sage, expelled from his hermitage, and condemned to lose her prerogative of being the only beautiful woman in the world (vv. 36 ff.). She excuses herself by saying that Indra had assumed the form of her husband, and thus deceived her, and that she had not yielded to illicit passion (vv. 40 f.). She is then assured that she would be restored to purity by the vision of Vishnu incarnate in Rāma, and received again by her husband (vv. 41 ff.); and Indra himself was enjoined to offer a Vaishnava sacrifice by which he would be purified (v. 47 f.).⁷⁴ (Compare the forty-eighth and forty-

⁷⁴ The commentator remarks on verse 49, where the performance of this sacrifice is mentioned: *Devānām na yajneshv adhikārah iti Jaiminy-uktam̄ tu pramādād iti nirūpitam prāk* | “The saying of Jaimini that the gods have not the prerogative of sacrificing has been before determined to be founded on an inadvertence.” The end of the remarks on Rāmāyaṇa i. 29, 7, quoted above, p. 131, note 131, may be here referred to by the commentator. Besides the text cited in p. 262, note, mention is elsewhere found of sacrifice being offered by Indra. See the story of Nahusha adduced in the first volume of this work, pp. 307 ff., where such a sacrifice is referred to (p. 310). The lines of the *Dyoga-parvan* (414 f.) in which this is mentioned are as follows: *Mīm eva yajatām Śukrāḥ pāvuyiṣyāmi vajrīnam* | *punyena hayamedhenā mām iṣṭvā Pākuśasūnah* | *punar eshyati devānām indratvam akutobhayaḥ* | Vishnu

ninth sections of the first book of the Rāmāyaṇa, Bombay ed., the note in p. 49, above; and a similar purification of Indra for another sin, above, p. 262, note, and the beginning of Note E., p. 491.) I quote the verses in which Brahmā here describes the creation of the first woman Ahalyā:

Sect. 30, 19 ff.—*Amarendra mayā buddhyā prajāḥ śrīśatūs tathā
prabho | eka-varnāḥ samābhāshāḥ eka-rūpāś cha sarvaśāḥ | 20. Tāśāṁ
nāsti viśesho hi darśane lakṣheṇe 'pi vā | tato 'ham ekāgra-manāś tāḥ
prajāḥ samachintayam | 21. So 'ham tāśāṁ viśeshārthaṁ striyam ekāṁ
vinirmame | yad yat prajānām pratyangām viśishtān tat tad uddhritam |
22. Tato mayā rūpa-guṇair Ahalyā strī vinirmitā | Halaṁ nāmeḥa
vairūpyaṁ halyaṁ tat-prabhavam bhavet | 23. Yasyāḥ na vidyate halyaṁ
tenāhalyeti viśruta | Ahalyety eva cha mayā tasyāḥ nāma prakīrtitam |*
19. “O chief of immortals (Indra), all creatures were by my understanding formed by me of one caste, of the same speech, and of one form in every respect. 20. There was no distinction of them in appearance or characteristic (sexual) mark. I then, with intent mind, reflected on these creatures. 21. In order to distinguish them, I formed one woman. Whatever there was most distinguished (excellent) in the several members of [different] creatures was taken [to compose her]. 22. A woman faultless (*ahalyā*) in form was then fashioned by me. *Hala* means ugliness, and *halya* that which springs from ugliness. 23. She who has nothing sprung from ugliness (*halya*) is known as ‘Ahalyā.’ And I have made her known by this name.”

NOTE I.—*Page 427, line 7 from the foot.*

Professors Aufrecht and Müller have been good enough to furnish me with the text of this Durgā-*stava*, or Rātri-sūkta, which, in the Sanhitā MSS. of the R.V., follows a hymn addressed to Night (the 127th of the Tenth Maṇḍala=Aṣṭaka viii. 7, 14). I will first give the text, with a translation, of the genuine hymn to Night (R.V. x. 127), and then quote the Pariśishtā:

R.V. x. 127.—1. *Rātri vi akhyad āyatī purutrā devī akshabhiḥ | viś-
vāḥ adhi śriyo 'dhita | 2. Ā uru aprāḥ amartyā nicato devī udvataḥ |*

speaks: “Let Śakra (Indra) worship me: I will purify the thunderer. Having sacrificed to me with a pure horse sacrifice, he shall again obtain the headship of the gods, and be delivered from fear.”

jyotishā bādhate tamah | 3. Nir ū svasāram askrita ushasam devī āyatī | apa id u hāsate tamah | 4. Sā no adya yasyāḥ vayaṁ ni te yāmann aviksh-mahi | vrikṣhe na vasatiṁ vayah | 5. Ni grāmāśo avikshata ni padvanto ni pakshināḥ | ni śyenāśaś chid arthinaḥ | 6. Yavaya vṛikyaṁ vṛikāṁ yavaya stenam ūrmye | atha nah sutarā bhava | 7. Upa mā pepiśat tamah krish-naṁ vyaktam asthita | ushaḥ riṇā iva yātaya | 8. Upa te gāḥ iva ā akaram vriṇiśva duhitā divah | rātri stomaṁ na jigyushe | “The divine Night arriving, hath shone in many places with her eyes; she has assumed all her splendours. 2. The immortal goddess has widely filled the lower and the upper regions: by light she destroys the darkness. 3. Arriving, the goddess has driven away her sister the Twilight: the darkness departs. 4. Be to-day [favourable] to us who have gone to rest at thy coming, as birds to their nests in a tree. 5. Men, cattle, and even suppliant hawks, have gone to rest. 6. Drive away, O Night, the she-wolf and the wolf: drive away the thief; and carry us safely across [thyself]. 7. Darkness adorned [with stars], black, and yet illuminated, has approached me: do thou, Ushas, drive it away like one who is bound [to do so]. 8. I have brought for thee a hymn, as it were an offering of cows, like [an encomium] for a conqueror. Receive it, O Night, daughter of the Day.”

1. (=Nir. iv. 29 ; A.V. 19, 47, 1; and Vāj. S. 34, 32)—*Ā rātri pār-thirāṁ rājaḥ pitur aprāyi dhāmabhiḥ | divah sadāṁsi brihati vi tishṭhase ā treshāṁ vartate tamah | 2. (A.V. 19, 47, 3) Ye te rātri nṛichakshaso yuktāso⁷⁵ navatir nava | aśtiḥ santv ashtā uto te saptā saptatiḥ | 3. Rātrim prapadye jananīṁ sarva-bhūta-niveśanīṁ⁷⁶ | bhadrāṁ bhagavatiṁ krishṇāṁ viśvasya jagato niśām | 4. Saṁveśaṇīṁ saṁyamanīṁ graha-nakshatra-mālinīṁ | prapanno 'ham śivāṁ rātrim bhadre pāram aśīmahi bhadre pāram aśīmahi oṁ namah | 5. Stoshyāmi prayato devīṁ śaranyāṁ bahrīcha-priyām | sahasra-sammitāṁ Durgāṁ Jāta-vedase sunavāma somam⁷⁷ | 6. Sānty-arthāṁ dvijātīnāṁ rishibhiḥ semapūśritāḥ (samupāśritā?) | rīg-vede tvāṁ samutpannā 'rātiyato nida-hāti vedah | 7. Ye tvāṁ devi prapadyante brāhmaṇāḥ havya-vāhanīṁ |*

⁷⁵ For *yuktāsaḥ*, the A. V. reads *drashṭāraḥ*, “seers.”

⁷⁶ This, Professor Aufrecht remarks, is imitated from R.V. i. 35, 1 : *Rātrim jagato niveśanīṁ*.

⁷⁷ The final pūdas of this and the three following verses are, as Prof. Aufrecht observes, borrowed from R.V. i. 99.

avidyāḥ bahuvidyāḥ vā sa naḥ parshad ati durgāṇi viśvā | 8. Agni-varṇāṁ śubhāṁ saumyāṁ kīrtayishyanti ye dvijāḥ | tān tārayati durgāṇi nāveva sindhuṁ duritā 'ty Agniḥ | 9. Durgeshu vishame ghore sangrāme ripusankate | agni-chora-nipāteshu dushta-graha-nivāraṇe | 10. Durgeshu vishameshu tvāṁ sangrāmeshu vaneshu cha | mohayitvā prapadyante teshāṁ me abhayaṁ kuru teshāṁ me abhayaṁ kuru oṁ namah | 11. Keśinīm sarva-bhūtānāṁ panchamīti cha nāma cha | sā mām samāḥ niśāḥ devī sarvataḥ parirakshatu sarvataḥ parirakshatu oṁ namaḥ | [v. 12 is the same as the verse quoted by Weber in the text, beginning tām agni-varṇāṁ, etc.] | 13. Durgā durgeshu sthāneshu śāṁ no devīr abhishṭaye | yaḥ imāṁ Durga-stavam punyam rātrau rātrau sadā paṭhet | rātriḥ kuśikāḥ saubharo rātri-stavo gāyatṛi | rātri-sūktāṁ japed nityāṁ tat-kālam upapadyate |

I am indebted to Professor Aufrecht for assistance in correcting the corrupt text and in explaining parts of this composition.

1. "O Night, the terrestrial atmosphere was filled with thy father's might. Thou, the mighty one, pervadest the celestial mansions, and awful darkness returns. 2. Night, may the man-beholders which are united with thee⁷⁸ be 99, 88, or 77. 3. I attain to Night, the mother, who brings rest to all creatures, kind, divine, dark, the night of the whole world. 4. I have attained the auspicious Night, who causes men to rest, who composes [them], who is invested with a garland of planets and stars. May we reach the other side in safety! may we reach the other side in safety! 5. Intent, I will praise the divine Durgā, who affords a refuge, who is beloved by the Bahvrichas (priests of the Rig-veda ceremonial), who is equal to a thousand. Let us pour forth soma to Jātavedas (Fire). 6. For the tranquillization of the twice-born, thou art resorted to by rishis, and hast thy origin in the Rig-veda. May [Agni] burn up the wealth of him who seeks to hurt us! 7. The Brahmans, learned or ignorant, who resort, O goddess, to thee, the carrier of oblations,—may he transport us over all difficulties. 8. Agni transports over all evils [though] hard to be traversed,—as in a boat across the ocean,—those twice-born men who shall celebrate the fire-coloured, auspicious, beautiful goddess. 9. In difficulties, in dire perplexity, in battle, in trouble from enemies, in

⁷⁸ Or, according to the reading of the A. V., "May thy man-beholders, lookers be," etc.

visitations of fire, and thieves, for the prevention of inauspicious planets, (10) in difficulties, perplexities, battles, and forests, men, bewildered, resort to thee. Give us security from these things, give us security from these things! 11. [I praise] her the long-haired, and whose name among all creatures is Panchamī. May this goddess every night preserve me in every way. (12. The same as the verse already quoted in the text, p. 427, line 26.) 13. May the divine Durgā be propitious for our good in difficulties. He who always every night reads this holy Durgā-*stava*,—(the night, Kuśika, Saubhara, the rātri-*stava*, gāyatri),—he who continually mutters the rātri-sūkta, arrives at that time.”

It will be seen that the sense of some parts of this production is not very clear, but to ascertain it is of little consequence.

NOTE J.—*Page 429, lines 13.f.*

These same tongues of fire are also mentioned in a hymn to Agni, in the Mārkandeya Purāṇa, sect. 99, vv. 52 ff.: *Yā jihvā bhavataḥ Kālī kūla-nishṭhā-karī prabho | bhayān nah pāhi pāpebhyaḥ aihi kāchcha mahā-bhayāt |* 53. *Karālī nāma yā jihvā mahā-pralaya-kāraṇam | tayā na pāhi ityādi |* 54. *Manojavā cha yā jihvā laghimā guṇa-lakṣhaṇā | tayā ityādi |* 55. *Karoti kāmam bhūtebhyo yā te jihvā Sulohitā | tayā ityādi |* 56. *Sudhūmravarṇā yā jihvā prāṇināṁ roga-dāyikā | tayā ityādi |* 57. *Sphulinginī cha yā jihvā yatalah [yā te?] sakala-pudgalā | tayā ityādi |* 58. *Yā te Viśvā sadā jihvā prāṇināṁ śarma-dāyinī | tayā ityādi |* 52. “By thy tongue Kālī, the final destroyer [of the world], preserve us from sins and from great present alarm. 53. By thy tongue Karālī, the cause of the great mundane dissolution, preserve us, etc. 54. By thy tongue Manojavā, which is distinguished by the quality of lightness, preserve us, etc. 55. By thy tongue Sulohitā, which accomplishes the desires of creatures, preserve us, etc. 56. By thy tongue Sudhūmravarṇa, which inflicts diseases on living beings, preserve us, etc. 57. By thy tongue Sphulinginī, the loveliest of all, preserve us, etc. 58. By thy tongue Viśvā, which always bestows blessings on living beings, preserve us, etc.”

In the course of this hymn to Agni he is said (v. 41) to have been formed eightfold: *Tvāṁ ashṭadhā kalpayitvā yajnam ādyam akalpayan |*

“Having formed thee in eight ways, they performed the earliest sacrifice.” This seems to refer to the legend from the Brâhmaṇas given in pp. 339–347. Again, we are reminded of some characteristics which are ascribed to Rudra in the Satarudriya vv. 2 and 11 (above, pp. 322 f.) by the expressions which are applied to Agni in the seventieth verse of this hymn: *Yat te Vahne śivam rūpaṁ ye cha te sapta hetayah | taiḥ pāhi nāḥ stuto deva pitā putram ivātmajam |* “When thou art lauded, Agni, preserve us by thine auspicious form, and by thy seven shafts, as a father preserves his own son.”

In v. 63 Agni is said to have “stretched out the whole universe, and, though one, to exist in manifold shapes” (*tvayā tataṁ viśvam idam̄ charācharam Hutaśanaiko bahudhā tvam atra*).

ADDITIONAL NOTES AND CORRECTIONS.

i. *Page 6, note 13.*

See further R.V. ii. 33, 1; and Dr. Bollensen's remarks on the word *sandriś* in the Journal of the German Oriental Society, vol. xxii., p. 588.

ii. *Page 9, line 11.*

See *Tāṇḍya Mahābrāhmaṇa*, viii. 2, 1 f.

iii. *Page 19, line 3 from the top and line 11 from the foot.*

I learn by a communication, dated some months ago, from Professor Aufrecht, that *anvāśaye* is not a substantive, as I had understood it, but the third person singular present, from the root *śi+anu+a*. He would translate the whole verse thus: "With which body has Skambha entered the past, and which body of his rests over the future? When he divided his one body into a thousand bodies, with which of them did he enter there?" And he thinks that the second half of verse 8 has exactly the same sense. *S'aye* is, he adds, a very common Vedic form for *s'ete*. See also the fasciculus of Böhtlingk and Roth's Lexicon (recently received), s.v. *śi*, where also *śaye* is stated to be the 3rd pers. sing.; and the scholiast on Pāṇini vii. 1, 41, is referred to in proof. In the same work the root *śi+anu+a* is explained as, in this passage, signifying "to stretch over."

iv. *Page 28, line 8.*

I find from Böhtlingk and Roth's Lexicon, s.v. *śatabāhu*, that the words here referred to occur in the Taittiriya Āranyaka x. 1, 8. I quote in full the verse in which they occur, as well as that which precedes it: *Aśvakrāntे rathakrāntे Vishnukrāntे vasundharā | śirasā dharāyishyāmi rakshasva mām pade pade | bhūmir dhenur dharanī loka-dhāranī | uddhrītā 'si varāhena krishnena śatabāhunā |*

v. *Page 28, line 14.*

See *Tāṇḍya Brāhmaṇa*, xx. 14, 2 ff.; the commencement of which corresponds with the text from the *Panchavimśa Brāhmaṇa*, quoted in the fifth volume of this work, p. 392.

vi. *Page 29, line 9.*

See *Tāṇḍya Br.* iv. 1, 4.

vii. *Page 39, line 17.*

For "vi. 2, 42," read "vi. 2, 4, 2."

viii. *Page 39, line 23.*

Ahaṁ durgād āhartā. Compare R.V. i. 61, 7, and viii. 66, 10, in pp. 67 and 91, and the quotation from *Sāyaṇa's* commentary given in p. 92 f., above.

ix. *Page 44, line 22.*

For "5, 32," read "5, 34."

x. *Page 45, line 5.*

See *Tāṇḍya Br.* viii. 2, 10.

xi. *Page 56, line 11.*

Compare *Tāṇḍya Br.* vii. 4, 2; where it is told that the gods failed to gain heaven by either the *Gāyatrī*, the *Trishṭubh*, the *Jagatī*, or the *Anusṭubh* metres, but gained it by the *Bṛihatī*.

xii. *Page 58, last line of the text.*

Compare *Tāṇḍya Br.* vii. 5, 11; 6, 5; xii. 5, 23; 9, 21; 13, 27 f.

xiii. *Page 61, line 5.*

See the discussion among the gods about a formula in *Tāṇḍya Br.* vii. 8, 1 f.

xiv. *Page 67, line 18.*

On the word *mātri*, "measurer," Böhtlingk and Roth have the following explanation: "Sāyaṇa brings under this head the verse 1, 61, 7, making the word equivalent to 'the world-creating (-sustaining) sacrifice.' Benfey translates 'carpenter.' But Vṛitra's mother may be here spoken of."

xv. *Page 78, line 11 from the foot.*

See also Tāṇḍya Br., xx. 15, 6, f.

xvi. *Page 80, line 5 from the foot.*

Vishṇu is also mentioned in R.V. v. 49, 3 : *Indro Vishnur Varuno Mitro Agnir ahāni bhadrā janayanta dasmāḥ |*

xvii. *Page 81, line 27.*

In R.V. viii. 12, 8, Indra is said to have eaten a thousand buffaloes and to have in consequence gained in vigour (*yadi pravriddha satpate sahasram mahishān aghāḥ | ād it te indriyam mahi pra vavridhe*).

xviii. *Page 85, line 13.*

“The Aśvins,” etc. Read “Ye, Aśvins, have come by a path which yields enjoyment.”

xix. *Page 88, lines 16, 22 and 28.*

For “*yan na*” read “*yan nah* : and in line 22, for “tellest not” read “tellest to us.”

The passage of the Taitt. San. referred to in p. 88, line 28, viz. ii. 5, 5, 2 (p. 585 of Bibl. Ind., vol. ii.), gives the following explanation of the words Vishṇave Sipivishṭāya : *Yajno vai Vishṇuh | paśavah śipiḥ | yajnah eva paśushu pratishṭhati |* “‘Vishṇu’ means sacrifice, and ‘Sipi’ means victims; for sacrifice depends upon victims.” See also the Tāṇḍya Brāhmaṇa ix. 7, 9 ff. R.V. vii. 100, 6, is translated by Prof. Roth in his Illustrations of the Nirukta, p. 59. I am indebted to Prof. Aufrecht for the following remarks on “Sipivishṭa :” “This attribute of Vishṇu occurs only in R.V. vii. 99, 6 (a verse which ought to have stood only at the end of hymn 100, as hymn 99 is devoted to the celebration of Indra and Vishṇu), and in the only important verses vii. 100, 5 and 6. The A.V. does not know the word, and in the other Sanhitās and Brāhmaṇas it has been, as in other cases, adopted from the R.V. It is perfectly clear that something opprobrious was expressed by the epithet, for vii. 100, 6, means: ‘Why should any one, O Vishṇu, have found a subject for reproof when thou didst say, “I am Sipivishṭa”? Do not conceal even that shape of thine from us, as thou wearest another form in public.’ Now Aupamanyava says clearly that ‘Sipivishṭa’ is ‘kutsitārthiya’ (has a bad,

or contemptuous, sense).⁷⁹ The commentator on the Taittirīya Sanhitā ii. 2, 12, 5 (vol. ii., p. 390) says that it is used for *atyanta-rogin*.⁸⁰

⁷⁹ The complete words of Aupamanyava are as follows: *S'ipivishṭo Viṣhṇur iti Viṣhṇor dve nāmanī bhavataḥ | kutsit-arthīyam pūrvam ity Aupamanyavāḥ |* “Aupamanya says that there are two names of Viṣhṇu, S'ipivishṭa and Viṣhṇu: of which the former has a bad sense.”

⁸⁰ I quote the commentator's remarks on the verse (vii. 100, 6, of the R.V.) at length: *He “Viṣhṇo” tvāṁ “yad” yasmāt kāraṇat “S'ipivishṭo asmi” iti prakarshena “vavakeshe” punaḥ punar vakṣhi tasnāt “te” tava manasi “kim iti parachakṣyam bhūt” kim idām garhaṇīyam abhūt | na etad garhaṇīyam vrīthā eva tava lajñā ity abhiprāyaḥ | yadyapye etan nāma loke atyanterogin̄y | udghātiṭa-guhyatavamūḍhāḥ prayajiyate “S'ipivishṭo ‘yam” iti tathāpy avayavārthaśayaḥ brāhmaṇena vyākhyātatavād nāsty atra tava lajñā-kāraṇam | tasnād “etad varpo” varishṭham nāma “asmad mā apagūhah” asmākam agre gūḍham mā kuru | “yad” yasmāt tvāṁ gūhanāya eva samithe yuddhe kavacha-śīrṣaṇyābhūtām gūḍho “anyarūpo babbhūthā” babbhūvithz | tad anyathā yathātathā vā bhavatu tathāpy asmad-vriddhau (quere buddhau?) praśastam idam mā gopāya ity arthaḥ | “O Viṣhṇu, since thou repeatedly sayest I am S'ipivishṭa, how, then, is this, in thy mind, matter of reproach? It is not matter of reproach; thou art needlessly ashamed: such is the purport. Although this word is in common language applied to diseased persons, to those whose nakedness is uncovered, and to fools, by those who say ‘so and so is S'ipivishṭa,’ yet as the sense of its component parts is expounded in this Brāhmaṇa (ii. 5, 5, 2, see above), thou hast no occasion for shame. Do not therefore conceal from us thy most excellent name (so the commentator understands *varpas*). Inasmuch as in the battle thou hast for the sake of concealment been covered by a coat of mail and a helmet,—whether the fact be so or otherwise, do not conceal that which in our estimation deserves praise.”*

The word “S'ipivishṭa” also occurs in the S'atarudriya (Vājas. Sanhitā 16, 29); and is thus commented on by Mahidhara on the verse: *S'ipivishṭāya Viṣhṇurūpāya | “Viṣhṇuh S'ipivishṭah” iti śruteḥ | yadvā s'ipishu paśuṣhu viṣhṭaḥ pravishṭaḥ | “paśavo vai s'ipiḥ” iti śruteḥ | sarva-prāṇiṣhu antaryāmitayā sthitāḥ ity arthaḥ | yadvā “yajno vai s'ipiḥ” | yajne “dhivedatātvena pravishṭaḥ | s'ipiḥ ādityo vā mandalādhibhishṭhātā ity arthaḥ | tasnai namaḥ | “s'ipayo tra raśmayaḥ uchyante tair īviṣṭo bhavati” iti Yāskokteḥ (Nirukta, 5, 8).* “To S'ipivishṭa, i.e. to him who is in the form of Viṣhṇu: for the Veda says S'ipivishṭa is Viṣhṇu. Or, according to the Vedic text, that ‘s'ipi’ means cattle, S'ipivishṭa will mean, he who enters into cattle, i.e. who is present in all creatures, pervading them. Or ‘s'ipi’ means sacrifice; and so S'ipivishṭa may signify him who has entered into sacrifice as its presiding deity. Or, ‘s'ipi’ is the sun who presides over the circle of the sky—to him be reverence; according to what Yāska says (Nirukta 5, 8) ‘s'ipi’ means rays; by them he is pervaded.”

Professor Weber has the following notice of ‘S'ipivishṭa’ in his Indische Studien ii. 37 f., note. This is one of those words which already gave trouble to Yāska (Nirukta 5, 9). Bhaṭṭa Bhāskara Miśra has the following: *Nirveshīta-śeshāya (śepāya ?) | sarvadā devadāru-vana-pradesādau vā yathā ādityātmane | yathā Skanda-purāṇe S'āityāchhamatayogād (?) vā s'ipi vāri prachakṣhate | tatpānād rakṣhanād vā ‘pi s'ipayo raśmayaḥ matāḥ | teshu pravishṭaḥ savitā S'ipivishṭa ihochyate | yadvā paśavaḥ s'ipayaḥ “yajno vai Viṣhṇuh paśavaḥ s'ipiḥ” iti śruteḥ sarva-prāṇādy-antaryāmitvena pravishṭaḥ ity arthaḥ | [Prof. W. then quotes the passage of the Mahābhārata, 13229]. “‘S'ipi’ is akin to ‘sepa,’ ‘spra,’ Kiefer, hip, Hüfte, cippus.”*

This piece of information is taken from the *Amarakosha*, where it is said, *Sipivishṭas tu khalatau duścharmani maheśvare*. Halāyudha and Hemachandra have the same. Amara must have taken the two first meanings ('bald-headed' and 'leprous') from actual use; and there is no reason to doubt that even in the Vedic passages 'Sipivishṭa' means either bald-headed, or one who has a skin disease. So long as the sense of 'śipi' is undetermined, it will be difficult to choose between the two. The word 'śipi' is not found used separately. For what the *Taittirīya Sanhitā* ii. 5, 5, 2 (quoted above) says, *yajno vai Vishnuḥ | paśavah śipiḥ* (*Tāṇḍya Br.* xviii. 6, 26⁸¹), and all that the modern Hindu commentators say, about 'śipi,' is worthless. A glimmer of light is cast upon 'śipi' by 'śipitam,' 'defective,' in the *Satap. Br.* xi. 1, 4, 4.⁸²

xx. *Page 91, note 67.*

See also R.V. viii. 22, 1.

xxi. *Page 95, line 1.*

For "ix. 166," read "ix. 100."

xxii. *Page 95, line 10.*

Another verse in which *Vishnu* is mentioned is one in the funeral hymn, R.V. x. 15, 3: *Ā ahan pitṛīm suvidatrān avitsi napātaṁ cha vikramanāṁ cha Vishnoḥ |* "I have found the beneficent Fathers, and the path and the stride of *Vishnu*." *Napāt* is explained by Mahidhara in *Vāj. S.* 19, 56, thus: *Nasti pāto yatra sa napāto deva-yāna-patho yatra gatānām pāto nāsti.* "Napāta means that on which there is no

⁸¹ This passage is as follows: *Eshā vai Prajāpateḥ paśuṣṭhā tanūr yat Sipivishṭah | prūṇo brihat | prāṇah eva paśusu pratitishthati |* "This Sipivishṭa is that body of Prajāpati which abides in victims (or beasts). The Brihat is breath: and it is breath which abides in victims." On which the commentator remarks: "Yajno Vishnuḥ | paśavah śipir" iti śruty-antarāt | *Vishnoḥ Prajāpatitvāt Sipivishṭah iti |* "For another Vedic text says that *Vishnu* is sacrifice, and śipi denotes victims. Since *Vishnu* has the character of Prajāpati, he is Sipivishṭa," etc.

⁸² The Commentator's note on this passage is as follows: *Ākāle niruptam havih śipitam | tad-āśrito dosha-viśeshah | tad-yuktam iva yajnasya śarīram bhavati |* Prof. Aufrecht proposes to correct this as follows: *Ākāle—śipitam | śipitam tanvāśrito dosha-viśeshah*, etc. According to this corrected reading the sense will be: "An oblation offered at a wrong time is 'śipita.' Now 'śipita' means a particular defect residing in the body. With it the body of the sacrifice becomes affected, as it were."

fall, the path leading to the gods, on which those who go along it do not fall." Sāyana on R.V. x. 15, 3 makes the word = *vināśabhbāva*, "the absence of destruction."

xxiii. Page 114, line 14.

For "verse" read "sense."

xxiv. Page 119, note ¹¹⁸.

As regards the question whether or not ether (*ākāśa*) is eternal, see the first volume of this work, pp. 130 and 506, and the third vol., pp. 70, 106, and 164.

xxv. Page 127, line 4 from the foot.

For "*pravīnakti*" read "*pravṛinakti*."

xxvi. Page 128, line 5.

The Commentator on the Taitt. Ār. (Bibl. Ind.), p. 372, explains *utkara* thus: *Veder uttara-bhāge pāñśu-trinādayo yatra prakshipyante so 'yam utkaraḥ* | "The 'utkara' is the place on the north side of the Vedi (altar) where dust, grass, etc., is thrown."

xxvii. Page 129, line 13.

This passage is identical with Tāṇḍya Br. vii. 5, 6, vol. i., p. 433.

xxviii. Page 262, line 6 from the foot.

The Tāṇḍya Brāhmaṇa xii. 6, 8, also relates that Indra, after thus treacherously slaying Namuchi, was followed by the head or something else which cried, "Slayer of a hero, thou hast injured me, thou hast injured me." This he could not destroy, either by *rīch*, or *sāman*, but by a Hārivarṇa" (*tad enam pāpīyaṁ vāchaṁ vadād anvavartata "vīra-hann adruho 'druhah'* iti | *tad na rīchā na sāmnā apahantum asaknot | tad hārivarṇasya eva nidhanena apāhata*)

xxix. Page 297, line 18.

To the word "Jarāsandha" at the beginning of the line, prefix "582."

xxx. Page 300, line 6.

For "x. 70," read "v. 70."

xxxii. *Page 302, line 15.*

Prof. Whitney has since given up this interpretation. See p. 399.

xxxiii. *Page 303, line 7.*

For "ii. 2, 29," read "xi. 2, 29."

xxxiv. *Page 303, line 22.*

For "commentorial," read "commentatorial."

xxxv. *Page 306, line 26.*

See Wilson's *Vishṇu Purāṇa*, Dr. Hall's ed., vol. ii., pp. 77 f.

xxxvi. *Page 319, line 2.*

For "x. 26," read "xii. 26."

xxxvii. *Page 400, line 11.*

For "ii. 23," read "ii. 33."

xxxviii. *Page 421, line 24.*

For "x. 99," read "x. 90."

xxxix. *Page 471, line 12.*

For "Devavatī," read "Vedavatī."

xl. *Page 491, line 27.*

For "xiii. 8, 17," read "xiii 4, 17."

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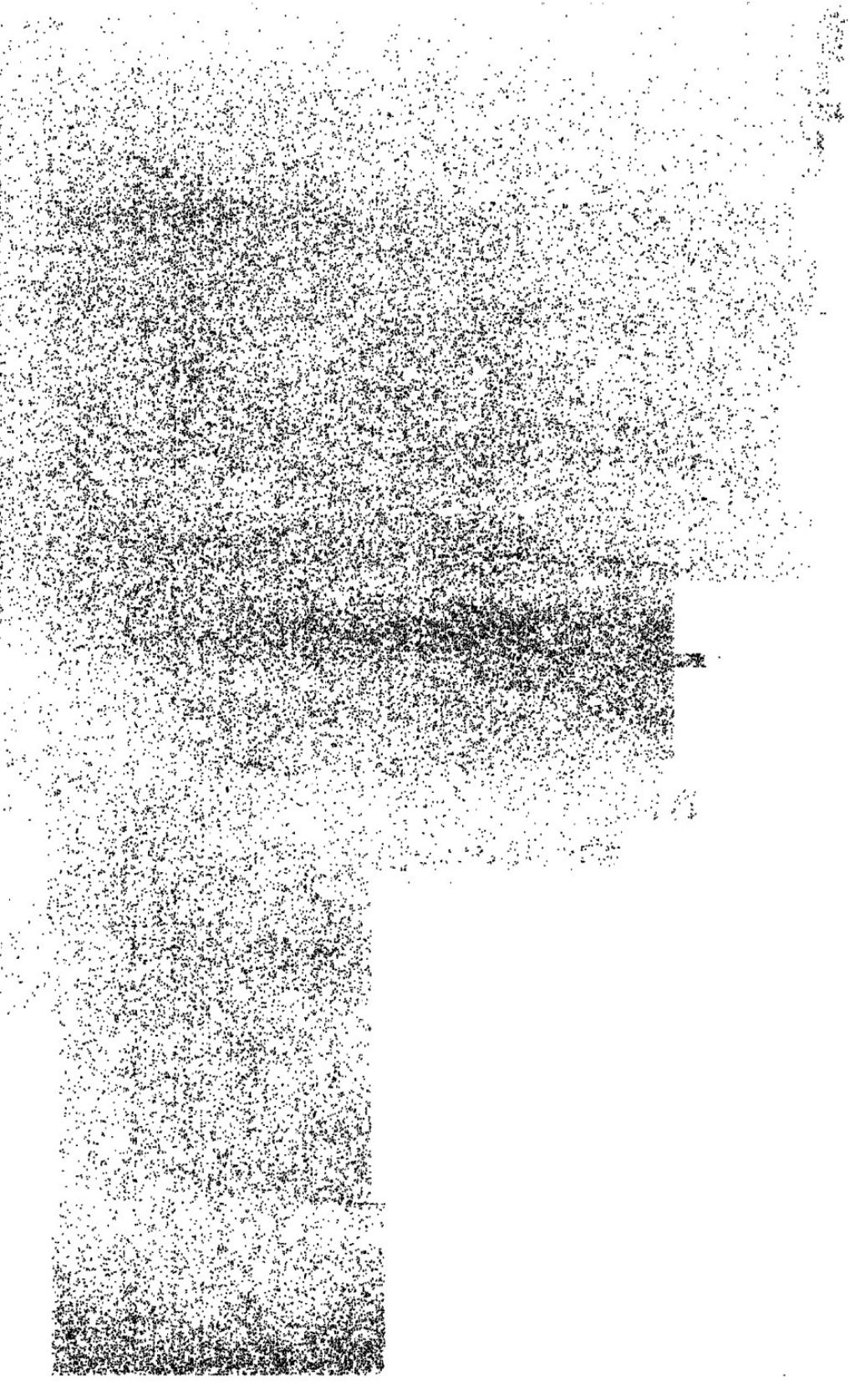
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